

THE MAHABHARATA

OF

KRISHNA-DWIPAYANA VYASA

Translated into English Prose from the Original Sanskrit Text

BY

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Edited by

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VOL II

**SABHA PARVA and
VANA PARVA (Part)**

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THE MAHABHARATA

SABHA PARVA

SECTION I

(Sabhakriya Parva)

Om ! After bowing down to Narayana, and Nara, the most exalted male being, and also to the goddess Saraswati, must the word Jaya be uttered.

Vaisampayana said,—“Then, in the presence of Vasudeva, Maya Danava, having worshipped Arjuna, repeatedly spoke unto him with joined hands and in amiable words,—‘O son of Kunti, saved have I been by thee from this Krishna in anger and from Pavaka (fire) desirous of consuming me ! Tell me what I have to do for thee !’

“Arjuna said,—‘O great Asura, everything hath already been done by thee (even by this offer of thine) ! Blest be thou. Go whithersoever thou likest ! Be kind and well-disposed towards me as we are even kind and well-pleased towards thee !’

“Maya said,—‘O bull amongst men, that which thou hast said is worthy of thee, O exalted one ! But O Bharata, I desire to do something for thee cheerfully ! I am a great artist, a Viswakarma among the Danavas ! O son of Pandu, being what I am, I desire to do something for thee !’

“Arjuna said,—‘O sinless one, thou regardest thyself as saved (by me) from imminent death. If it hath been even so, I cannot make thee do anything for me. At the same time, O Danava, I do not wish to frustrate thy intentions ! Do thou something for Krishna. That will be a sufficient requital for my services to thee.’

Vaisampayana said,—“Then, O bull of the Bharata race, urged by Maya, Vasudeva reflected for a moment as to what he should order Maya to accomplish. Krishna, the Lord of the universe and the Creator of every object, having reflected in his mind, thus commanded Maya,—‘Let a palatial amphitheatre, as thou choosest be built (by thee), if

thou, O son of Diti, who art the foremost of all artists, desirest to do good to Yudhishtira the just ! Indeed, build thou such a palace that persons belonging to the world of men may not be able to imitate it even after examining it with care, while seated within. And, O Maya, build thou a mansion in which we may behold a combination of godly, *asuric* and human designs'."

Vaisampayana continued,—“Having heard those words, Maya became exceedingly glad. And he forthwith built a magnificent palace for the son of Pandu like unto the palace of the celestials themselves. Then Krishna and Partha, (Arjuna) having represented everything unto king Yudhishtira the just, introduced Maya unto him. Yudhishtira received Maya with respect, offering him the honour he deserved. And, O Bharata, Maya accepted that honour thinking highly of it. O monarch of the Bharata race, that great son of Diti then recited unto the sons of Pandu the history of the Danava Vrisha-parva, and that foremost of artists then, having rested awhile, set himself after much thoughtful planning to build a palace for the illustrious sons of Pandu. Agreeably to the wishes of both Krishna and the sons of Pritha, the illustrious Danava of great prowess, having performed on an auspicious day the initial propitiatory rites of foundation and having also gratified thousands of well-versed Brahmanas with sweetened milk and rice and with rich presents of various kinds measured out a plot of land five thousand cubits square, which was delightful and exceedingly handsome to behold and which was favourable for the construction of a building well-suited to the exigencies of every season."

Thus endeth the first section in the Sabhakriya Parva of the Sabha Parva.

SECTION II

(*Sabha-kriya Parva continued.*)

Vaisampayana said,—“Janardana deserving the worship of all, having lived happily at Khandavaprastha for some time, and having been treated all the while with respectful love and affection by the sons of Pritha, became desirous one day of leaving Khandavaprastha to behold his father. That possessor of large eyes unto whom was due the obeisance of the universe then saluted both Yudhishtira and Pritha and made obeisance with his head unto the feet of Kunti, his father's sister ! Thus revered by Kesava, Pritha smelt his head and embraced him. The illustrious Hrishikesa approached his own sister Subhadra affectionately,

with his eyes filled with tears, and spoke unto her words of excellent import and truth, terse, proper, unanswerable and fraught with good. The sweet-speeched Subhadra also, saluting him in return and worshipping him repeatedly with bent head, told him all that she wished to be conveyed to her relatives on the paternal side. And bidding her farewell and uttering benedictions on his handsome sister, he of the Vrishni race, next saw Draupadi and Dhaumya. That best of men duly made obeisance unto Dhaumya, and consoling Draupadi obtained leave from her. Then the learned and mighty Krishna, accompanied by Partha, went to his cousins. And surrounded by the five brothers, Krishna shone like Sakra in the midst of the celestials. He whose banner bore the figure of Gadura, desirous of performing the rites preparatory to the commencement of a journey, purified himself by a bath and adorned his person with ornaments. The bull of the Yadu race then worshipped the gods and Brahmanas with floral wreaths, *mantras*, bows of the head, and excellent perfumes. Having finished all these rites, that foremost of steady and virtuous persons then thought of setting out. The chief of the Yadu race then came out of the inner to the outer apartment, and issuing thence he made unto Brahmanas deserving of worship offerings of vessel-fulls of curd and fruits, and parched grain and caused them to pronounce benedictions upon him. And making unto them presents also of wealth, he went round them. Then ascending his excellent car of gold endued with great speed and banner bearing the figure of Tarkhya (Gadura) and furnished also with mace, discus, sword, his bow *Sharnga* and other weapons, and yoking thereunto his horses Saivya and Sugriva he of eyes like lotuses set out at an excellent moment of a lunar day of auspicious stellar conjunction. And Yudhishtira, the king of the Kurus, from affection, ascended the chariot after Krishna, and causing that best charioteer Daruka to stand aside, himself took the reins. And Arjuna also, of long arms, riding on that car, walked round Krishna and fanned him with a white *chamara* furnished with a handle of gold. And the mighty Bhimasena accompanied by the twin brothers Nakula and Sahadeva and the priests and citizens all followed Krishna from behind. And Kesava, that slayer of hostile heroes, followed by all the brothers, shone like a preceptor followed by his favourite pupils. Then Govinda spoke unto Arjuna and clasped him firmly, and worshipping Yudhishtira and Bhima, embraced the twins. And embraced in return by the three elder Pandavas, he was reverentially saluted by the twins. After having gone about half a *Yojana* (two miles), Krishna, that subjugator of hostile towns, respectfully addressed Yudhishtira and requested him, O Bharata, to stop following him further. And Govinda, conversant with every duty, then reverentially saluted Yudhishtira and took hold

his feet. But Yudhishtira soon raised Kesava and smelt his head. King Yudhishtira the just, the son of Pundu, having raised Krishna endued with eyes like lotus-petals and the foremost of the Yadava race, gave him leave, saying,—‘Good bye !’ Then the slayer of Madhu, making an appointment with them (about his return) in words that were proper, and preventing with difficulty the Pandavas from following him further on foot, gladly proceeded towards his own city, like Indra going towards Amaravati. From the love and affection they bore him, the Pandavas gazed on Krishna as long as he was within sight, and their minds also followed him when he got out of sight. And Kesava of agreeable person soon disappeared from their sight, unsatiated though their minds were with looking at him. Those bulls among men, the sons of Pritha, with minds fixed on Govinda, desisted (from following him further) and unwillingly returned to their own city in haste. And Krishna in his car soon reached Dwaraka followed by that hero Satyaki. The Sauri, the son of Devaki, accompanied by his charioteer Daruka reached Dwaraka with the speed of Gadura.”

Vaisampayana continued,—“Meanwhile king Yudhishtira of unfading glory, accompanied by his brothers and surrounded by friends, entered his excellent capital. And that tiger among men, dismissing all his relatives, brothers, and sons, sought to make himself happy in the company of Draupadi. And Kesava also, worshipped by the principal Yadavas including Ugrasena, entered with a happy heart his own excellent city. And worshipping his old father and his illustrious mother and saluting (his brother) Valadeva, he of eyes like lotus-petals took his seat. Embracing Pradyumna, Shamva, Nishatha, Charudeshna, Gada, Aniruddha and Bhanu, and obtaining the leave of all the elderly men, Janardana entered the apartments of Rukmini.”

Thus endeth the second section in the Sabhakriya parva of the Sabha Parva.

SECTION III

(Sabhakriya Parva continued.)

Vaisampayana said,—“Then Maya Danava addressed Arjuna, that foremost of successful warriors, saying,—‘I now go with thy leave, but shall come back soon. On the north of the Kailasa peak near the mountains of Mainaka, while the Danavas were engaged in a sacrifice on the banks of Vindu lake, I gathered a huge quantity of delightful and variegated vanda (a kind of rough materials) composed

of jewels and gems. This was placed in the mansion of Vrishaparva ever devoted to truth. If it be yet existing, I shall come back, O Bharata, with it. I shall then commence the construction of the delightful place of the Pandavas, which is to be adorned with every kind of gems and celebrated all over the world. There is also, I think, O thou of the Kuru race, a fierce club placed in the lake Vindu by the King (of the Danavas) after slaughtering therewith all his foes in battle. Besides being heavy and strong and variegated with golden knobs, it is capable of bearing great weight, and of slaying all foes, and is equal in strength unto an hundred thousand clubs. It is a fit weapon for Bhima, even as the Gandiva is for thee ! There is also (in that lake) a large conch shell called Devadatta of loud sound, that came from Varuna. I shall no doubt give all these to thee. Having spoken thus unto Partha, the *Asura* went away in a north-easterly direction. On the north of Kailasa in the mountains of Mainaka, there is a huge peak of gems and jewels called Hiranyasinga. Near that peak is a delightful lake of the name of Vindu. There, on its banks, had dwelt king Bhagiratha for many years, desiring to behold the goddess Ganga, since called Bhagirathee after that king's name. And there, on its banks, O thou best of the Bharatas, Indra the illustrious lord of every created thing, had performed one hundred great sacrifices. There, for the sake of beauty, though not according to the dictates of the ordinance, were placed sacrificial stakes made of gems and altars of gold. There, after performing those sacrifices, the thousand-eyed lord of Sachi became crowned with success. There the fierce Mahadeva, the eternal lord of every creature, has taken up his abode after having created all the worlds and there he dwelleth, worshipped with reverence by thousands of spirits. There Nara and Narayana, Brahma and Yama and Sthanu the fifth, perform their sacrifices at the expiration of a thousand yugas. There, for the establishment of virtue and religion, Vasudeva had with pious devotion performed his sacrifices extending for many, many long years. There were placed by Keshava thousands and tens of thousands of sacrificial stakes adorned with golden garlands and altars of great splendour. Going thither, O Bharata, Maya brought away the club and the conch-shell and the various crystalline articles that had belonged to king Vrishaparva. And the great *Asura*, Maya, having gone thither, possessed himself of the whole of the great wealth which was guarded by Yakshas and Rakshas. Bringing them away, the *Asura* constructed therewith peerless palace, which was of great beauty and of celestial make, composed entirely of gems and precious stones, and celebrated throughout the three worlds. He gave unto Bhimasena that best of

clubs, and unto Arjuna the most excellent conch-shell at whose sound all creatures trembled in awe. And the palace that Maya built consisted of columns of gold, and occupied, O monarch, an area of five thousand cubits. The palace, like unto that of Agni or Suryya or Soma possessing an exceedingly beautiful form, shone in great splendour, and by its brilliance seemed to darken even the the bright rays of the sun. And with the effulgence it exhibited, which was a mixture of both celestial and terrestrial light, it looked as if it was on fire. Like unto a mass of new clouds conspicuous in the sky, the palace rose up coming into view of all. Indeed, the palace that the intelligent Maya built was so wide, delightful, and refreshing, and composed of such excellent materials, and furnished with such golden walls and archways, and adorned with so many varied pictures, and was withal, so rich and well-built, that in beauty it far surpassed Sudharma of the Dasarha race, or the mansion of Brahma himself. And eight thousand Rakshasas called Kinkaras, fierce, huge-bodied, and endued with great strength, of red coppery eyes and arrowy ears, well-armed and capable of ranging through the air, used to guard and protect that palace. Within that palace Maya placed a peerless tank, and in that tank were lotuses with leaves of dark-coloured gems and stalks of bright jewels, and other flowers also of golden leaves. And aquatic fowls of various species sported on its bosom. Itself variegated with full-blown lotuses and stocked with fishes and tortoises of golden hue, its bottom was without mud and its water transparent. There was a flight of crystal stairs leading from the banks to the edge of the water. The gentle breezes that swept along its bosom softly shook the flowers that studded it. The banks of that tank were overlaid with slabs of costly marble set with pearls. And beholding that tank thus adorned all around with jewels and precious stones, many kings that come there mistook it for land and fell into it with eyes open. Many tall trees of various kinds were planted all around the palace. Of green foliage and cool shade, and ever blossoming, they were all very charming to behold. Artificial woods were laid around, always emitting a delicious fragrance. And there were many tanks also in the grounds lying about the mansion that were adorned with swans and Karandavas and Chakravakas (Brahminy ducks). And the breeze bearing the fragrance of lotuses growing in water and (of those growing on land) ministered unto the pleasure and happiness of the Pandavas. And Maya having constructed such a palatial amphitheatre within fourteen months, reported its completion unto Yudhishtira."

Thus endeth the third section in the Sabhakriya Parva of the Sabha Parva.

SECTION IV

(*Sabhakariya Parva continued*)

Vaisampayana said,—“Then that chief of men, king Yudhishtira, entered that palatial amphitheatre, having first fed ten thousand Brahmanas with preparations of milk and rice mixed with clarified butter and honey, with fruits and roots, and with pork and venison. The king gratified those superior Brahmanas who had come from various countries with food seasoned with seasamum, with vegetables called *Jibanti*, with rice mixed with clarified butter, with different preparations of meat, with indeed various kinds of other food,—with numberless viands that are fit to be sucked and innumerable kinds of drinks, with new and unused robes and clothes, and with excellent floral wreaths. The king also gave unto each of those Brahmanas a thousand kine. And, O Bharata, the voice of the gratified Brahmanas uttering,—‘What an auspicious day is this!’ became so loud that it seemed to reach heaven itself. And when the Kuru king entered the palatial amphitheatre, having also worshipped the gods with various kinds of music and numerous species of excellent and costly perfumes, the athletes and mimes and prize-fighters and bards and encomiasts began to gratify that illustrious son of Dharma by exhibiting their skill. And thus celebrating his entry into the palace, Yudhishtira with his brothers sported within that palace like Sakra himself in heaven. Upon the seats in that palace sat, along with the Pandavas, Rishis and kings that came from various countries. Asita and Devala, Satya, Sarpamali and Mahasira; Arvvasu, Sumitra, Maitreya, Sunaka, and Vali; Vaka, Dalvya, Sthulasira, Krishna-Dwaipayana, and Suka Sumanta, Jaimini, Paila, and the disciples of Vyasa, viz., ourselves; Tittiri, Yajnavalkya, and Lomaharshana with his son; Apsuhomya, Dhaumya, Animandavya, and Kausika; Damoshnisha and Traivali, Parnada, and Varajanuka, Maunjayana, Vayubhaksha, Parasarya, and Sarika; Valivaka, Silivaka, Satyapala, and Krita-srama; Jatukarna, and Sikhavat, Alamva, and Parijataka; the exalted Parvata, and the great Muni Markandeya; Pavitrapani, Savarna, Bhaluki, and Galava; Janghabandhu, Raibhya, Kopavega, and Bhriгу: Harivabhru, Kaundinya, Vabhrumali, and Sanatana, Kakshivat, and Ashija, Nachiketa, and Aushija, Nachiketa, and Gautama; Painga, Varaha, Sunaka, and Sandilya of great ascetic merit; Kukkura, Venujangha, Kalapa and Katha;—these virtuous and learned Munis with senses and souls under complete control, and many others as numerous, all well-skilled in the Vedas and Vedangas; and conversant with (rules of) morality, and

pure and spotless in behaviour, waited on the illustrious Yudhishtira, and gladdened him by their sacred discourses. And so also numerous principal Kshatriyas, such as the illustrious and virtuous Munjaketu, Vivarddhana, Sangramjit, Durmukha, the powerful Ugrasena ; Kakshasena, the lord of the Earth, Kshemaka the invincible ; Kamatha the king of Kamvoja, and the mighty Kampana who alone made the Yavanas to ever tremble at his name just as the god that wieldeth the thunder-bolt maketh those Asuras, the Kalakeyas, tremble before him ; Jatasura, and the king of the Madrakas, Kunti, Pulinda the king of the Kiratas, and the kings of Anga and Vanga, and Pandrya, and the king of Udhara, and Andhaka ; Sumitra, and Saivya that slayer of foes ; Sumanas the king of the Kiratas, and Chanur the king of the Yavanas, Devarata, Bhoja, and the so called Bhimaratha, Srutayudha the king of Kalinga, Jayasena the king of Magadha ; and Sukarman, and Chekitana, and Puru that slayer of foes ; Ketumata, Vasudana, and Vaideha and Kritakshana ; Sudharman, Aniruddha, Srutayu endued with great strength ; the invincible Anuparaja, the handsome Karmajit ; Sisupala with his son, the king of Karusha ; and the invincible youths of the Vrishni race, all equal in beauty unto the celestials, viz., Ahuka, Viprithu, Cada, Sarana, Akrura, Kritavarman, and Satyaka, the son of Sini ; and Bhismaka, Ankriti, and the powerful Dyumatsena, those chief of bowmen the Kaikeyas and Yajnasena of the Somaka race ; these Kshatriyas endued with great might, all well-armed and wealthy, and many others also regarded as the foremost, all waited upon Yudhishtira, the son of Kunti, in that Sabha, desirous of ministering to his happiness. And those princes also, endued with great strength, who dressing themselves in deer-skins learnt the science of weapons under Arjuna, waited upon Yudhishtira. And O king, the princes also of the Vrishni race, viz., Pradyumna (the son of Rukmini) and Samva, and Yuyudhana the son of Satyaki and Sudharman and Aniruddha and Saivya that foremost of men learnt the science of arms under Arjuna on that occasion. These and many other kings, O lord of the Earth, used to wait on Yudhishtira. And that friend of Dhananjaya, Tunivuru, and the Gandharva Chittasena with his ministers, and many other Gandharvas and Apsaras, well-skilled in vocal and instrumental music and in cadence and Kinnaras also well-versed in (musical) measures and motions singing celestial tunes in proper and charming voices, waited upon and gladdened the sons of Pandu and the Rishis who sat in that Sabha. And seated in that Sabha, those bull among men, of rigid vows and devoted to truth, all waited upon Yudhishtira like the celestials in heaven waiting upon Brahma."

Thus ends the fourth section in the Sabhakriya Parva of the Sabha Parva.

SECTION V

(*Lokapala Sabhakriya Parva*)

Vaisampayana said,—“While the illustrious Pandavas were seated in that *Sabha* along with the principal *Gandharvas*, there came, O Bharata, unto that assembly the celestial *Rishi* Narada, conversant with the *Vedas* and *Upanishadas*, worshipped by the celestials acquainted with histories and *Puranas*, well-versed in all that occurred in ancient *kalpas* (cycles), skilled in *Nyaya* (Logic) and the truth of moral science, possessing a complete knowledge of the six *Angas* (*viz.*, pronunciation, grammar, prosody, explanation of basic terms, description of religious rites, and astronomy). He was a perfect master in reconciling contradictory texts and differentiating in applying general principles to particular cases, as also in interpreting contraries by reference to differences in situation, eloquent, resolute, intelligent, possessed of powerful memory. He was acquainted with the science of morals and politics, learned, proficient in distinguishing inferior things from superior ones, skilled in drawing inference from evidence, competent to judge of the correctness or incorrectness of syllogistic statements consisting of five propositions. He was capable of answering successively *Vrihaspati* himself while arguing, with definite conclusions properly framed about religion, wealth, pleasure and salvation, of great soul and beholding this whole universe, above, below, and around, as if it were present before his eyes. He was master of both the *Sankhya* and *Yoga* systems of philosophy, ever desirous of humbling the celestials and *Asuras* by fomenting quarrels among them, conversant with the sciences of war and treaty, proficient in drawing conclusions by judging of things not within direct ken, as also in the six sciences of treaty, war, march, the maintaining of posts against the enemy, stratagems by ambuscades and reserves. He was a thorough master of every branch of learning, fond of war and music, incapable of being repulsed by any science or any course of action, and possessed of these and numberless other accomplishments. The *Rishi*, having wandered over the different worlds, came into that *Sabha*. And the celestial *Rishi* of immeasurable splendour, endued with great energy was accompanied, O monarch, by *Parijata* and the intelligent *Raivata* and *Saumya* and *Sumukha*. Possessing the speed of the mind, the *Rishi* came thither and was filled with gladness upon beholding the Pandavas. The *Brahmana*, on arriving there, paid homage unto *Yudhishtira* by

uttering blessings on him and wishing him victory. Beholding the learned Rishi arrive, the eldest of the Pandavas, conversant with all rules of duty, quickly stood up with his younger brothers. Bending low with humility, the monarch cheerfully saluted the Rishi, and gave with due ceremonies a befitting seat unto him. The king also gave him kine and the usual offerings of the Arghya including honey and the other ingredients. Conversant with every duty the monarch also worshipped the Rishi with gems and jewels with a whole heart. Receiving that worship from Yudhishtira in proper form, the Rishi became gratified. Thus worshipped by the Pandavas and the great Rishis, Narada possessing a complete mastery over the Vedas, said unto Yudhishtira the following words bearing upon religion, wealth, pleasures and salvation.

"Narada said,—'Is the wealth thou art earning being spent on proper objects? Doth thy mind take pleasure in virtue? Art thou enjoying the pleasures of life? Doth not thy mind sink under their weight? O chief of men, continuest thou in the noble conduct consistent with religion and wealth practised by thy ancestors towards the three classes of subjects, (*viz.*, good, indifferent, and bad)? Injurest thou religion for the sake of wealth, or both religion and wealth for the sake of pleasure that easily seduces? O thou foremost of victorious men ever devoted to the good of all, conversant as thou art with the timeliness of everything, followest thou religion, wealth, pleasure and salvation dividing thy time judiciously? O sinless one, with the six attributes of kings (*viz.*, cleverness of speech, readiness in providing means, intelligence in dealing with the foe, memory, and acquaintance with morals and politics), dost thou attend to the seven means (*viz.*, sowing dissensions, chastisement, conciliation, gifts, incantations, medicine and magic)? Examinest thou also, after a survey of thy own strength and weakness, the fourteen possessions of thy foes? These are the country, forts, cars, elephants, cavalry, foot-soldiers, the principal officials of state, the zenana, food supply, computation of the army and income, the religious treatises in force, the accounts of state, the revenue, wine-shops and other secret enemies. Attendest thou to the eight occupations (of agriculture, trade, &c.), having examined, O thou foremost of victorious monarchs, thy own and thy enemy's means, and having made peace with thy enemies? O bull of the Bharata race, thy seven principal officer of state (*viz.*, the governor of the citadel, the commander of forces, the chief judge, the general in interior command, the chief priest, the chief physician, and the chief astrologer), have not, I hope, succumbed to the influence of thy foes, nor have they, I hope, become idle in consequence

of the wealth they have earned ? They are, I hope, all obedient to thee. Thy counsels, I hope, are never divulged by thy trusted spies in disguise, by thyself or by thy ministers ? Thou ascertainest, I hope, what thy friends, foes and strangers are about ? Makest thou peace and makest thou war at proper times ? Observest thou neutrality towards strangers and persons that are neutral towards thee ? And, O hero, hast thou made persons like thyself, persons that are old, continent in behaviour, capable of understanding what should be done and what should not, pure as regards birth and blood, and devoted to thee, thy ministers ? O Bharata, the victories of kings can be attributed to good counsels. O child, is thy kingdom protected by ministers learned in *Sastras* keeping their counsels close ? Are your foes unable to injure it ? Thou hast not become the slave of sleep ? Wakest thou at the proper time ? Conversant with pursuits yielding profit, thinkest thou, during the small hours of night, as to what thou shouldst do and what thou shouldst not do the next day ? Thou settlest nothing alone, nor takest counsels with many ? The counsels thou hast resolved upon do not become known all over thy kingdom ? Commencest thou soon to accomplish measures of great utility that are easy of accomplishment ? Such measures are never obstructed ? Keepest thou the agriculturists not out of thy sight ? They do not fear to approach thee ? Achievest thou thy measures through persons that are trusted, incorruptible, and possessed of practical experience ? And, O brave king, I hope people only know the measures already accomplished by thee and those that have been partially accomplished and are awaiting completion, but not those that are only in contemplation and uncommenced ? Have experienced teachers capable of explaining the causes of things and learned in the science of morals and every branch of learning, been appointed to instruct the princes and the chiefs of the army ? Buyest thou a single learned man by giving in exchange a thousand ignorant individuals ? The man that is learned confereth the greatest benefit in seasons of distress. Are thy forts always filled with treasure, food, weapons, water, engines and instruments, as also with engineers and bowmen ? Even a single minister that is intelligent, brave, with his passions under complete control, and possessed of wisdom and judgment, is capable of conferring the highest prosperity on a king or a king's son. I ask thee, therefore, whether there is even one such minister with thee ? Seekest thou to know everything about the eighteen *Tirthas* of the foe and fifteen of thy own by means of three and three spies all unacquainted with one another ? O slayer of all foes, watchest thou all thy enemies with care and attention, and unknown to them ? Is the priest thou honourest, possessed of humility, and purity of blood, and renown,

and without jealousy and illiberality? Hath any well-behaved, intelligent, and guileless Brahmana, well-up in the ordinance, been employed by thee in the performance of thy daily rites before the sacred fire, and doth he remind thee in proper time as to when thy *homa* hath been performed and when it should be performed? Is the astrologer thou hast employed skilled in reading physiognomy, capable of interpreting omens, and competent to neutralise the effect of the disturbancess of nature? Have respectable servants been employed by thee in offices that are respectable, indifferent ones in indifferant offices, and low ones in offices that are low? Hast thou appointed to high offices ministers that are guileless and of well conduct for generations and above the common run? Oppressest thou thy people with cruel and severe punishment? And, O bull of the Bharata race, do thy ministers rule thy kingdom under thy orders? Do thy ministers ever slight thee like sacrificial priests slighting men that are fallen (and incapable of performing any more sacrifices) or like wives slighting husbands that are proud and incontinent in their behaviour? Is the commander of thy forces possessed of sufficient confidence, brave, intelligent, patient, well-conducted, of good birth, devoted to thee, and competent? Treatest thou with consideration and regard the chief officers of thy army that are skilled in every kind of warfare, are forward, well-behaved, and endued with prowess? Givest thou to thy troops their sanctioned rations and pay in the appointed time? Thou dost not oppress them by withholding these? Knowest thou that the misery caused by arrears of pay and irregularity in the distribution of rations driveth the troops to mutiny, and that is called by the learned to be one of the greatest of mischiefs? Are all the principal high-born men devoted to thee, and ready with cheerfulness to lay down their lives in battle for thy sake? I hope no single individual of passions uncontrolled is ever permitted by thee to rule as he likes a number of concerns at the same time appertaining to the army? Is any servant of thine, who hath accomplished well a particular business by the employment of special ability, disappointed in obtaining from thee a little more regard, and an increase of food and pay? I hope thou rewardest persons of learning and humility, and skill in every kind of knowledge with gifts of wealth and honour proportionate to their qualifications. Dost thou support, O bull in the Bharata race, the wives and children of men that have given their lives for thee and have been distressed on thy account? Cherishest thou, O son of Pritha, with paternal affection the foe that hath been weakened, him also that hath sought thy shelter, having been vanquished in battle? O lord of Earth, art thou equal unto all men, and

can every one approach thee without fear as if thou wert their mother and father? And O bull of the Bharata race, marchest thou, without loss of time, and reflecting well upon three kinds of forces against thy foe when thou hearest that he is in distress? O subjugator of all foes, beginnest thou thy march when the time cometh, having taken into consideration all the omens you might see and that the resolutions thou hast made and ultimate victory depends upon the *twelve mandalas* (such as reserves, ambuscades, &c., and payment of pay to the troops in advance? And, O persecutor of all foes, givest thou gems and jewels, as they deserve, unto the principal officers of thy enemy, without thy enemy's knowledge? O son of Pritha, seekest thou to conquer thy incensed foes that are slaves to their passions, having first conquered thy own soul and obtained the mastery over thy own senses? Before thou marchest out against thy foes, dost thou properly employ the four arts of reconciliation, gift (of wealth) producing disunion, and application of force? O monarch, goest thou out against thy enemies, having first strengthened thy own kingdom? And having gone out against them, exertest thou to the utmost to obtain victory over them? And having conquered them, seekest thou to protect them with care? Are thy army consisting of four kinds of forces, viz., the regular troops, the allies, the mercenaries, and the irregulars, each furnished with the eight ingredients, viz., cars, elephants, horses, offices, infantry, camp followers, spies possessing a thorough knowledge of the country, and ensigns led out against thy enemies after having been well trained by superior officers? O oppressor of all foes, O great king, I hope thou slayest thy foes without regarding their seasons of reaping and of famine? O king, I hope thy servants and agents in thy own kingdom and in the kingdoms of thy foes continue to look after their respective duties and to protect one another. O monarch, I hope trusted servants have been employed by thee to look after thy food, the robes thou wearest and the perfumes thou usest. I hope, O king, thy treasury, barns, stables, arsenals, and women's apartments, are all protected by servants devoted to thee and ever seeking thy welfare. I hope, O monarch, thou protectest first thyself from thy domestic and public servants, then those servants from thy relatives and from one another. Do thy servants, O king, ever speak to thee in the forenoon regarding thy extravagant expenditure in respect of thy drinks, sports, and women? Is thy expenditure always covered by a fourth, a third or a half of thy income? Cherishest thou always, with food and wealth, relatives, superiors, merchants, the aged, and other proteges, and the distressed? Do the accountants and clerks employed by thee in looking after thy income and expenditure, always appraise

thee every day in the forenoon of thy income and expenditure? Dismisst thou without fault servants accomplished in business and popular and devoted to thy welfare? O Bharata, dost thou employ superior, indifferent, and low men, after examining them well, in offices they deserve? O monarch, employest thou in thy business persons that are thievish or open to temptation, or hostile, or minors? Persecutest thou thy kingdom by the help of thievish or covetous men, or minors, or women? Are the agriculturists in thy kingdom contented? Are large tanks and lakes construced all over thy kingdom at proper distances, without agriculture being in thy realm entirely dependent on the showers of heaven? Are the agriculturists in thy kingdom wanting in either seed or food? Grantest thou with kindness loans (of seed-grains) unto the tillers, taking only a fourth in excess of every measure by the hundred? O child, are the four professions of agriculture, trade, cattle-rearing, and lending at interest, carried on by honest men? Upon these, O monarch, depends the happiness of thy people! O king, do the five brave and wise men, employed in the five offices of protecting the city, the citadel, the merchants, and the agriculturists, and punishing the criminals, always benefit thy kingdom by working in union with one another? For the protection of thy city, have the villages been made like towns, and the hamlets and outskirts of villages like villages? Are all these entirely under thy supervision and sway? Are thieves and robbers that sack thy town pursued by thy police over the even and uneven parts of thy kingdom? Consolest thou women and are they protected in thy realm? I hope thou placest not any confidence in them, nor divulgest any secret before any of them? O monarch, having heard of any danger and having reflected on it also, liest thou in the inner apartments enjoying every agreeable object? Having slept during the second and the third divisions of the night, thinkest thou of religion and profit in the fourth division wakefully! O son of Pandu, rising from bed at the proper time and dressing thyself well, showest thou thyself to thy people, accompanied by ministers conversant with the auspiciousness or otherwise of moments? O repressor of all foes, do men dressed in red and armed with swords and adorned with ornaments stand by thy side to protect thy persons? O monarch, behavest thou like the god of justice himself unto those that deserve punishment and those that deserve worship, unto those that are dear to thee and those that thou likest not? O son of Pritha, seekest thou to cure bodily diseases by medicines and fasts, and mental illness with the advice of the aged? I hope that the physicians engaged in looking after thy health are all well conversant with the eight kinds of treatment and are all attached and devoted to thee, Happeneth it ever, O

monarch, that from covetousness or folly or pride thou failest to decide between the plaintiff and the defendant who have come to thee? Deprivest thou, from covetousness or folly, of their pensions the *proteges* who have sought thy shelter from trustfulness or love? Do the people that inhabit thy realm, bought by thy foes, ever seek to raise disputes with thee, uniting themselves with one another? Are those amongst thy foes that are feeble always repressed by the help of troops that are strong, by the help of both counsels and troops! Are all the principal chieftains (of thy empire) all devoted to thee! Are they ready to lay down their lives for thy sake, commanded by thee? Dost thou worship Brahmanas and wise men according to their merits in respect of all the branches of learning? I tell thee, such worship is without a doubt, highly beneficial to thee! Hast thou faith in the religion based on the three *Vedas* and practised by men who have gone before thee? Dost thou carefully follow the practices that were followed by them? Are accomplished Brahmanas entertained in thy house and in thy presence with nutritive and excellent food, and do they also obtain pecuniary gifts at the conclusion of those feasts? Dost thou, with passions under complete control and with singleness of mind, strive to perform the sacrifices called *Vajapeya* and *Pundarika* with their full complement of rites? Bowest thou unto thy relatives and superiors, the aged, the gods, the ascetics, the Brahmanas, and the tall trees (banians) in villages, that are of so much benefit to people? O sinless oae, producest thou ever grief or anger in any one? Do priests capable of granting thee auspicious fruits ever stand by thy side? O sinless one, are thy inclinations and practices such as I have described them, and as always enhance the duration of life and spread one's renown and as always help the cause of religion, pleasure, and profit? He who conducteth himself according to this way, never findeth his kingdom distressed or afflicted; and that monarch, subjugating the whole earth, enjoyeth a high degree of felicity. O monarch, I hope, no well-behaved, pure-souled, and respected person is ever ruined and his life taken, on a false charge or theft, by thy ministers ignorant of *Sastras* and acting from greed? And, O bull among men, I hope thy ministers never from covetousness set free a real thief, knowing him to be such and having apprehended him with the booty about him? O Bharata, I hope thy ministers are never won over by bribes, and wrongly decide the disputes that arise between the rich and the poor? Dost thou keep thyself free from the fourteen vices of kings, viz., atheism, untruthfulness, anger, incautiousness, procrastination, non-visit to the wise, idleness, restlessness of mind, taking counsels with only one man, consultation with persons unacquainted with the science of profit, aban-

donment of a settled plan, divulgence of counsels, non-accomplishment of beneficial projects, and undertaking everything without reflection ? By these, O king, even monarchs firmly seated on their thrones are ruined ! Hath thy study of the *Vedas*, have thy wealth and knowledge of the *Sastras*, and marriage borne fruit ?"

Vaisampayana continued,—“After the *Rishi* had finished, Yudhishthira asked,—‘How, O *Rishi*, do the *Vedas*, wealth, wife, and knowledge of the *Sastras* bear fruit ?”

“The *Rishi* answered,—“The *Vedas* are said to bear fruit when he that hath studied them performeth the *Agnihotra* and other sacrifices. Wealth is said to bear fruit when he that hath it enjoyeth it himself and giveth it away in charity. A wife is said to bear fruit when she is useful and when she beareth children. Knowledge of the *Sastras* is said to bear fruit when it resulteth in humility and good behaviour.”

Vaisampayana continued,—“The great ascetic Narada, having answered Yudishthira thus, again asked that just ruler,—“Do the officers of thy government, O king, that are paid from the taxes levied on the community, take only their just dues from the merchants that come to thy territories from distant lands impelled by the desire of gain ? Are the merchants, O king, treated with consideration in thy capital and kingdom, capable of bringing their goods thither without being deceived by the false pretexts of (both the buyers and the officers of government) ? Listenest thou always, O monarch, to the words, fraught with instructions in religion and wealth, of old men acquainted with economic doctrines ? Are gifts of honey and clarified butter made to the Brahmanas for the increase of agricultural produce, of kine, of fruits and flowers, and for the sake of virtue ? Givest thou always, O king, regularly unto all the artisans and artists employed by thee the materials of their works and their wages for periods not more than four months ? Examinest thou the works executed by those that are employed by thee, and applaudest thou them before good men, and rewardest thou them, having shewn them proper respect ? O bull of the Bharata race, followest thou the aphorisms (of the sage) in respect of every concern particularly those relating to elephants, horses, and cars ? O bull of the Bharata race, are the aphorisms relating to the science of arms, as also those that relate to the practice of engines in warfare—so useful to towns and fortified places, studied in thy court ? O sinless one, art thou acquainted with all mysterious incantations, and with the secrets of poisons destructive of all foes ? Protectest thou thy kingdom from the fear of fire, of snakes and other animals destructive of life, of disease, and *Rakshasas* ? As acquainted thou art with every duty, cherishest thou like a father, the blind, the dumb, the lame, the deformed, the friendless, and ascetics

that have no homes. Hast thou banished these six evils, O monarch, viz., sleep, idleness, fear, anger, weakness of mind, and procrastination ?' ,

Vaisampayana continued,—“The illustrious bull among the Kurus, having heard these words of that best of Brahmanas, bowed down unto him and worshipped his feet. And gratified with everything he heard, the monarch said unto Narada of celestial form,—“I shall do all that thou hast directed, for my knowledge hath expanded under thy advice I’ Having said this the king acted conformably to that advice, and gained in time the whole Earth bounded by her belt of seas. Narada again spoke, saying,—“That king who is thus employed in the protection of four orders, Brahmanas, Kshatriyas, Vaishyas, and Sudras, passeth his days here happily and attaineth hereafter to the region of Sakra (heaven).’ ”

Thus endeth the fifth section in the Lokapala Sabhakhyana Parva of the Sabha Parva.

SECTION VI

(*Lokapala Sabhakhyana Parva continued.*)

Vaisampayana said,—“At the conclusion of Narada's words, king Yudhishtira the just worshipped him duly ; and commanded by him the monarch began to reply succinctly to the questions the Rishi had asked.

“Yudhishtira said—‘O holy one, the truths of religion and morality thou hast indicated one after another, are just and proper. As regards myself, I duly observe those ordinances to the best of my power. Indeed, the acts that were properly performed by monarchs of yore are, without a doubt, to be regarded as having proper fruit, undertaken from solid reasons and for the attainment of proper objects. O master, we desire to walk in the virtuous path of those rulers that had, besides, their souls under complete control.’ ”

“Vaisampayana continued,—‘Yudhishtira, the son of Pandu, possessed of great glory, having received with reverence the words of Narada and having also answered the Rishi thus, reflected for a moment. And perceiving a proper opportunity, the monarch, seated beside the Rishi, asked Narada sitting at his ease and capable of going into every world at will, in the presence of that assembly of kings, saying,—‘Possessed of the speed of mind, thou wanderest over various and many worlds created in days of yore by Brahma, beholding everything ! Tell me, I ask thee, if thou hast, O Brahmana, ever beheld before any-

where an assembly room like this of mine or superior to it !' Hearing these words of Yudhishtira the just, Narada smilingly answered the son of Pandu in these sweet accents :—

'Narada said.—'O child, O king, I did neither see nor hear of ever before, amongst men, any assembly room built of gems and precious stones like this of thine, O Bharata ! I shall, however, describe unto thee the rooms of the king of the departed (Yama), of Varuna (Neptune) of of great intelligence, of Indra, and also of him who hath his home in Kailasha (Kuvera). I shall also describe unto thee the celestial *Sabha* of Brahma that dispelleth every kind of uneasiness. All these assembly rooms exhibit in their structure both celestial and human designs and present every kind of form that exists in the universe. And they are ever worshipped by the gods and the *Pitris*, the *Sadhyas*, (under-deities called *Gana*), by ascetics offering sacrifices, with souls under complete command, by peaceful *Munis* engaged without intermission in Vedic sacrifices with presents to Brahmanas. I shall describe all these to you if, O bull of the Bharata race, thou hast any inclination to listen to me !' "

Vaisampayana continued,—“Thus addressed by Narada, the high-souled king Yudhishtira the just, with his brothers and all those foremost of Brahmanas (seated around him), joined his hands (in entreaty). And the monarch then asked Narada, saying,—‘Describe unto all those assembly rooms ! We desire to listen to thee ! O Brahmana, which *Sabha* is made of what articles ? What is the area of each, and what is the length and breadth of each ? Who wait upon the Grandshire in that assembly room ? And who also upon Vasava, the Lord of the celestials, and upon Yama the son of Vivaswana ? Who wait upon Varuna and upon Kuvera in their respective assembly rooms ! O Brahmana *Rishi*, tell us all about these ! We all together desire to hear thee describe them. Indeed, our curiosity is great !’ Thus addressed by the son of Pandu, Narada replied, saying,—‘O monarch, hear ye all about those celestial assembly rooms one after another !’ ”

Thus endeth the sixth section in the Lokapala Sabhakhyana Parva of the Sabha Parva.

SECTION VII

(*Lokapala Sabhakhyana Parva continued*)

"Narada said,—The celestial assembly room of Sakra is full of lustre. He hath obtained it as the fruit of his own acts. Possessed of the splendour of the sun, it was built, O scion of the Kuru race, by Sakra himself. Capable of going everywhere at will, this celestial assembly house is full one hundred and fifty *yojanas* in length, and hundred *yojanas* in breadth, and five *yojanas* in height. Dispelling weakness of age, grief, fatigue, and fear, auspicious and bestowing good fortune, furnished with rooms and seats and adorned with celestial trees, it is delightful in the extreme. There sitteth in that assembly room, O son of Pritha, on an excellent seat, the Lord of celestials, with his wife Sachi embodied with beauty and affluence. Assuming a form incapable of description for its vagueness, with a crown on his head and bright bracelets on the upper arms, attired in robes of pure white and decked with floral wreaths of many hues, there he sitteth with beauty, fame, and glory by his side. And the illustrious deity of a hundred sacrifices is daily waited upon, O monarch, in that assembly, by the Marutas in a body, each leading the life of a householder in the bosom of his family. And the *Siddhyas* celestial *Rishis*, the *Sadhyas* in all the gods, and Marutas of brilliant complexion and adorned with golden garlands,—all of them in celestial form and decked in ornaments, always wait upon and worship the illustrious chief of the immortals, that mighty represser of all foes. And O son of Pritha, the celestial *Rishis* also, all of pure souls, with sins completely washed off and resplendent as the fire, and possessed of energy, and without sorrow of any kind, and freed from the fever of anxiety. and all performers of the Soma sacrifice, also wait upon and worship Indra. And Parasara, and Parvata and Savarni and Galava ; and Sankha, and the Muni Gaursiras, and Durvasa, and Krodhana and Swena, and the Muni Dhirghatamas ; and Pavitrarani, Savarni, Yajnavalkya and Bhaluki ; and Udyalaka, Swetaketu, and Tandya, and also Bhandayani ; and Havishmat, and Garishtta, and king Harischandra ; and Hridya, Udarshandilya, Parasarya, Krishivala ; Vatasandha, Visakha, Vidhata, and Kala ; Karaladanta, Tatri, and Vishwakarma, and Tumuru ; and other *Rishis* some born of women, and others living upon air, and others again living upon fire ; these all worship Indra, the wielder of the thunderbolt, the lord of all the worlds. And Sahadeva, and Sunitha, and Valmiki of great ascetic

merit ; and Samika of truthful speech, and Prachetas ever fulfilling their promises, and Medhatithi, and Vamadeva, and Pulastya, Pulaha and Kratu ; and Maruta and Marichi, and Sthanu of great ascetic merit ; and Kakshivat, and Gautama, and Tarkhya, and also the Muni Vaishwanara ; and the Muni Kalakavrikhiya and Asravya, and also Hiranmaya, and Samvartta, and Dehahavya, and Viswaksema of great energy ; and Kanwa, and Katyayana, O king, and Gargya, and Kau-shika ;—all are present there along with the celestial waters and plants ; and faith, and intelligence, and the goddess of learning, and wealth, religion, and pleasure ; and lightening, O son of Pandu ; and the rain-charged clouds, and the winds, and all the loud-sounding forces of heaven ; the eastern point, the twenty seven fires conveying the sacrificial butter, Agni and Soma, and the fire of Indra, and Mitra, and Savitri, and Aryaman ; Bhaga, Viswas the Sadhyas, the preceptor (Vrihaspati), and also Sukra ; and Vishwavasu and Chitrasena, and Sumanas, and also Taruna ; the Sacrifices, the gifts to Brahmanas, the planets, and the stars, O Bharata, and the *mantras* that are uttered in sacrifices—all these are present there. And, O king, many *Apsaras* and *Gandharvas*, by various kinds of dances and music both instrumental and vocal, and by the practice of auspicious rites, and by the exhibition of many feats of skill, gratify the lord of the celestials—Satakratu—the illustrious slayer of Vala and Vritra. Besides these, many other Brahmanas and royal and celestial *Rishis*, all resplendent as the fire, decked in floral wreaths and ornaments, frequently come to and leave that assembly, riding on celestial cars of various kinds. And Vrihaspati and Sukra are present there on all occasions. These and many other illustrious ascetics of rigid vows, and Bhrigu and the seven *Rishis* who are equal, O king, unto Brahma himself, come to and leave that assembly house, riding on cars beautiful as the car of Soma, and themselves looking as bright therein as Soma himself. This, O mighty armed monarch, is the assembly house, called Pushkara-malini, of Indra of a hundred sacrifices that I have seen ! Listen now to the account of Yama's assembly house ! ”

Thus endeth the seventh section in the Lokapala Sabhakhyana Parva of the Sabha Parva.

SECTION VIII

(Lokapala Sabhakhyana Parva continued)

"Narada said,—'O Yudhishtira, I shall now describe the assembly house of Yama the son of Vivaswat, which, O son of Pritha, was built by Viswakarma ! Listen now to me ! Bright as burnished gold, that assembly house, O monarch, covers an area of much more than a hundred *yojanas*. Possessed of the splendour of the sun, it yieldeth everything that one may desire. Neither very cool nor very hot, it delighteth the heart. In that assembly house there is neither grief nor weakness of age, neither hunger nor thirst. Nothing disagreeable findeth a place there, nor any kind of evil feelings there. Every object of desire, celestial or human, is to be found in that mansion, And all kinds of enjoyable articles, as also of sweet, juicy, agreeable, and delicious edibles in profusion that are licked, sucked, and drunk, are there, O chastiser of all enemies ! The floral wreaths in that mansion are of the most delicious fragrance, and the trees that stand around it yield fruits that are desired of them. There are both cold and hot waters and these are sweet and agreeable. In that mansion many royal sages of great sanctity and Brahmana sages also of great purity, cheerfully wait upon, O child, and worship Yama, the son of Vivasat. And Yayati, Nahusha, Puru, Mandhatri, Somaka, Nriga ; the royal sage Trasadasyu, Kritavirya, Sautasravas ; Arishtanemi, Siddha, Kritavega, Kriti, Nimi Pratarddana Sivi, Matsya, Prithulaksha, Vrihadratha, Vartta, Marutta. Kusika, Sankasya, Sankriti, Dhruva, Chaturaswa Sadaswormi and king Kartavirya ; Bharata, and Suratha, Sunitha, Nisatha, Nala, Divodasa, and Sumanas, Amvarisha, Bhagiratha ; Vyaswa, Vadhraswa, Prithuvega, Prithusravas ; Prishadaswa, Vasumanas, Kshupa, and Sumahavala, Vrishadgu, and Vrishasena, Purukutsa, Dhvajin and Rathin ; Arshtisena, Dwilipa, and the high-souled Ushinara ; Ausinari, Pundarika, Saryati, Sarava, and Suchi ; Anga, Rishta, Vena, Dushmanta, Srinjaya and Jaya ; Bhangasuri, Sunitha, and Nishada, and Vahinara ; Karandhama, Valhika, Sudyumna, and the mighty Madhu ; Aila, and the mighty king of earth Maruta ; Kapota, Trinaka, and Sahadeva, and Arjuna also ! Vyaswa, Saswa and Krishaswa, and king Sasa-vindu ; Rama the son of Dasaratha, and Lakshmana, and Pratarddana ; Alarka, and Kakshasena, Gaya, and Gauraswa ; Rama the son of Jamadagnya, Nabhaga, and Sagara ; Bhuridyumna and Mahaswa, Prithaswa, and also Janaka ; king Vainya, Varisena, Purujit, and Janamejaya ; Brahmadata, and Trigarta, and king Uparichara

also ; Indradyumna, Bhimajanu, Gauraprishta, Nala, Gaya ; Padma, and Machukunda, Bhuridyumna. Prasenajit ; Arishtanemi, Sudymna, Prithulauswa, and Ashtaka also ; a hundred kings of the Matsya race and hundred of the Vipra and a hundred of the Haya races ; a hundred kings of the name of Dhritarashtra, eighty kings of the name of Janamejaya ; a hundred monarchs called Brahmadata, and a hundred kings of the name of Iri ; more than two hundred Bhishmas, and also a hundred Bhimas ; a hundred Prativindhyas, a hundred Nagas, and a hundred Palasas, and a hundred called Kasa and Kusa ; that king of kings Santanu, and thy father Pandu, Usangava, Sata-ratha, Devaraja, Jayadratha ; the intelligent royal sage Vrishadharva with his ministers ; and a thousand other kings known by the name of Sasa-vindu and who have died, having performed many grand horse-sacrifices with large presents to the Brahmanas ;—these holy royal sages of grand achievements and great knowledge of the *Sastras*, wait upon. O king, and worship the son of Vivasvat in that assembly house ! And Agastya and Matanga, and Kala, and Mrityu (Death), performers of sacrifices, the Siddhas, and many Yogins ; the *Pitris* (belonging to the classes—called *Agniswattas*. *Fenapa*, *Ushmapa*, *Swadhavat*, and *Varhishada*), as also those others that have forms ; the wheel of time, and the illustrious conveyer himself of the sacrificial butter ; all sinners among human beings, as also those that have died during the winter solstice ; these officers of Yama who have been appointed to count the allotted days of everybody and everything ; the *Singsapa* *Palasa*, *Kasa*, and *Kusa* trees and plants, in their embodied forms ;—these all. O king, wait upon and worship the god of justice in that assembly house of his. These and many others are present at the *Sabha* of the king of the *Pitris* (manes). So numerous are they that I am incapable of describing them either by mentioning their names or deeds. O son of Pritha, the delightful assembly house, moving everywhere at the will of its owner, is of wide extent. It was built by Viswakarma after a long course of ascetic penances. And, O Bharata, resplendent with his own effulgence, it stands glorified in all its beauty. Sannyasis of severe ascetic penance, of excellent vows, and of truthful speech peaceful and pure and sanctified by holy deeds of shining bodies and attired in spotless robes, decked with bracelets and floral garlands with ear-rings of burnished gold, and adorned with their own holy acts as with the marks of their order (painted over their bodies), constantly visit that *Sabha* (Assembly). Many illustrious *Gandharvas*, and many *Apsaras* fill every part of that mansion with music both instrumental and vocal and with sounds of laughter and dance. And, O son of Pritha, excellent perfumes, and sweet sounds and garlands of celestial flowers always contribute to-

ward making that mansion supremely blest. And hundreds of thousands of virtuous persons, of celestial beauty and great wisdom, always wait upon and worship the illustrious the lord of created being in that assembly house. Such, O monarch, is the *Sabha* of the illustrious king of the *Pitris* ! I shall now describe unto thee the assembly house of *Varuna* also called *Pushkaramalini* !"

Thus endeth the eighth section in the *Lokapala Sabhakhyana Parva* of *Sabha Parva*.

SECTION IX

(*Lokapala Sabhakhyana Parva continued.*)

"Narada said—'O *Yudhisthira*, the celestial *Saba* of *Varuna* is unparalleled in splendour ! In dimensions it is similar to that of *Yama*. Its walls and arches are all of pure white. It hath been built by *Viswakarma* (the celestial architect) within the waters. It is surrounded on all sides by many celestial trees made of gems and jewels and yielding excellent fruits and flowers. And many plants with their weight of blossoms, blue and yellow, and black and darkish, and white and red, that stand there, from excellent bowers around. Within those bowers hundreds and thousands of birds of diverse species, beautiful and variegated, always pour forth their melodies. The atmosphere of that mansion is extremely delightful, neither cold nor hot. Owned by *Varuna*, that delightful assembly house of pure white consists of many rooms and is furnished with many seats. There sitteth *Varuna* attired in celestial robe, decked in celestial ornaments and jewels, with his queen, adorned with celestial scents and besmeared with paste of celestial fragrance. The *Adityas* wait upon and worship in mansion *Varuna*, that the lord of the waters. And *Vasuki* and *Takshaka*, and the *Naga* called *Airavana* ; *Krishna* and *Lohita* ; *Padma* and *Chitra* endued with great energy ; the *Nagas* called *Kamvala* and *Aswatara* ; and *Dhritarashtra* and *Valahaka* ; *Matimat* and *Kundadhara* and *Karkotaka* and *Dhananjaya* ; *Panimat* and the mighty *Kundaka*, O lord of the Earth ; and *Prahlada* and *Mushikada*, and *Janamejaya*,—all having auspicious marks and *mandalas* and extended hoods ;—these and many other snakes. O *Yudhisthira*, without anxiety of any kind, wait upon and worship the illustrious *Varuna* ! And, O king, *Vali* the son of *Virochana*, and *Naraka* the subjugator of the whole Earth ; *Sanghrada* and *Viprachitti*, and those *Danavas* called *Kalakanja* ;

and Subanu and Durmukha and Sankha and Sumanas and also Sumati ; and Gharodara, and Mahaparswa, and Karthana and also Pithara and Viswarupa, Swarupa, and Virupa, Mahasiras ; and Dasagriva, Vali, and Meghavasas and Dasavara ; Tittiva, and Vitabhuta, and Sanghrada, and Indratapana; these Daityas and Danavas, all be decked with ear-rings and floral wreaths and crowns, and attired in the celestial robes ; all blessed with boons and possessed of great bravery, and enjoying immortality ; and all well of conduct and of excellent vows, wait upon and worship in that mansion the illustrious Varuna, the deity bearing the noose as his weapon. And, O king, there are also the four oceans, the river Bhagirathee, the Kalindi, the Vidisa, the Venwa, the Narmada of rapid current ; the Vipasa, the Satadru, the Chandrabhaga, the Saraswati ; the Iravati, the Vitasta, the Sindhu, the Devanadi ; the Godavari, the Krishnavenwa, and that queen of rivers the Kaveri ; the Kimpuna, the Visalya and the river Vaitarani also ; the Tiritiya, the Jeshtila, and the great Sone (Soane) ; the Charmanwati and the great river Parnasa ; the Sarayu, the Varavatya, and that queen of rivers the Langali, the Karatoya, the Atreyi, the red Mahanada the Laghanti, the Gomati, the Sandhya, and also the Trisrotasi ; these and other rivers which are all sacred and are the world-renowned places of pilgrimage, as also other rivers and sacred waters and lakes and wells and springs, and tanks, large or small, in their personified form, O Bharata, wait upon and worship the lord Varuna. The Points of the heavens, the Earth, and all the Mountains, as also every species of aquatic animals, all worship Varuna there. And various tribes of *Ghandharvas* and *Apsaras*, devoted to music, both vocal and instrumental, wait upon Varuna, singing eulogistic hymns unto him. And all those mountains that are noted for being both delightful and rich in jewels, wait (in their personified forms) in that Sabha, employed in sweet converse with one another. And the chief minister of Varuna, Sunabha by name, surrounded by his sons and grandsons, also attend upon his master, along with (the personified form) of a sacred water called Go. These all, in their personified forms, worship the diety. O bull of the Bharata race, such is the assembly room of Varuna seen by me before, in the course of my wanderings ! Listen now to the account I give of the assembly room of Kuvera ! ”

Thus ends the ninth section in the Lokapala Sabhakhyana Parva of the Sabha Parva.

SECTION X

• (*Lokapala Sabhakhyana Parva continued.*)

"Narada said,—'Possessed of great splendour, the assembly house of Vaisravana, O king, is a hundred *yojanas* in length and seventy *yojanas* in breadth. It was built, O king, by Vaisravana himself using his ascetic power. Possessing the splendour of the peaks of Kailasa, that mansion eclipses by its own the brilliance of the Moon himself. Supported by Guhyakas, that mansion seems to be attached to the firmament. Of celestial make, it is rendered extremely handsome with high chambers of gold. Extremely delightful and rendered fragrant with celestial perfumes, it is variegated with numberless costly jewels. Resembling the peaks of a mass of white clouds it seems to be floating in the air. Painted with colours of celestial gold, it seems to be decked with streaks of lightning. Within that mansion sitteth on an excellent seat bright as the sun and covered with celestial carpets and furnished with a handsome footstool, king Vaisravana of agreeable person, attired in excellent robes and adorned with costly ornaments and ear-rings of great brilliance, surrounded by his thousand wives. Delicious, and cooling breezes murmuring through forests of tall Mandaras, and bearing of fragrance of extensive plantations of jasmine, as also of the lotuses on the bosom of the river Alaka and of the Nandana-gardens, always minister to the pleasure of the King of the Yakshas. There the deities with the Gandharvas surrounded by various tribes of Apsaras, sing in chorus, O king, notes of celestial sweetness. Misrakesi and Rambha, and Chitrasena, and Suchismita; and Charunetra, and Gritachi and Menaka, and Punjikasthala; and Viswachi Sahajanya, and Pramlocha and Urvasi and Ira, and Varga and Sauraveyi, and Samichi, and Yududa, and Lata—these and a thousand other Apsaras and Gandharvas, all well-skilled in music and dance, attend upon Kuvera, the lord of treasures. And that mansion always filled with the notes of instrumental and vocal music, as also with the sounds of dance, of various tribes of Gandharvas, and Apsaras hath become extremely charming and delicious. The Gandharvas called Kinnaras, and others called Naras, and Manibhadra, and Dhanada, and Swetabhadra and Guhyaka; Kaseraka, Gandakandu, and the mighty Pradyota; Kustumvuru, Pisacha, Gajakarna, and Visalaka Varaha-Karna, Tamraushtha, Falkaksha, and Falodaka; Hansachuda, Sikkhavarta, Vibhishana, Pushpanana, Pingalaka, Sonitoda and Pravalaka; Vrikshavaspa-niketa, and Chiravasas; these O Bharata, and many other Yakshas by hundred and thousands always wait upon Kuvera! The

goddess Lakshmi always stayeth there, also Kuvera's son Nalakuvera. Myself and many others like myself often repair thither. Many Brahmana Rishis and celestial Rishis also respair there often. Many Rakshasas, and many Gandharvas, besides those that have been named, wait upon and worship, in that mansion, the illustrious lord of all treasures. And, O tiger among kings, the illustrious husband of Uma and lord of created things, the three-eyed Mahadeva, the wielder of the trident and the slayer of the Asura called Bhaga-netra, the mighty god of the fierce bow, surrounded by multitudes of spirits in their hundreds and thousands, some of dwarfish stature, some of fierce visage, some hunch-backed, some of blood-red eyes, some of frightful yells, some feeding upon fat and flesh, and some terrible to behold, but all armed with various weapons and endued with the speed of wind, with the goddess (Parvati) ever cheerful and knowing no fatigue, always waiteth here upon their friend Kuvera, the lord of treasures. And hundreds of Gandharva chiefs, with cheerful hearts and attired in their respective robes and Viswavasnu, and Haha and Huhu; and Tumvuru and Parvatta, and Sailusha; and Chitrasena skilled in music and, also Chitraratha,—these and innumerable Gandharvas worship the lord of treasures. And Chakradhiman, the chief of the Vidyadharas, with his followers, waiteth in that mansion upon the lord of treasures. And Kinnaras by hundreds and innumerable kings with Bhagadatta as their chief, and Druma, the chief of the Kimpurushas, and Mahendra, the chief of the Rakshasas, and Gandhamadana accompanied by many Yakshas and Gandharvas and many Rakshasas wait upon the lord of treasures. The virtuous Vibhishana also worshippeth there his elder brother the lord Kuvera (Croesus). The mountains of Himavat Paripatra, Vindhya, Kailasa, Mandara, Malaya, Durdura, Mahendra, Gandhamadana, Indrakila, Sunaya, and Eastern and the Western hills, these and many other mountains, in their personified forms, with Meru standing before all, wait upon and worship the illustrious lord of treasures. The illustrious Nandiswars, and Mahakala, and many spirits with arrowy ears and sharp-pointed mouths, Kaksha, Kuthimukha, Danti, and Vijaya of great ascetic merit, and the mighty white bull of Siva roaring deep, all wait in that mansion. Besides these many other Rakshasas and Pisachas (devils) worship Kuvera in that assembly house. The son of Pulastya (Kuvera) formerly used always to worship in all the modes and sit, with permission obtained, beside the god of gods, Siva, the creator of the three worlds, that supreme Deity surrounded by his attendants. One day the exalted Bhava (Siva) made friendship with Kuvera. From that time, O king, Mahadeva always sitteth on the mansion of his friend, the lord of treasures. Those best of all jewels, those princes of all gems in the three

worlds, viz., Sankha and Padma, in their personified forms, accompanied by all the jewels of the earth (also in their personified forms) worship Kuvera."

"This delightful assembly house of Kuvera that I have seen, attached to the firmament and capable of moving along it, is such, O king! Listen now to the Sabha I describe unto thee, belonging to Brahma the Grandsire."

Thus endeth the tenth section in the Lokapala Sabhakhyana Parva of the Sabha Parva.

SECTION XI

(Lokapala Sabhakhyana Parva continued.)

"Narada said.—Listen to me, O child, as I tell thee of the assembly house of the Grandsire, that house which none can describe, saying it is such. In the *Krita* (golden) age of old, O king, the exalted deity Aditya (once) came down from heaven into the world of men. Having seen before the assembly-house of Brahma the Self-created, Aditya was cheerfully wandering over the Earth in human form, desirous of beholding what could be seen here. It was on that occasion, O son of Pandu, that the god of day spoke unto me, O bull of the Bharata race, of that celestial Sabha (assembly) of the Grandsire, immeasurable and immaterial and indescribable, as regards form and shape, and capable of delighting the heart of every creature by its splendour. Hearing, O bull of the Bharata race, of the merits of that Sabha, I became, O king, desirous of beholding it. I then asked Aditya, saying,—O exalted one, I desire to behold the sacred Sabha of the Grandsire! O lord of light, tell me, O exalted one, by what ascetic penances, or by what acts, or by what charms or by what rites, I may be enabled to behold that excellent sin-cleansing Sabha!—Hearing these words of mine, the god of day, the deity of a thousand rays, answered me, O chief of the Bharata race, thus: Observe thou, with mind rapt in meditation, the Brahma vow extending for a thousand years. Repairing then to the breast of the Himavat, I commenced that great vow, and after I had completed it the exalted and sinless deity Surya endued with great energy, and knowing no fatigue, took me with him to the Sabha of the Grandsire. O king, it is impossible to describe that Sabha, saying—it is such, for within a moment it assumes a different form that language fails to paint. O Bharata, it

is impossible to indicate its dimensions or shape. I never saw anything like it before. Ever contributing to the happiness of those within it, its atmosphere is neither cold nor warm. Hunger and thirst or any kind of uneasiness disappear as soon as one goeth thither. It seems to be made up of brilliant gems of many kinds. It doth not seem to be supported on columns, it knoweth no deterioration, being eternal. That self-effulgent mansion, by its numerous blazing, celestial indications of unrivalled splendour, seems to surpass the moon, the sun and the fire. Stationed in heaven, it blazes forth, censuring as it were the maker of the day. In that mansion, O king, the Supreme Deity, the Grandsire of all created things, having himself created everything by virtue of his creative illusion, stayeth ever. And Daksha, Prachetas, Pulaha, Marichi, the master Kasyapa, Bhrigu, Artri, and Vasistha and Gautama, and also Angiras, and Pulastya, Kratu, Prahlada, and Kardama, these *Prajapatis*, and Angirasa of the *Atharvan veda*, the Valikhillyas, the Marichipas ; Intelligence, Space, Knowledge, Air, Heat, Water, Earth, Sound, Touch, Form, Taste, Scent ; Nature, and the Modes (of Nature), and the elemental and prime causes of the world,—all stay in that mansion beside the lord Brahma. And Agastya of great energy, and Markandeya, of great ascetic power and, Jamadagni and Bharadwaja, and Samvarta, and Chyavana, and exalted Durvasa, and the virtuous Rishyasringa, the illustrious Sanatkumara of great ascetic merit and the preceptor in all matters affecting *Yoga* ; Asita, and Devala, and Jaigishavya acquainted with truth ; Rishava, Ajitasatru, and Mani of great energy ; and the Science of healing with its eight branches—all in their personified forms, O Bharata ; the moon with all the stars and the stellar conjunctions ; Aditya with all his rays ; the winds ; the Sacrifices, the Declarations of purpose (in sacrifices), the Vital principles,—these illustrious and vow-observing beings in their personified forms, and many others too numerous to mention, attend all upon Brahma in that mansion. Wealth and Religion and Desire, and Joy, and Aversion, and Asceticism and Tranquility,—all wait together upon the Supreme Deity in that palace. The twenty tribes of the *Gandharvas* and *Apsaras*, as also their seven other tribes, and all the *Lokapalas* (chief protectors of several regions), and Sukra, and Vrihaspati, and Vudha, and Angaraka (Mangala), Sami, Rahu, and the other planets ; the Mantras (of the *Sama Veda*), the special Mantras (of the same *Veda*) ; (the rites of) Harimat and Vasumat, the Adityas with Indra, the two Agnis mentioned by name (*viz.*, Agnisoma and Indragni), the Marutas, Viswakarmā, and the Vasus. O Bharata ; the Pitris, and all kinds of sacrificial libations, the four *Vedas*, *viz.*, Rig, Sama, Yajuh, and Atharva ; all Sciences and branches of learning ; Histories and

all minor branches of learning ; the several branches of the *Vedas* ; the planets, the Sacrifices, the Soma, all the deities ; Savitri (Gayatri), the seven kinds of rhyme ; Understanding, Patience, Memory Wisdom, Intelligence, Fame, Forgiveness ; the Hymns of the Sama Veda the Science of hymns in general, and various kinds of Verses and Songs ; various Commentaries with arguments ;—all in their personified forms, O king, and various Dramas and Poems and Stories and abridged Glosses ; these also, and many others wait upon the Supreme Deity in that Sabha. *Kshanas, Lavas, Muhurtas*, Day, Night, Fortnights, Months the six Seasons, O Bharata, Years, Yugas, the four kinds of Days and Nights (viz., appertaining to man, to the Pitris, to the gods, and to Brahma) and that eternal, indestructible, undeteriorating, excellent Wheel of Time and also the Wheel of Virtue ;—these always wait there, O Yudhishthira ; and Aditi, Diti, Danu, Surasa, Vinata, Ira, Kalika, Suravi, Devi, Sarama, Gautami and the goddesses Pradha, and Kadru ;—these mothers of the celestials, and Rudrani, Sree, Lakshmi, Bhadra, Shashthi, the Earth, Ganga, Hri, Swaha, Kriti, the goddess Sura, Sachi Pushti, Arundhati, Samvritti, Asa, Niyati, Srishti, Rati, these and many other goddesses wait upon the Creator of all. The Adityas, Vasus, Rudras, Marutas, Aswinas, the Viswadevas, Sadhyas, and the Pitris gifted with the speed of the mind ; these all wait there upon the Grandsire. And O bull amongst men, know thou that there are seven classes of Pitris, of which four classes have embodied forms and the remaining three none. It is well known that the illustrious Vairajas and Agniswattas and and Garhapattyas (three classes of Pitris) range in heaven. And those amongst the Pitris that are called the Somapas, the Ekasringras, the Chaturvedas, and the Kalas, are ever worshipped amongst the four orders of men. Gratified with the Soma (juice), first, these gratify Soma afterwards. All these tribes of Pitris wait upon the Lord of the creation and cheerfully worship the Supreme Deity of immeasurable energy. And *Rakshasas, Pisachas*, the Danavas and Guhyakas ; Nagas, Birds, and various animals ; and all mobile and immobile great beings ; all worship the grandsire. And Purandara the chief of the celestials, and Varuna and Kuvera and Yama, and Mahadeva accompanied by Uma, always repair thither. And, O king of kings, Mahasena (Kartikeya) also adoreth there, the Grandsire, Narayana himself, and the celestial Rishis, and those Rishis called Valakhillyas, and all beings born of females and all not born of females, and whatever else is seen in the three worlds—both mobile and immobile, were all seen by me there, know O king ! And eighty thousands Rishis with vital seed drawn up, and O Pandu, fifty thousand Rishis having sons, were all seen by me there !

And all the dwellers in heaven repairing thither behold the Supreme Deity when they please, and worshipping him with a bow of the head return whence they came. And, O king of men, the Grandsire of all created beings, the Soul of the universe, the Self-create Brahma of immeasurable intelligence and glory, equally kind unto all creatures, honoureth as they deserve, and gratifieth with sweet speech and gift of wealth and other enjoyable articles, the gods, the Daityas, the Nagas, the Brahmanas, the Yakshas, the Birds, the Kaleyas, the Gandharvas, the Apsaras, and all other exalted beings that came to him as his guests. And that delicious Sabha, O child, is always crowded with persons coming and going. Filled with every kind of energy, and worshipped by Brahmarshis, that celestial Sabha blazes forth with the graceful possessions of Brahma and looks extremely handsome, O tiger among kings, as this Sabha of yours is unrivalled in the world of men, so is that Sabha of Brahma, seen by me unrivalled in all the worlds. I have seen these Sabhas, O Bharata, in regions of the celestials. This thy Sabha is unquestionably the foremost in the world of men!"

Thus endeth the eleventh section in the Lokapala Sabhakhyana Parva of the Sabha Parva.

SECTION XII

(*Lokapala Sabhakhyana Parva continued.*)

"Yudhishtira said,—'O thou foremost of eloquent men, as thou hast described the different Sabhas unto me, it appeareth that almost all the monarchs of the earth are to be found in the Sabha of Yama. And, O master, almost all the Nagas, and principal Daityas, and rivers, and oceans, are to be found in the Sabha of Varuna. And so the Yakshas, the Guhyakas, Rakshasas, the Gandharvas and Apsaras and the Deity having the bull for his vehicle, are to be found in the Sabha of the lord of treasures. Thou hast said that in the Sabha of the Grandsire are to be seen all the great Rishis, all the gods, all the branches of learning. As regards the Sabha of Sakra however, thou hast named, O Muni, all the gods, the Gandharvas, and various Rishis. But, O great Muni, thou hast mentioned one and only one king, viz., the royal Rishi Harischandra as living in the Sabha of the illustrious chief of the gods! What act was performed by that celebrated king, or what ascetic penances with steady vows, in consequence of which he hath been equal to Indra himself? O Brahmana, how didst thou also meet with my father, the exalted Pandu, now a guest in the region of the Pitris?"

O exalted one of excellent vows, hath he told thee anything? O tell me all as I am exceedingly curious to hear all this from thee!"

"Narada said,—'O king of kings, I shall tell thee all that thou askest me about Harischandra. I shall presently tell thee of his high excellence. He was a powerful king, in fact, an emperor over all the kings of the earth. Indeed, all the kings of the earth obeyed his sway. O monarch, alone upon a victorious car adorned with gold, that king by the prowess of his weapons brought the whole earth with her seven islands under his sway. And, O monarch, having subjugated the whole earth with her mountains, forests, and woods, he made preparations for the great sacrifice called the *Rajasuya*. And all the kings of the earth brought at his command wealth unto that sacrifice. All of them consented to become distributors of food and gifts unto the Brahmanas that were fed on the occasion. At that sacrifice king Harischandra gave away unto all, who asked wealth that was five times more than what each solicited. At the conclusion of the sacrifice, the king gratified the Brahmanas that came from various countries with large presents of various kinds of wealth. The Brahmanas gratified with various kinds of food and enjoyable articles given away unto them to the extent of their desires, and with the heaps of jewels distributed amongst them, began to say,—King Harischandra is superior to all kings in energy and renown.—And know, O monarch, O bull of the Bharata race, it was for this reason that Harischandra shone more brightly than thousands of other kings! The powerful Harischandra having concluded his great sacrifice, became installed, O king, in the sovereignty of the earth and looked resplendent on his throne. O bull of the Bharata race, all those monarchs, that perform the sacrifice of *Rajasuya*, (attaining to the region of Indra) pass their time in felicity in Indra's company. And, O bull of the Bharata race, those kings also that yield up their lives without turning their backs on the field of battle attain to the mansion of Indra and live in joy with him. Those again that yield up their bodies after severe ascetic penances also attain to the same region and shine brightly there for ages. O king of the Kuru race, O son of Kunti, thy father Pandu, beholding the good fortune of Harischandra and wondering much thereat, hath told thee something. Knowing that I was coming to the world of men, he bowed unto me and said.—Thou shouldst tell Yudhishthira, O Rishi, that he can subjugate the whole Earth inasmuch as his brothers are all obedient to him. And having done this let him commence the grand sacrifice called *Rajasuya*. He is my son; if he performeth that sacrifice, I may like Harischandra, soon attain to the region of Indra, and there in his *Sabha* pass countless

years in continuous joy !—I told him in reply,—O king, I shall tell thy son all this, if I go to the world of men—I have now told thee what he said, O tiger among men, accomplish then, O son of Pandu, the desires of thy father ! If thou performest that sacrifice, thou shalt then be able to go, along with thy deceased ancestors, into the same region that is inhabited by the chief of the immortals. It hath been said,—O king, that this great sacrifice is attended with many obstacles. A class of Rakshasas called *Brahma Rakshasas*, employed in obstructing all sacrifices, always search for loop holes when this great sacrifice is commenced. On the commencement of such a sacrifice a war may take place destroying the Kshatriyas and even furnishing occasion for the destruction of the whole Earth. A slight obstacle may involve the whole Earth in ruin. Reflecting upon all this, O king of kings, do what is for thy good. Be thou watchful and ready in protecting the four orders of thy subjects. Grow, thou in prosperity, and enjoy thou felicity. Gratify thou the Brahmanas with gifts of wealth ! I have now answered in detail all that thou hast asked me. With thy leave I will now go to the city (*Dwaravati*) of the *Dasrhas*."

Vaisampayana said,—'O Janamejaya, having said this unto the son of Pritha, Narada went away, accompanied by those Rishis with whom he had come. And after Narada had gone away, king Yudhishthira, O thou of the Kuru race, began to think, along with his brothers, of that foremost of sacrifices called *Rajasuya*.'

Thus ends the twelfth section in the *Lokapala Sabhakhyana Parva* of the *Sabha Parva*.

SECTION XIII

(*Lokapala Sabhakhyana Parva continued.*)

Vaisampayana said,—“Yudhishthira, having heard these words of Narada, began to sigh heavily. And, O Bharata, engaged in his thoughts about the *Rajasuya*, the king had no peace of mind. Having heard of the glory of the illustrious monarchs (of old) and being certain about the acquisition of regions of felicity by performers of sacrifices in consequence of their sacred deeds, and thinking especially of that royal sage Harischandra who had performed the great sacrifice, king Yudhishthira desired to make preparations for the *Rajasuya* sacrifice. Then worshipping his counsellors and others present at his *Sabha*, and worshipped by them in return he began to discuss with them about that sacrifice. Having reflected much, that king of kings, that bull amongst the Kurus,

inclined his mind towards making preparations for the Rajasuya. That prince of wonderful energy and prowess, however reflecting upon virtue and righteousness, again set his heart to find out what would be for the good of all his people. For Yudhishtira, that foremost of all virtuous men, always kind unto his subjects, worked for the good of all without making any distinctions. Indeed, shaking off both anger and arrogance, Yudhishtira always said,—*Give unto each what is due to each.*—and the only sounds that he could hear were,—*Blessed be Dharma ! Blessed be Dharma* (Yudhishtira) ! Conducting himself thus and giving paternal assurance to everybody, there was none in the kingdom who entertained any hostile feelings towards him. He therefore came to be called *Ajatasatru* (one with no enemy at all). The king cherished every one as belonging to his family, and Bhima ruled over all justly. Arjuna using both his hands with equal skill protected the people from (external) enemies. And the wise Sahadeva administered justice impartially. And Nakula behaved towards all with humility that was natural to him. Owing to all this, the kingdom became free from disputes and fear of every kind. And all the people became attentive to their respective occupations. The rain became so abundant as to leave no room for desiring more ; and the kingdom grew in prosperity. And in consequence of the virtues of the king, persons living upon usury, the articles required for sacrifices, cattle-rearing, tillage, and traders, all and everything grew in prosperity. Indeed, during the reign of Yudhishtira who was ever devoted to truth, there was no extortion, no stringent realisation of arrears of rent, no fear of disease, of fire, or of death by poisoning and incantations, in the kingdom. It was never heard at that time that thieves or cheats or royal favourites ever behaved wrongfully towards the king or towards one another amongst themselves. Kings conquered on the six occasions (of war, treaty, &c.) in order to do good unto the monarch and worship him ever, were wont to wait upon him ever, while the traders of different classes come to pay him the taxes leviable on their respective occupations. And accordingly during the reign of Yudhishtira who was ever devoted to virtue, his dominions grew in prosperity. Indeed, the prosperity of the kingdom was increased (not by these alone but even) by persons wedded to voluptuousness and indulging in all luxuries to their fill. And the king of kings, Yudhishtira, whose sway extended over all, possessed every accomplishment and bore everything with patience. And, O king, whatever countries the celebrated and illustrious monarch conquered, the people everywhere, from Brahmanas to swains, were all more attached to him than to their own fathers and mothers."

Vaisampayana said,—“King Yudhishtira then, that foremost of speakers, summoning together his counsellors and brothers, asked them repeatedly about the Rajasuya sacrifice. Those ministers in a body, thus asked by the wise Yudhishtira desirous of performing the sacrifice, then told him these words of grave import :—‘One already in possession of a kingdom desireth all the attributes of an emperor by means of that sacrifice which aideth a king in acquiring the attributes of Varuna. O prince of Kuru race, thy friends think that as thou art worthy of the attributes of an emperor, the time is even come for thee for the performance of the Rajasuya sacrifice. The time for the performance of that sacrifice in which *Rishis* of austere vows kindle six fires with *mantras* of the *Sama Veda*, is come for thee in consequence of thy Kshatriya possessions. At the conclusion of the Rajasuya sacrifice when the performer is installed in the sovereignty of the empire, he is rewarded with the fruits of all sacrifices including the *Agni hotra*. It is for this that he is called the conqueror of all. Thou art quite able, O strong-armed one, to perform this sacrifice ! All of us are obedient to thee. Soon will you be able, O great king, to perform the Rajasuya. Therefore, O great king, let thy resolution be taken to perform this sacrifice without further discussion ! Thus, spoke unto the king all his friends and counsellors separately and jointly. And, O king, Yudhishtira that slayer of all enemies, having heard these virtuous, bold, agreeable and weighty words of theirs, accepted them mentally. And having heard those words of his friends and counsellors, and knowing his own strength also, the king, O Bharata, repeatedly thought over the matter. After this the intelligent and virtuous Yudhishtira, wise in counsel, again consulted with his brothers, with the illustrious *Ritwijas* about him, with his ministers and with Dhaumya and Dwaipayana and others.

‘Yudhishtira said—‘How may this wish that I entertain of performing the excellent sacrifice of Rajasuya that is worthy of an emperor, bear fruit, in consequence of my faith and speech alone !’

Vaisampayana said,—“O thou of eyes like lotus petals, thus asked by the king, they replied at that time unto Yudhishtira the just in these words :—Thou art, O king, as thou art conversant with the dictates of morality, worthy to perform the grand sacrifice of Rajasuya !’ After the *Ritwijas* and the *Rishis* had told these words unto the king, his ministers and brothers highly approved of the speech. The king, however, possessed of great wisdom, and with mind under complete control, actuated by the desire of doing good unto the world, again revolved the matter in his mind, thinking of his own strength and means, the circumstances of time and place, and his income and expenditure. For he knew that the wise never come to grief owing to their always acting after full de-

liberation. Thinking that the sacrifice should not be commenced, pursuant to his own resolution only, Yudhishtira, carefully bearing upon his shoulder the weight of affairs thought of Krishna that persecutor of all sinners as the fittest person to decide the matter, in as much as he knew him to be the foremost of all persons, possessed of immeasurable energy, strong-armed, without birth but born amongst men from Will alone. Reflecting upon his god-like feats the son of Pandu concluded that there was nothing that was unknown to him, nothing that he could not achieve, and nothing that he could not bear, and Yudhishtira, the son of Pritha, having come to this settled resolution soon sent a messenger unto that master of all beings, conveying through him blessings and speeches such as one senior in age might send to one that is younger. And that messenger riding in a swift car arrived amongst the Yadavas and approached Krishna who was then residing in Dwaravati. And Achyuta (Krishna) hearing that the son of Pritha had become desirous of seeing him, desired to see his cousin. And quickly passing over many regions, being drawn by his own swift horses, Krishna arrived at Indraprastha, accompanied by Indrasena. And having arrived at Indraprastha, Janardana approached Yudhishtira without loss of time. And Yudhishtira received Krishna with paternal affection, and Bhima also received him likewise. And Janardana then went with a cheerful heart to his father's sister (Kunti). And worshipped then with reverence by the twins, he began to converse cheerfully with his friend Arjuna who was overjoyed at seeing him. And after he had rested awhile in a pleasant apartment and had been fully refreshed, Yudhishtira approached him at his leisure and informed him all about the Rajasuya sacrifice.

"Yudhishtira said,—'I have wished to perform the Rajasuya sacrifice. That sacrifice, however, cannot be performed by one's wishing alone to perform it. Thou knowest, O Krishna, everything about the means by which it may be accomplished! He alone can achieve this sacrifice in whom everything is possible, who is worshipped everywhere, and who is the king of kings. My friends and counsellors approaching me have said that I should perform that sacrifice. But, O Krishna, in respect of that matter, thy words shall be my guide. Of counsellors some from friendship do not notice the difficulties; others from motives of self-interest say only what is agreeable. Some again regard that which is beneficial to themselves as worthy of adoption. Men are seen to counsel thus on matters awaiting decision. But thou, O Krishna, art above such motives! Thou hast conquered both desire and anger! It behoveth thee to tell me what is most beneficial to the world!'"

Thus endeth the thirteenth section in the Rajasuyarambha Parva of the Sabha Parva.

SECTION XIV

(*Rajasuyarambha Parva*)

"Krishna said,—'O great king, thou art a worthy, possessor of all the qualities essential for the performance the Rajasuya sacrifice ! Thou knowest everything, O Bharata ! I shall, however, still tell thee something. Those persons in the world that now go by the name of Kshatriyas are inferior (in everything) to those Kshatriyas that Rama, the son of Jamadagnya, exterminated'. O lord of the earth, O bull of the Bharata race, thou knowest what form of rule these Kshatriyas, guided by the instructions traditionally handed down from generation to generation, have established amongst their own order, and how far they are competent to perform the Rajasuya sacrifice ! The numerous royal lines and other ordinary Kshatriyas all represent themselves to be the descendants of Aila and Ikshwaku. The descendants of Aila, O king, as, indeed, the kings of Ikshwaku's race, are, know O bull of the Bharata race, each divided into a hundred separate dynasties. The descendants of Yayati and the Bhojas are great, both in extent (number) and accomplishments. O king, these last are to-day scattered all over the earth. And all the Kshatriyas worship the prosperity of those monarchs. At present, however, O monarch, king Jarasandha, overcoming that prosperity enjoyed by their whole order, and overpowering them by his energy hath set himself over the heads of all these kings. And Jarasandha, enjoying the sovereignty over the middle portion of the earth (Mathura), resolved to create a disunion amongst ourselves. O monarch, the king who is the lord paramount of all kings, and in whom alone the dominion of the universe is centered, properly deserves to be called emperor. And, O monarch, king Sisupala endued with great energy, having placed himself under his protection, hath become the generalissimo of his forces. And, O great king, the mighty Vakra, the king of the Karushas, capable of fighting by putting forth his powers of illusion, waiteth, O great king, upon Jarasandha, as his disciple. There are two others, Hansa and Dimvaka, of great energy and great soul, who have sought the shelter of the mighty Jarasandha. There are others also ; viz., Dantavakra, Karusha, Karava, Meghavahana, that wait upon Jarasandha. He also that beareth on his head that gem which is known

as the most wonderful on earth, that king of the Yavanas who hath chastised Muru and Naraka, whose power is unlimited, and who ruleth the west like another Varuna, who is called Bhagadatta, and who is the old friend of thy father, hath bowed his head before Jarasandha, by speech and specially by act. In his heart, however, tied as he is by affection to thee, he regardeth thee as a father regardeth his child. O king, that lord of the earth who hath his dominions on the west and the south, who is thy maternal uncle, and who is called Purujit, that brave perpetuator of the Kunti race, that slayer of all foes, is the single king that regardeth thee from affection. He whom I did not formerly slay, that wicked wretch amongst the Chedis, who representeth himself in this world as a divine personage, and who hath become known also as such, and who always beareth, from foolishness, the signs that distinguish me, that king of Vanga Pundra and the Kiratas, endowed with great strength, and who is known on earth by the names of Paundraka and Vasudeva hath also espoused the side of Jarasandha. And, O king of kings, Bhishmaka the mighty king of the Bhojas—the friend of Indra—the slayer of hostile heroes—who governs a fourth part of the world, who by his learning conquered the Pandyas and the Kratha-Kausikas whose brother the brave Akriti was like Rama, the son of Jamdagni, hath become a servitor to the king of Magadha. We are his relatives and are, therefore, engaged everyday in doing what is agreeable unto him. But although we regard him much, still he regardeth us not and is engaged in doing us ill. And, O king, without knowing his own strength and the dignity of the race to which he belongeth, he hath placed himself under Jarasandha's shelter at sight of the latter's blazing fame alone. And, O exalted one, the eighteen tribes of the Bhojas, from fear of Jarasandha, have all fled towards the west; so also have the Surasenans, the Bhadrakas, the Vodhas, the Salwas, the Patancharas, the Susthalas, the Mukuttas, and the Kulindas, along with the Kuntis. And the kings of the Salwayana tribe with their brethren and followers; and the southern Panchalas and the eastern Kosalas have all fled to the country of the Kuntis. So also the Matsyas and the Sannyastapadas, overcome with fear, leaving their dominions in the north, have fled into the southern country. And so all the Panchalas, alarmed at the power of Jarasandha, have left their own kingdom and fled in all directions. Some time before, the foolish Kansa, having persecuted the Yadavas, married two of the daughters of Jarasandha. They are called Asti and Prapti and are the sister of Sahadeva. Strengthened by such an alliance, the fool persecuting his relatives gained an ascendancy over them all. But by this conduct he earned great obloquy. The wretch also began to oppress the old

kings of the Bhoja tribe, but they, to protect themselves from the persecution of their relative, sought our help. Having bestowed upon Akrura the handsome daughter of Ahuka, with Sankarshana as my second I did a service to my relatives, for both Kansa and Sunaman were slain by me assisted by Rama. But after the immediate cause of fear was removed (by the death of Kansa), Jarasandha, his father-in-law, took up arms. Ourselves consisting of the eighteen younger branches of the Yadavas arrived at the conclusion that even if we struck our enemies continually with excellent weapons capable of taking the lives of the foes we should still be unable to do anything unto him even in three hundred years. He hath two friends that are like unto the immortals, and in point of strength the foremost of all men endowed with might. They are called Hansa and Dimvaka who are both incapable of being slain by weapons. The mighty Jarasandha, being united with them, becomes incapable, I think, of being vanquished by even the three worlds. O thou foremost of all intelligent men this is not our opinion alone, but all other kings also are of the same mind. There lived, O monarch, a king of the name of Hansa, who was slain by Rama (Valadeva) after a battle of eighteen days. But, O Bharata, hearing people say that Hansa had been killed, Dimvaka, O king, thought that he could not live without Hansa. He accordingly jumped into the waters of the Yamuna and killed himself. Afterwards when Hansa, the subjugator of hostile heroes, heard that Dimvaka, had killed himself, he went to the Yamuna and jumped into its waters. Then, O bull of the Bharata race, king Jarasandha, hearing that both Hansa and Dimvaka had been killed, returned to his kingdom with an empty heart. After Jarasandha had returned, O slayer of all foes, we were filled with pleasure, and continued to live at Mathura. Then the widow of Hansa and the daughter of Jarasandha, that handsome woman with eyes like lotus-petals, grieved at the death of her lord, went unto her father, and repeatedly urged, O monarch, the king of Magadha, saying,—O slayer of all foes, kill thou the slayer of my husband !—Then, O great king, remembering the conclusion to which we had come of old we became exceedingly cheerless and fled from Mathura. Dividing our large wealth into small portions so as to make each portion easily portable, we fled from fear of Jarasandha, with our cousins and relatives. Reflecting upon every thing, we fled towards the west. There is a delightful town towards the west called Kusasthali adorned by the mountains of Raivata. In that city, O monarch, we took up our abode. We rebuilt its fort and made it so strong that it become impregnable even to the Gods. And from within it even the women might fight the foe, what to speak

of the Yadava heroes without fear of any kind? O slayer of all foes, we are now living in that city. And, O tiger of the Kuru race, considering the inaccessibility of that first of mountains and regarding themselves as having already crossed the fear of Jarasandha, the descendants of Madhu have become exceedingly glad. Thus, O king, though possessed of strength and energy, yet from the oppressions of Jarasandha we have been obliged to repair to the mountains of Gomanta, measuring three Yojanas in length. Within each yojana have been established one and twenty posts of armed men. And at intervals of each yojana are hundred gates whose arches consist of the valour of the heroes engaged in guarding them. And innumerable Kshatriyas invincible in war, belonging to the eighteen younger branches of the Yadavas, are employed in defending these works. In our race, O king, there are full eighteen thousand brothers and cousins. Ahukahath had a hundred sons, each of whom is almost like a god (in prowess), Charudeshna with his brother Chakradeva, Satyaki, myself, Valadeva the son of Rohiny, and my son Samva who is equal unto me in battle;—these seven, O king, are *Atirathas*. Besides these, there are others, O king whom I shall presently name. They are Kritavarman, Anadhrishti, Samika, Samitinjaya, Kanka, Sanku and Kunti. These seven are *Maharathas*. There are two sons also of Andhakabhoja, and the old king himself. Endued with great energy these are all heroes, each mighty as the thunderbolt. These *Maharathas*, choosing the middle country, are now living amongst the Vrishnis. O thou best of the Bharata line, thou alone art worthy of being an emperor. It behoveth thee, O Bharata, to establish thy empire over all the Kshatriyas! But this is my judgment. O king, that thou wilt not be able to celebrate the Rajasuya as long as the mighty Jarasandha liveth! By him have been immured in his hill-fort numerous monarchs like a lion that hath deposited the slain bodies of mighty elephants within a cave of the king of mountains. O slayer of all enemies, king Jarasandha, desirous of performing a sacrifice though the instrumentality of the other monarchs, adored for his fierce ascetic penances by the illustrious god of gods, the lord of Uma. It is by this means that the kings of the earth have been vanquished by Jarasandha. And, O best of monarchs, he hath by that means been able to fulfil the vow he had made relative to his sacrifice. By defeating the kings with their troops and bringing all of them as captives into this city, he had swelled its crowds enormously. We also, O king, from fear of Jarasandha, at one time had to leave Mathura and fly to the city of Dwaravati. If, O great king, thou desirest to perform this

sacrifice, strive to release the kings confined by Jarasandha, as also to compass his death. O son of the Kuru race, otherwise this undertaking of thine can never be completed. O thou foremost of intelligent men, if the Rajasuya is to be performed by thee, you must do so and not otherwise. This, O king, is my view (on the matter)! Do, O sinless one, as thou thinkest! Under these circumstances, O king, having reflected upon everything, taking note of causes, tell us what thou thyself thinkest proper!"

Thus endeth the fourteenth section in the Rajasuyarambha Parva of the Sabha Parva.

SECTION XV

(Rajasuyarambha Parva continued.)

"Yudhishthira said,—“Intelligent as thou art, thou hast said what none else is capable of saying. There is none else on earth who is settler of all doubts. Behold, there are kings in every province employed in benefiting their respective selves. But no one amongst them hath been able to achieve the imperial dignity. Indeed, the title *emperor* is difficult of acquisition. He that knoweth the valour and strength of others never applaudeth himself. He, indeed, is really worthy of applause (worship) who, engaged in encounters with his enemies, beareth himself commendably. O thou supporter of the dignity of the Vrishni race, man's desires and propensities, like the wide earth itself adorned with many jewels, are varied and extensive. As experience can seldom be gained but by travelling in regions remote from one's home, so salvation can never be attained except by acting according to principles that are at a great height, compared with the ordinary level of our desire and propensities. I regard peace of mind as the highest object here, for from that quality may proceed my prosperity. In my judgment, if I undertake to celebrate this sacrifice I shall never win the highest reward. O Janardana, endued with energy and intelligence, these that have been born in our race think that some one amongst them will at one time become the foremost amongst all Kshatriyas. But, O exalted one, we also were all frightened by the fear of Jarasandha and, O sinless one, by the wickedness of that monarch! O thou invincible in battle, the might of thy arm is my refuge. When, therefore, thou taketh fright at a Jarasandha's might, how should I regard myself strong in comparison with him? Madhava, O thou of the Vrishni race, I am repeatedly depressed by the thought whether

Jarasandha is capable or not of being slain by thee, by Rama, by Bhimasena, or by Arjuna ! But what shall I say, O Keshava ! Thou art my highest authority on everything !

"On hearing these words, Bhima well-skilled in speech said,— 'That king who is without exertion, or who being weak and without resources entereth into hostility with one that is strong, perisheth like an ant-hill. It may be generally seen, however, that even a king that is weak may vanquish an enemy that is strong and obtain the fruition of all his wishes, by wakefulness and by the application of policy. In Krishna is policy, in myself strength, in Arjuna triumphs. So like the three (sacrificial) fires that accomplish a sacrifice, we shall accomplish the death of the king of Magadha '

"Krishna then said,— 'One that is immature in understanding seeketh the fruition of his desire without an eye to what may happen to him in future. It is seen that no one forgiveth for that reason a foe that is of immature understanding and inclined to serve his own interests. It hath been heard by us that in the *krita* age, having brought every one under their subjection, Yauvanaswin by the abolition of all taxes, Bhagiratha by his kind treatment to his subjects, Kartavirya by the energy of his asceticism the lord Bharata by his strength and valour, and Maruta by his prosperity, all these five became emperors. But, O Yudhishthira, thou who covetest the imperial dignity deservest it (not by one but) by all these qualities, viz., victory, protection afforded to thy people, virtue, prosperity, and policy. Know, O bull of the Kuru race, that Jarasandha, the son of Vrihadratha, is even such (i.e., a candidate for the imperial dignity). A hundred dynasties of kings have become unable to oppose Jarasandha. He, therefore, may be regarded to be an emperor for his strength. Kings that are wearers of jewels worship Jarasandha (with presents of jewels.) But, wicked from his childhood, he is scarcely satisfied with such worship. Having become the foremost among all, he attacketh yet with violence kings with crowns on their heads. Nor is there seen any king from whom he taketh not tribute. Thus hath he brought under his sway nearly a hundred kings. How can, O son of Pritha, any weak monarch approach him with hostile intentions ? Confined in the temple of Shiva and offered as sacrifice unto him like so many animals do not these monarchs devoted unto that god feel the most poignant misery, O bull of the Bharata race ? A Kshatriya that dieth in battle is ever regarded with respect. Why shall we not, therefore, meet together and oppose Jarasandha in battle ? He hath already brought eighty-six kings ; fourteen only are wanting to complete one hundred. As soon as he obtain-

eth those fourteen, he will begin his cruel act. He that shall be able to obstruct that act will surely win blazing renown. And he that will vanquish Jarasandha will surely become the emperor of all the Kshatriyas.' "

Thus endeth the fifteenth section in the Rajasuyarambha Parva of the Sabha Parva.

SECTION XVI

(Rajasuyarambha Parva continued.)

"Yudhishtira—said,—'Desirous of the imperial dignity but acting from selfish motives and relying upon courage alone, how, O Krishna, can I despatch ye (unto Jarasandha)? Both Bhima and Arjuna, I regard as my eyes, and thee, O Janardana as my mind! How shall I live, deprived of my eyes and mind! Yama himself cannot vanquish in battle the mighty host of Jarasandha that is endued, besides, with terrible valour. What valour can ye exhibit against it! This affair that promises to terminate otherwise may lead to great mischief. It is my opinion, therefore, that the proposed task should not be undertaken. Listen, O Krishna, to what I for one think! O Janardana, desisting from this act seemeth to me to be beneficial! My heart to-day is afflicted. The Rajasuya appeareth to me difficult of accomplishment.' "

Vaisampayana said,—"Arjuna who had obtained that excellent of bows and that couple of inexhaustible quivers, and that car with that banner, as also that assembly room, now addressed Yudhishtira and said,—'I have obtained, O king, a bow and weapons and arrows and energy and allies and dominions and fame and strength. Those are always difficult of acquisition, however much they may be desired. Learned men of repute always praise in good society nobleness of descent. But nothing is equal to might. Indeed, O monarch, there is nothing I like more than prowess. Born in a race noted for this valour, one that is without valour is scarcely worthy of regard. One, however, possessed of valour, that is born in a race not noted for it, is much superior to the former. He, O king, is a Kshatriya in every thing who increaseth his fame and possessions by the subjugation of his enemies. And he that is possessed of valour, though destitute of all (other) merits, will vanquish his foes. One, however, that is destitute of valour, though possessed of every (other) merit, can scarcely accomplish anything. Every merit exists by the side of valour in an incipient state. Concentration of attention, exertion and destiny exist

as the three causes of victory. One, however, that is possessed of valour doth not yet deserve success if he acts carelessly. It is for this that an enemy endued with strength sometimes suffers death at the hands of his foes. As meanness overtakes the weak, so folly sometimes overtakes the strong. A king, therefore, that is desirous of victory, should avoid both these causes of destruction. If, for the purpose of our sacrifice, we endeavour to slay Jarasandha and rescue the kings kept by him for a cruel purpose, there is no higher act which we could employ ourselves in. If, however, we do not undertake the task, the world will always think us incompetent. We have certainly the competence, O king! Why should you, therefore, regard us as incompetent? Those that have become Munis desirous of achieving tranquility of souls, obtain yellow robes with ease. So if we vanquish the foe, the imperial dignity will easily be ours. We shall, therefore, fight the foe."

Thus endeth the sixteenth section in the Rajasuyarambha Parva of the Sabha Parva.

SECTION XVII

(Rajasuyarambha Parva continued.)

Vasudeva said,—'Arjuna hath indicated what the inclination should be of one that is born in the Bharata race, especially of one who is the son of Kunti. We know not when death will overtake us, in the night or in the day. Nor have we ever heard that immortality hath been achieved by desisting from fight. This, therefore, is the duty of men; viz., to attack all enemies in accordance with the principles laid down in the ordinance. This always gives satisfaction to the heart. Aided by good policy, if not frustrated by Destiny, an undertaking becomes crowned with success. If both parties aided by such means encounter each other, one must obtain ascendancy over the other, for both cannot win or lose. A battle however, if directed by bad policy which again is destitute of the well-known arts, ends in defeat or destruction. If, again, both parties are equally circumstanced, the result becomes doubtful. Both, however, cannot win. When such is the case, why should we not, aided by good policy, directly approach the foe, and destroy him, like the current of the river uprooting a tree? If, disguising our own faults, we attack the enemy taking advantage of his loopholes, why should we not succeed? Indeed, the policy of intelligent men, is that one should not fight openly with foes that

are exceedingly powerful and are at the head of their well-arrayed forces. This too is my opinion. If, however, we accomplish our purpose secretly entering the abode of our foe and attacking his person, we shall never earn obloquy. That bull among men—Jarasandha—alone enjoyeth unfaded glory, like unto him who is the self in the heart of every created being. But I see his destruction before me ! Desirous of protecting our relatives we will either slay him in battle or shall ascend to heaven being ourselves slain in the end by him.'

Yudhishtira said,—O Krishna, who is this Jarasandha ? What is his energy and what is his prowess, that having touched thee, he hath not been burnt like an insect at the touch of fire ?

Krishna said,—'Hear, O monarch, who Jarasandha is ; what his energy ; and what is his prowess ; and why also he hath been spared by us, even though he hath repeatedly offended us ! There was a mighty king of the name of Vrihadratha, the lord of the Magadhas. Proud in battle, he had three Akshauhinis of troops, Handsome and endued with energy, possessed of affluence and prowess beyond measure, and always bearing on his person marks indicating installation at sacrifices, he was like a second Indra. In glory he was like unto Suryya, in forgiveness like unto the Earth, in wrath like unto the destroyer Yama, and in wealth like unto Vaisravana. And O thou foremost of the Bharata race, the whole earth was covered by his qualities that descended to him from a long line of ancestors, as the rays from the sun. And, O bull of the Bharata race, endued with great energy that monarch married two twin daughters of the king of Kasi, both endued with the wealth of beauty. And that bull among men made an engagement in secret with his wives that he would love them equally and would never show a preference for either. And the lord of the earth in the company for his two dearly loved wives, both of whom suited him well, passed his days in joy like a mighty elephant in the company of two cow-elephants, or like the ocean in his personified form between Ganga and Yamuna (also in their personified forms). The monarch's youth, however, passed away in the enjoyment of his possessions, without any son being born unto him to perpetuate his line. The best of monarchs failed to obtain a son to perpetuate his race, even by means of various auspicious rites, and homas, and sacrifices performed with the desire for offspring. One day the king heard that the high-souled Chanda-kausika, the son of Kakshivat of the illustrious Gautama race, having desisted from ascetic penances had come in course of his wanderings and sat under the shade of a tree. The king went unto that Muni accompanied by his two wives, and worshipping him with jewels and valuable

presents gratified him highly. That best of Rishis truthful in speech and firmly attached to truth, then told the king,—O king of kings, I have been pleased with thee ! O thou of excellent vows, solicit thou a boon ! King Vrihadratha then, with his wives, bending low unto that Rishi, spoke these words choked with tears in consequence of his despair of obtaining a child !—O holy one, forsaking my kingdom I am about to go into the woods to practise ascetic penances ! I am very unfortunate for I have no son ! What shall I do, therefore, with my kingdom or with a boon ?

Krishna continued,—“Hearing these words (of the king), the Muni controlling his outer senses entered into meditation, sitting in the shade of that very mango tree where he was. And there fell upon the lap of the seated Muni a mango that was juicy and untouched by the beak of a parrot or any other bird. That best of Munis, taking up the fruit and mentally pronouncing certain *mantras* over it, gave it unto the king as the means of his obtaining an incomparable offspring. And the great Muni, possessed also of extraordinary wisdom, addressing the monarch, said,—Return, O king ! Thy wish is fulfilled ! Desist, O king, from going (into the woods) !—Hearing these words of the Muni and worshipping his feet, the monarch possessed of great wisdom returned to his own abode. And recollecting his former promise (unto them) the king gave O bull of the Bharata race, unto his two wives that one fruit. His beautiful queens, dividing that single fruit into two parts, ate it up. In consequence of the certainty of the realisation of the Muni's words and his truthfulness, both of them conceived as an effect of their having eaten that fruit. And the king beholding them in that state became filled with great joy. Then, O wise monarch, some time after, when the time came, each of the queens brought forth a fragmentary body. And each fragment had one eye, one arm, one leg, half a stomach, half a face, and half an anus. Beholding the fragmentary bodies, both the mothers trembled much. The helpless sisters then anxiously consulted with each other, and sorrowfully abandoned those fragments endued with life. The two midwives (that waited upon the queens) then carefully wrapping up the still-born (?) fragments went out of the inner apartments (of the palace) by the back door and throwing away the bodies, returned in haste. A little while after, O tiger among men, a *Rakshasa* woman of the name of Jara living upon flesh and blood, took up the fragments that lay on a crossing. And impelled by force of fate, the female cannibal united the fragments for facility of carrying them away. And, O bull among men, as soon as the fragments were united, they formed a sturdy child of one body (endued with life). Then, O king, the

female cannibal, with wonder-expanded eyes, found herself unable to carry away that child having body hard and strong as the thunder-bolt. That infant then closing his fists red as copper and inserting them into its mouth, began to roar terribly as rain-charged clouds. Alarmed at the sound, the inmates of the palace, O tiger among men, suddenly came out with the king, O slayer of all foes ! The helpless and disappointed and sad queens also, with breasts full of milk, also came out suddenly to recover their child. The female cannibal beholding the queens in that condition and the king too so desirous of offspring, and the child also that was so strong, thought within herself—I live within the dominions of the king who is so desirous of offspring. It becometh not me, therefore, to kill the infant child of such an illustrious and virtuous monarch ! The *Rakshasa* woman then, holding the child in her arms like the clouds enveloping the sun, and assuming a human form, told the king these words :—O Vrihadratha, this is thy child ! Given to thee by me, O, take it ! It hath been born of both thy wives by virtue of the command of the great Brahmana. Cast away by the midwives, it hath been protected by me !

"Krishna continued,—'O thou foremost of the Bharata race, the handsome daughters of the king of Kasi, having obtained the child, soon drenched it with their lacteal streams. The king ascertaining everything, was filled with joy, and addressing that female cannibal disguised as a human being possessing the complexion of gold, asked, —O thou of the complexion of the filament of the lotus, who art thou that givest me this child ? O auspicious one, thou seemest to me as a goddess roaming at thy pleasure ! '"

Thus endeth the seventeenth section in the *Rajasuyarambha Parva* of the *Sabha Parva*.

SECTION XVIII

(*Rajasuyarambha Parva continued.*)

"Krishna continued,—'Hearing these words of the king, the *Rakshasa* woman answered—Blessed be thou, O king of kings ! Capable of assuming any form at will, I am a *Rakshasa* woman called Jara. I am living, O king, happily in thy house, worshipped by all. Every day I wander from house to house of men. Indeed, I was created of old by the Self-create and was named *Grihadevi* (the household goddess). Of celestial beauty I was placed (in the world) for the destruction of the *Danavas*. He that with devotion painteth on the walls (of his house)

a likeness of myself endued with youth and in the midst of children, must have prosperity in his abode ; otherwise a household must sustain decay and destruction. O lord, painted on the walls of thy house is a likeness of myself surrounded by numerous children. Stationed there I am daily worshipped with scents and flowers, with incense and edibles and various objects of enjoyment. Thus worshipped in thy house, I daily think of doing thee some good in return. It chanced, O virtuous king, that I beheld the fragmentary bodies of thy son. When these happened to be united by me, a living child was formed of them. O great king, it hath been so owing to thy good fortune alone ! I have been only the instrument ! I am capable of swallowing the mountain of Meru itself, what shall I say of thy child ? I have, however, been gratified with thee in consequence of the worship I receive in thy house. It is, therefore, O king, that I have bestowed this child on thee !

"Krishna continued,—'Having spoken these words, O king, Jara disappeared there and then. The king having obtained the child then entered his palace. And the king then caused all the rites of infancy to be performed on that child, and ordered a festival to be observed by his people in honour of that *Rakshasa* woman. And the monarch equal unto Brahma himself then bestowed a name on his child. And he said that because the child had been united by Jara, he should be called (*Jarasandha* i.e., united by Jara). And the son of the king of Magadha endued with great energy, began to grow up in bulk and strength like a fire into which hath been poured libation of clarified butter. And increasing day by day like the moon in the bright fortnight, the child began to enhance the joy of his parents.' "

Thus ends the eighteenth section in the *Rajasuyarambha Parva* of the *Sabha Parva*.

SECTION XIX

(*Rajasuyarambha Parva continued.*)

'Krishna said,—'Some time after this, the great ascetic, the ex-salted Chandakaushika, again came into the country of the Magadhas. Filled with joy at the advent of the *Rishi*, king Vrihadratha, accompanied by his ministers and priest and wives and son, went out to receive him. And, O Bharata, worshipping the *Rishi* with water to wash his feet and face, and with the offerings of *Arghya*, the king then offered his

whole kingdom 'along with his son for the acceptance of the Rishi. The adorable Rishi accepting that worship offered by the king, addressing the ruler of Magadha, O monarch, said with well-pleased heart,—O king, I knew all this by spiritual insight. But hear, O king of kings, what this son of thine will be, also what his beauty, excellence, strength, and valour will be. Without doubt this son of thine, growing in prosperity and endued with prowess, will obtain all these. Like other birds that can never imitate the speed of Vinata's son (Garuda), the other monarchs of the earth will not be able to equal in energy this thy son who will be endued with great valour. And all those that will stand in his way will certainly be destroyed. Like the force of the current that can never make the slightest impression upon the rocky breast of a mountain, weapons hurled at him even by the celestials will fail to produce the least pain in him. He will blaze forth above the heads of all that wear crowns on their brows. Like the sun that dims the lu-tre of all luminous bodies, this son of thine will rob all monarchs of their splendour. Even kings that are powerful and own large armies and numberless vehicles and animals, upon approaching this son of thine, will all perish as insects upon fire. This child will seize the growing prosperity of all kings like the ocean receiving the rivers swollen with the water of the rainy season. Like the huge earth that bears all kinds of produce, supporting things that are both good and evil, this child endued with great strength will support all the four orders of men. And all the kings of the earth will live in obedience to the commands of this child, just as every creature endued with body live in dependence upon Vayu that is dear as self unto beings. This prince of Magadha—the mightiest of all men in the world—will behold with his physical eyes the god of gods called Rudra or Hara, the slayer of Tripura. O thou slayer of all foes, saying this, the Rishi, thinking of his own business, dismissed king Vrihadratha. The lord of the Magadhas then, re-entering his capital, and calling together his friends and relations, installed Jarasandha on the throne. King Vrihadratha then came to feel a great distaste for worldly pleasures. And after the installation of Jarasandha king Vrihadratha followed by his two wives became an inmate of an ascetic asylum in the woods. And, O king, after his father and mothers had retired into the woods, Jarasandha by his valour brought numerous kings under his sway.' "

"Vaisampayana continued,—'King Vrihadratha, having lived for some time in the woods and practised ascetic penances, ascended to heaven at last with his wives. King Jarasandha, also, as uttered by Kausika, having received those numerous boons ruled his kingdom like

a father. Some time after when king Kansa was slain by Vasudeva, an enmity arose between him and Krishna. Then, O Bharata, the mighty king of Magadha, from his city of *Girivraja*, whirling a mace ninety-nine times, hurled it towards Mathura. At that time Krishna of wonderful deeds was residing at Mathura. The handsome mace hurled by Jarasandha fell near Mathura at a distance of ninety-nine *yojanas* from *Girivraja*. The citizens beholding the circumstance well, went unto Krishna and informed him of the fall of the mace. The place where the mace fell is adjacent to Mathura and is called *Gadavasan*, Jarasandha had two supporters called Hansa and Dimvaka both of whom were incapable of being slain by weapons. Well-conversant with the science of politics and morality, in counsel they were the foremost of all intelligent men. I have before told thee everything about that mighty pair. They two and Jarasandha, I believe, were more than a match for three worlds. O brave king, it was for this reason that the powerful Kukkura, Andhaka and Vrishni tribes, acting from motives of policy, did not deem it proper to fight with him.' "

Thus ends the nineteenth section in the *Rajasuyarambha Parva* of the *Sabha Parva*.

SECTION XX

(*Jarasandha-badha Parva*.)

"Krishna said,—Both Hansa and Dimvaka have fallen ; Kansa also with all his followers has been slain. The time hath, therefore come for the destruction of Jarasandha. He is incapable of being vanquished in battle even by all the celestials and the *Asuras* (fighting together). We think, however, that he should be vanquished in a personal struggle with bare arms. In me is policy, in Bhima is strength ; and therefore, as performing a sacrifice, we will certainly achieve the destruction of the ruler of Magadha. When we three approach that monarch in secret, and he will, without doubt, be engaged in an encounter with one of us. From fear of disgrace, from covetousness, and from pride of strength he will certainly summon Bhima to the encounter. Like death himself that slays a person however swollen with pride, the long-armed and mighty Bhimasena will effect the destruction of the king. If thou knowest my heart, if thou hast any faith in me, then make over to me, as a pledge, Bhima and Arjuna without loss of time ! "

"Vaisampayana continued,—Thus addressed by the exalted one, Yudhishtira, beholding both Bhima and Arjuna standing with cheer-

ful faces, replied, saying—'O Achyuta, O Achyuta, thou slayer of all enemies, say not so ! Thou art the lord of the Pandavas ! We are dependent on thee ! What thou sayest, O Govinda, is consistent with wise counsels ! Thou never leadest those upon whom Prosperity hath turned her back ! I who stay under thy command regard that Jarasandha is already slain, that the monarchs confined by him have already been set free, that the Rajasuya hath already been accomplished by me ! O lord of the universe, O thou best of persons, watchfully act thou so that this task may be accomplished. Without ye then I dare not live, like a sorrowful man afflicted with disease, without the three attributes of morality, pleasure and wealth. Partha cannot live without Sauri (Krishna), nor can Sauri live without Partha. Nor is there anything in the world that is unconquerable by these two viz., Krishna and Arjuna. This handsome Bhima also is the foremost of all persons endued with might. Of great renown, what can he not achieve when with ye two ? Troops, when properly led, always do excellent service. A force without a leader hath been called inert by the wise. Forces, therefore, should always be led by experienced commanders. Into places that are low, the wise always conduct the water. Even fishermen cause the water (of tank) to run out through holes. (Experienced leaders always lead their forces noting the loop holes and assailable points of the foe). We shall, therefore, strive to accomplish our purpose following the leadership of Govinda conversant with the science of politics, that personage whose fame hath spread all over the world. For the successful accomplishment of one's purposes one should ever place Krishna in the van, that foremost of personages whose strength consists in wisdom and policy and who possesseth a knowledge of both method and means. For the accomplishment of one's purpose let, therefore, Arjuna, the son of Pritha, follow Krishna the foremost of the Yadavas, and let Bhima follow Arjuna. Policy and good fortune and might will (then) bring about success in a matter requiring valour.'

Vaisampayana said,—"Thus addressed by Yudhishtira, the trio Krishna, Arjuna and Bhima, all possessed of great energy, set out for Magadha attired in the garb of Snataka Brahmanas of resplendent bodies, and blessed by the agreeable speeches of friends and relatives. Possessed of superior energy and of bodies already like the Sun, the Moon, and the Fire, inflamed with wrath of the sad lot of their relative kings, those bodies of theirs became more blazing still. And the people, beholding Krishna and Arjuna, both of whom had never before been vanquished in battle, with Bhima in the van, all ready to achieve the same task, regarded Jarasandha as already slain. For the illustrious pair (Krishna and Arjuna) were masters that directed every

operation (in the universe) as also all acts relating to the morality, wealth, and pleasure of every being. Having set out from the country of the Kurus, they passed through Kuru-jangala and arrived at the charming lake of lotuses. Passing over the hills of Kalakuta they then went on crossing the Gandaki, the Sadanira (Karatoya), and the Sarkaravarta and the other rivers taking their rise in the same mountains. They then crossed the delightful Sarayu and saw the country of Eastern Kosala. Passing over this country they went to Mithila and then crossing the Mala and Charamanwati, the three heroes crossed the Ganges and the Sone and went on towards the east. At last those heroes of unfaded glory arrived at Magadha in the heart of (the country of) Kushamva. Reaching then the hills of Goratha, they saw the city of Magadha that was always filled with kine and wealth and water and rendered handsome with the innumerable trees standing there.' "

Thus ends the twentieth section in the Jarasandha-badha Parva of the Sabha Parva.

SECTION XXI

(Jarasandha-badha Parva continued.)

"Vasudeva said,—'Behold, O Partha, the great capital of Magadha standing in all its beauty! Filled with flocks and herds and its stock of water never exahusted, and adorned also with fine mansions standing in excellent array, it is free from every kind of calamity. The five large hills of Vaihara, Varaha, Vrishava, Rishigiri, and the delightful Chaitya, all of high peaks and overgrown with tall trees of cool shade connected, with one another, seem to be jointly protecting the city of Girivraja. The breasts of the hills are concealed by forests of delightful and fragrant Lodhras with ends of their branches covered with flowers. It was there that the illustrious Gautama of rigid vows begat on the Sudra woman Ausinari (the daughter of Ushinara) Kakshivat and other celebrated sons. That, that race sprung from Gautama doth yet live under the sway of an ordinary human race (of monarchs) is only evidence of Gautama's kindness to kings. And, O Arjuna it was here that in olden times the mighty monarchs of Anga and Vanga and other countries, came to the abode of Gautama, and passed their days in joy and happiness. Behold, O Partha, those forests of delightful Pippalas and beautiful Lodhras standing near the

side of Gautama's abode. There dwelt of old those Nagas, Arvuda and Sakravapin, those persecutors of all enemies, as also the Naga Swastika and that other excellent Naga called Mani. Manu himself had ordered the country of the Magadhas to be never afflicted with drought, and Kaushika and Manimat also have favoured the country. Owning such a delightful and impregnable city, Jarasandha is ever bent on seeking the fruition of his purposes unlike other monarchs. We shall, however, by slaying him to-day humble his pride.' "

Vaisampayana said,—Thus saying those brothers of abundant energy, viz., he of the Vrishni race and the two Pandavas entered the city of Magadha. They then approached towards the impregnable city of Girivraja that was full of cheerful and well-fed inhabitants belonging to all the four orders, and where festivities were perennial. On arriving then at the gate of the city, the brothers (instead of passing through it) began to pierce (with their shafts) the heart of the high Chaityaka peak that was worshipped by the race of Vrihadratha as also by the citizens, and which delighted the hearts of all the Magadhas. There Vrihadratha had slain a cannibal called Rishava and having slain the monster made of his hide three drums which he placed in his own city. And those drums were such that once beaten their sound lasted one full month. And the brothers broke down the Chaityaka peak that was delightful to all the Magadhas, at that point where those drums covered with celestial flowers used to yield their continuous sound. And desirous of slaying Jarasandha they seemed by that act of theirs to place their feet upon the head of their foe. And attacking with their mighty arms that immovable and huge and high and old and celebrated peak always worshipped with perfumes and floral wreaths, those heroes broke it down. And with joyful hearts they then entered the city. And it so happened that the learned Brahmanas residing within the city saw many evil omens which they reported to Jarasandha. And the priest making the king mount an elephant whirled lighted brands about him. And king Jarasandha also, possessed of great prowess, with a view to warding off those evils, entered upon the celebration of a sacrifice, with proper vows and fasts. Meanwhile, O Bharata, the brothers unarmed, or rather with their bare arms as their only weapons, desirous of fighting with Jarasandha, entered the capital in the guise of Snataka Brahmanas. They beheld the extraordinary beauty of the shops full of various edibles and floral wreaths, and supplied with articles of every variety of various qualities that man can desire. Those best of men, Krishna, Bhima, and Dhananjaya, beholding in those shops their affluence, passed along the public road. And endued with great strength they snatched forcibly from the

flower-vendors the garlands they had exposed for sale. And attired in robes of various colours and decked in garlands and earrings the heroes entered the abode of Jarasandha possessed of great intelligence, like Himalayan lions eyeing cattle-folds. And the arms of those warriors, O king, smeared with sandal and also paste, looked like the trunks of *sala* trees. The people of Magadha, beholding those heroes looking like elephants, with necks broad like those of *sala* trees and wide chests, began to wonder much. Those bulls among men, passing through three gates that were crowded with men, proudly and cheerfully approached the king. And Jarasandha rising up in haste received them with water to wash their feet with, and honey and the other ingredients of the *Arghya*—with gifts of kine, and with other forms of respect. The great king addressing them said,—‘Ye are ‘welcome’ ! And, O Janamejaya, both Partha and Bhima remained silent at this. And addressing the monarch Krishna said,—‘O king of kings, these two are now in the observance of a vow. Therefore they will not speak. Silent they will remain till midnight. After that hour they will speak with thee !’ The king then quartering his guests in the sacrificial apartments retired into his private chambers. And when midnight arrived the monarch arrived at the place where his guests attired as Brahmanas were. For, O king, that ever victorious monarch observed this vow which was known throughout the worlds that as soon as he should hear of the arrival of *Snataka* Brahmanas at his place, should it be even at midnight, he would immediately, O Bharata, come out and grant them an audience ! Beholding the strange attire of his guests that best of kings wondered much. For all that, however, he waited on them respectfully. Those bulls among men, those slayers of all foes, on the other hand, O thou best of the Bharata race, beholding king Jarasandha, said,—‘Let salvation be attained by thee, O king, without difficulty !’ And, O tiger among kings, having said this unto the monarch, they stood looking at each other. And, O king of kings, Jarasandha then said unto those sons of Pandu and him of the Yadu race, all disguised as Brahmanas—‘Take your seats.’ And those bulls among men sat themselves down, and like the three fiercest of a great sacrifice blazed forth in their beauty. And king Jarasandha, O thou of the Kuru race, firmly devoted to truth, censuring the disguised guests, said unto them,—‘It is well-known to me that in the whole world Brahmanas in the observance of the *Snataka* vow never deck their persons with garlands and fragrant paste unseasonably. Who are ye, therefore, thus decked with flowers, and with hands bearing the marks of the bow-string ? Attired in coloured robes and decked unseasonably with flowers and paste, ye give me to understand that ye are Brahmanas, although

ye bear Kshatriya energy ! Tell me truly who ye are ! Truth decks even kings. Breaking down the peak of the Chaityaka hill, why have ye, in disguise, entered (the city) by an improper gate without fear of the royal wrath ? The energy of a Brahmana dwelleth in his speech, (not in act). This your feat is not suited to the order to which ye profess to belong. Tell us therefore, the end ye have in view ! Arrived here by such an improper way, why accept ye not the worship I offer ? What is your motive for coming to me ?' Thus addressed by the king, the high-souled Krishna, well-skilled in speech, thus replied unto the monarch in a calm and grave voice.

"Krishna said,—'O king, know us for *Snataka* Brahmanas. Brahmanas and Kshatriyas and Vaishyas are all, O monarch, competent to observe the vow of *Snataka*. This vow, besides, hath (many) especial and general rules. A Kshatriya observing this vow with especial rules always achieve prosperity. Therefore, have we decked ourselves with flowers. Kshatriyas again, O king, exhibit their energy by their arms and not in speech. It is, therefore, O son, of Vrihadratha that the speeches uttered by a Kshatriya are never audacious. O monarch, the creator hath planted his own energy in the arm of the Kshatriya. If thou wishest to behold it, thou shalt certainly behold it to-day ! These are the rules of the ordinance, viz., that an enemy's abode should be entered through a wrong gate and a friend's abode through the right one. And know, O monarch, that this also is our eternal vow that having entered the foe's abode for the accomplishment of our purpose, we accept not the worship offered to us ! "

Thus ends the twenty-first section in the Jarasandha-badha Parva of the Sabha Parva.

SECTION XXII

(Jarasandha-badha Parva continued.)

"Jarasandha said,—'I do not recollect when ever did I act injuriously towards ye ! Upon even a careful mental scrutiny I fail to see the injury I did unto ye ! When I have never done ye an injury, why, ye Brahmanas do ye regard me, who am innocent, as your foe ? O, answer me truly, for this, indeed, is the rule followed by the honest. The mind is pained at the injury to one's pleasure and morality. That Kshatriya who injures an innocent man's (sources of) pleasure and morality, even if he be otherwise a great warrior and well-versed in all rules of morality, obtains, without any doubt the fate of sinners (hereafter) and

falls off from prosperity. The practices of the Kshatriyas are the best for those that are honest in the three worlds. Indeed, those that are acquainted with morality applaud the Kshatriya practices. Adhering to those practices of my order with steady soul, I never injure those that are under me. In bringing this charge, therefore, against me, it appears that ye speak erroneously !

"Krishna said,—'O thou of mighty arms, there is a certain person at the head of a (royal) line who upholdeth the dignity of his race. At his command have we come against thee. Thou hast brought, O king, many of the Kshatriyas of the world as captives (to thy city.) Having perpetrated that wicked wrong how dost thou regard thyself as innocent ? O best of monarchs, how can a king act wrongfully towards other virtuous kings ? But thou, O king, treating other kings with cruelty, seekest to offer them as sacrifice unto the god Rudra ! O son of Vrihadratha, this sin committed by thee may touch even us, for as we are virtuous in our practices we are capable of protecting virtue. The slaughter of human being as sacrifice unto the gods is never seen. Why dost thou, therefore, seek to perform a sacrifice unto god Sankara by slaughtering human beings ? Thou art addressing persons belonging to thy own order as animals (fit for sacrifice) ! Fool as thou art, who else, O Jarasandha, is capable of behaving in this way ? One always obtaineth the fruits of whatever acts one performeth under whatever circumstances. Therefore, desirous as we are of helping all distressed people, we have, for the prosperity of our race, come hither to slay thee, the slaughterer of our relatives ! Thou thinkest that there is no man among the Kshatriyas (equal to thee) ! This, O king, is a great error of judgment on thy part. What Kshatriya is there, O king, who, endued with greatness of soul and recollecting the dignity of his own parentage, would not ascend to eternal heaven that hath not its like anywhere, falling in open fight ? Know O bull among men, that Kshatriyas engage in battle, as persons installed in sacrifices, with heaven in view, and vanquish the whole world ! Study of the *Vedas*, great fame, ascetic penances, and death in battle, are all acts that lead to heaven. The attainment of heaven by the three other acts may be uncertain, But death in battle hath that for its certain consequence ! Death in battle is the sure cause of triumph like Indra's. It is graced by numerous merits. It is for this that he of a hundred sacrifices (Indra) hath become what he is, so that vanquishing the *Asuras* he ruleth the universe ! Hostility with whom else than thee is so sure of leading to heaven, proud as thou art of the excessive strength of thy vast Magadha host ? Don't disregard others, O king ! Valour dwelleth in every man. O king of men, there are many men

whose valour may be equal or superior to thine ! As long as these are not known so long only art thou noted for thy valour. Thy prowess, O king, can be borne by us. It is, therefore, that I say so. O king of Magadha, cast off thy superiority and pride in the presence of those that are thy equals ! Go not, O king, with thy children and ministers and army, into the regions of Yama ! Damvodhava, Kartavirya, Uttara, and Vrihadratha, were kings that met with destruction, along with all their forces, for having disregarded their superiors ! Desirous of liberating the captive monarchs from thee, know that we are certainly not Brahmanas ! I am Hrisikesha otherwise called Sauri, and these two heroes among men are the sons of Pandu. O king of Magadha, we challenge thee ! Fight standing before us ! Either set free all the monarchs, or go thou to the abode of Yama !

"Jarasandha said,—“I never make a captive of a king without first vanquishing him. Who hath been kept here that hath not been defeated in war ? This, O Krishna, it hath been said, is the duty that should be followed by the Kshatriyas, viz., to bring others under sway by the exhibition of prowess and then to treat them as slaves. Having gathered these monarchs with the intention of offering them as sacrifices unto the god, how shall I, O Krishna, from fear liberate them to-day, when I recollect also the duty I have recited of a Kshatriya ? With troops against troops arrayed in order of battle, or alone against one, or against two, or against three, at the same time or separately, I am ready to fight ! ”

Vaisampayana said,—“Having spoken thus, and desiring to fight with those heroes of terrible achievements, king Jarasandha ordered (his son) Sahadeva to be installed on the throne. Then, O bull of the Bharata race, the king, on the eve of battle, thought of his two generals Kausika and Chitrasena. These two, O king, were formerly called by everybody in the world of men by the respectful appellations of Hansa and Dimvaka. And, O monarch, that tiger among men, the lord Sauri ever devoted to truth, the slayer of Madhu, the younger brother of Haladhara, the foremost of all persons having their senses under complete control, keeping in view the command of Brahma and remembering that ruler of Magadha was destined to be slain in battle by Bhima and not by the descendants of Madhu (Yadavas), desired not to slay himself king Jarasandha, that foremost of all men endued with strength, that hero possessed of the prowess of a tiger, that warrior of terrible valour.”

Thus ends the twenty-second section in the Jarasandha-badha Parva of the Sabha Parva.

SECTION XXIII

(*Jarasandha-badha Parva continued.*)

Vaisampayana said, —“Then that foremost of all speakers, Krishna of the Yadava race, addressing king Jarasandha resolved upon fight, said,—‘O king, with whom amongst us three dost thou desire to fight? Who amongst us shall prepare himself for battle (with thee)?’ Thus addressed, the ruler of Magadha, king Jarasandha of great splendour, expressed his desire for fighting with Bhima. The priest then, bringing with him the yellow pigment obtained from the cow and garlands of flowers and other auspicious articles, as also various excellent medicines for restoring lost consciousness and alleviating pain, approached Jarasandha, panting for battle. The king Jarasandha, on whose behalf propitiatory ceremonies with benedictions were performed by a renowned Brahmana, remembering the duty of a Kshatriya, dressed himself for battle. Taking off his crown and binding his hair properly, Jarasandha stood up like an ocean bursting its continents. And the monarch possessed of terrible prowess, addressing Bhima, said, ‘I will fight with thee! It is better to be vanquished by a superior person.’ And saying this, Jarasandha, that repressor of all foes endued with great energy, rushed at Bhimasena like the *Asura* Vala of old who rushed at the chief of the celestials. And the mighty Bhimasena also having consulted with Krishna and on whose behalf the gods had been invoked by that cousin of his, advanced towards Jarasandha, impelled by the desire of fight. Then those tigers among men, those heroes of great prowess, with their bare arms as their only weapons, cheerfully engaged themselves in the encounter, each desirous of vanquishing the other. And seizing each other’s arms and twining each other’s legs, (at times) they slapped their arm-pits, causing the enclosure to tremble at the sound. And frequently seizing each other’s necks with their hands and dragging and pushing it with violence, and each pressing every limb of his body against every limb of the other, they continued, O exalted one, to slap their arm-pits (at times). And sometimes stretching their arms and sometimes drawing them close, and now raising them up and now dropping them down, they began to seize each other. And striking neck against neck and forehead against forehead, they caused fiery sparks to come out like flashes of lightning. And grasping each other in various ways by means of their arms, and kicking each other with such violence as to affect the innermost nerves, they struck at each other’s breasts with clenched fists. With bare arms as their only weapons roaring like clouds they grasped and struck each other like two mad elephants en-

countering each other with their trunks. Incensed at each other's blow they fought on dragging and pushing each other and fiercely looking at each other like two wrathful lions. And each striking every limb of the other with his own and using his arm also against the other, and catching hold of each other's waist, they hurled each other to a distance. Accomplished in wrestling, the two heroes clasping each other with their arms and each dragging the other unto himself, began to press each other with great violence. The heroes then, performed those grandest of all feats in wrestling called *Prishta-bhanga* which consisted in throwing each other down with face towards the earth and maintaining the thrown in that position as long as possible. And employing his arms each also performed the feats called *Sampurna-murchha* and *Purna-kumbha*. At times they twisted each other's arms and other limbs as if these were vegetable fibres that were to be twisted into chords. And with clenched fists they struck each other at times, pretending to aim at particular limbs while the blows descended upon other parts of the body. It was thus that those heroes fought with each other. The citizens consisting of thousands of Brahmanas, Kshatriyas and Vaisyas and Sudras, and even women and the aged, O tiger among men, came out and gathered there to behold the fight. And the crowd became so great that it was one solid mass of humanity with no space between body and body. The sound the wrestlers made by the slapping of their arms, the seizing of each other's necks for bringing each other down, and the grasping of each other's legs for dashing each other to the ground, became so loud that it resembled the roar of thunder or of falling cliffs. Both of them were foremost of mighty men, and both took great delight in such encounter. Desirous of vanquishing the other, each was on the alert for taking advantage of the slightest lapse of the other. And, O monarch, the mighty Bhima and Jarasandha fought terribly on in those lists, driving the crowd at times by the motions of their hands like Vritra and Vasava of old. Thus two heroes, pressing each other forward and dragging each other backward and with sudden jerks throwing each other face downward and sideways, mangled each other dreadfully. And at times they struck each other with their knee-joints. And addressing each other loudly in stinging speeches, they struck each other with clenched fists, the blows descending like a mass of stone upon each other. With broad shoulders and long arms and both well-skilled in wrestling encounters, they struck each other with those long arms of theirs that were like maces of iron. That encounter of the heroes commenced on the first (lunar) day of the month of Kartic (October) and the illustrious heroes fought on without intermission and food, day and night, till the thirteenth lunar day.

It was on the night of the fourteenth of the lunar fortnight that the monarch of Magadha desisted from fatigue. And O king, Janardana beholding the monarch tired, addressed Bhima of terrible deeds, and as if to stimulate him said,—‘O son of Kunti, a foe that is fatigued cannot be pressed, for if pressed at such a time he may even die ! Therefore, O son of Kunti, this king should not be oppressed by thee. On the other hand, O bull of the Bharata race, fight with him with thy arms, putting forth as much strength only as thy antagonist hath now left !’ Then that slayer of hostile heroes, the son of Pandu, thus addressed by Krishna, understood the plight of Jarasandha and forthwith resolved upon taking his life. And that foremost of all men endued with strength, that prince of the Kuru race, desirous of vanquishing the hitherto unvanquished Jarasandha, mustered all his strength and courage.”

Thus ends the twenty-third section in the Jarasandha-badha Parva of the Sabha Parva.

SECTION XXIV

(Jarasandha-badha Parva continued.)

Vaisampayana said,—“Thus addressed, Bhima firmly resolved to slay Jarasandha, replied unto Krishna of the Yadu race, saying,—‘O tiger of the Yadu race, O Krishna, this wretch that yet stayeth before me with sufficient strength and bent upon fight, should not be forgiven by me !’ Hearing these words of Vrikodara (Bhima), that tiger among men, Krishna, desiring to encourage that hero to accomplish the death of Jarasandha without delay, answered,—‘O Bhima, exhibit today upon Jarasandha the strength thou hast luckily derived, the might thou hast obtained from (thy father) the god Maruta.’ Thus addressed by Krishna, Bhima that slayer of foes, holding up in the air the powerful Jarasandha, began to whirl him on high. And, O bull of the Bharata race, having so whirled him in the air full hundred times, Bhima pressed his knee against Jarasandha’s backbone and broke his body in twain. And having killed him thus, the mighty Vrikodara uttered a terrible roar. And the roar of the Pandava mingling with that death knell of Jarasandha, while he was being broken on Bhima’s knee, caused a loud uproar that struck fear into the heart of every creature. And all the citizens of Magadha became dumb with terror and many women were even prematurely delivered. And hearing those roars, the people of Magadha thought that either the Himavat was tumbling down or the earth itself was being rent asunder. And those oppressors of all foes then,

leaving the lifeless body of the king at the palace gate where he lay as one asleep, went out of the town. And Krishna, causing Jarasandha's car furnished with an excellent flagstaff to be made ready and making the brothers (Bhima and Arjuna) ride in it, went in and released his (imprisoned) relatives. And those kings rescued from terrible fate, rich in the possession of jewels, meeting with Krishna made presents unto him of jewels and gems. And having vanquished his foe, Krishna furnished with weapons and unwounded and accompanied by the kings (he had released), came out of Girivraja riding in that celestial car (of Jarasandha). And he also who could wield the bow with both hands (Arjuna), who was incapable of being vanquished by any of the monarchs on earth, who was exceedingly handsome in person and well-skilled in the destruction of the foe, accompanied by the possessor of great strength (Bhima), and with Krishna driving the car whereon he rode, also came out of that fort. And that best of cars, incapable of being vanquished by any king, ridden in by those warriors Bhima and Arjuna, and driven by Krishna, looked exceedingly handsome. Indeed, it was upon that car that Indra and Vishnu had fought of old in the battle (with the *Asuras*) in which Taraka (the wife of Vrihaspati) had become the immediate cause of much slaughter. And riding upon that car Krishna now came out of the hill-fort. Possessed of the splendour of heated gold, and decked with rows of jingling bells, and furnished with wheels whose clatter was like the roar of clouds, and ever victorious in battle, and always slaughtering the foe against whom it was driven, it was that very car riding upon which Indra had slain ninety-nine *Asuras* of old. And those bulls among men (the three cousins) having obtained that car became exceedingly glad. The people of Magadha, beholding the long-armed Krishna along with the two brothers, seated in that car (of Jarasandha) wondered much. O Bharata, that car, whereunto were yoked celestial horses and which possessed the speed of the wind, thus ridden upon by Krishna, looked exceedingly beautiful. And upon that best of cars was a flag-staff without being visibly attached thereto, and which was the product of celestial skill. And the handsome flag-staff, possessed of the splendour of the rainbow, could be seen from the distance of a *yojana*. And Krishna while, coming out, thought of Gadura. And Gadura, thought of by his master, came thither in no time, like a tree of vast proportions standing in a village worshipped by all. Gadura of immense weight of body and living upon snakes sat upon that excellent car along with the numberless open-mouthed and frightfully-roaring creatures on its flag-staff. And thereupon that best of cars became still more dazzling with its splendour and was as incapable of being looked at by created beings as the midday sun surrounded by a

thousand rays. And, O king, such was that best of flag-staffs of celestial make that it never struck against any tree nor could any weapon injure it at all even though visible to men's eyes. And Achyuta that tiger among men, riding with the two sons of Pandu upon that celestial car, the clatter of whose wheels was like the roar of the clouds, came out of Girivraja. The car upon which Krishna rode had been obtained by king Vasu from Vasava, and from Vasu by Vrihadratha, and from the latter in due course by king Jarasandha. And he of long arms and eyes like lotus-petals and possessed of illustrious reputation, coming out of Girivraja, stopped (for some time) on a level plain outside the town. And, O king, all the citizens then, with the Brahmanas at their head, hastened thither to adore him with due religious rites. And the kings who had been released from confinement worshipped the slayer of Madhu with reverence, and addressing him with eulogies said,—O thou of long arms, thou hast to-day rescued us sunk in the deep mire of sorrow in the land of Jarasandha ! Such an act of virtue by thee, O son of Devaki, assisted by the might of Bhima and Arjuna, is most extraordinary ! O Vishnu, languishing as we all were in the terrible hill-fort of Jarasandha, it was verily from sheer good fortune alone that thou hast rescued us, O son of the Yadu race, and achieved thereby a remarkable reputation ! O tiger among men, we bow to thee. O, command us what we shall do ! However difficult of accomplishment, thy command being made known to us, O lord, (Krishna) it will at once be accomplished by us !' Thus addressed by the monarchs, the high-souled Hrishikesa gave them every assurance and said,—'Yudhisthira is desirous of performing the sacrifice of *Rajasuya*. Solicitous as that monarch, ever guided by virtue, is of acquiring the imperial dignity, assist ye him in his endeavours, having known this from me !' Then, O king, all those monarchs with joyous hearts accepted the words of Krishna, saying,—'So be it !' And saying this, those lords of earth made presents of jewels unto him of the Dasatha race. And Govinda, moved by kindness towards them, took a portion of those presents.

"Then the son of Jarasandha, the high-souled Sahadeva, accompanied by his relatives and the principal officers of state, and with his priest in front came thither. And the prince, bending himself low and making large presents of jewels and precious stones, worshipped Vasudeva, that god among men. Then that best of men, Krishna, giving every assurance unto the prince afflicted with fear, accepted those presents of his of great value. And Krishna joyfully installed the prince there and then in the sovereignty of Magadha. And the strong-armed and illustrious son of Jarasandha, thus installed on the throne by those exalted of men and having obtained the friendship of Krishna and treated with

respect and kindness by the two sons of Pritha, re-entered the city of his father. And that bull amongst men, Krishna, accompanied by the sons of Pritha and graced with great good fortune, left the city of Magadha, laden with numerous jewels. Accompanied by the two sons of Pandu, Achyuta (Krishna) arrived at Indraprastha, and approaching Yudhishthira joyfully addressed that monarch and said,—‘O best of kings, from good fortune, the mighty Jarasandha hath been slain by Bhima, and the kings confined (at Girivraja) have been all set free ! From good fortune also, these two, Bhima and Dhananjaya, are well and arrived, O Bharata, at their own city unwounded !’ Then Yudhishthira worshipped Krishna as he deserved and embraced Bhima and Arjuna in joy. And the monarch who had no enemy, having obtained victory through the agency of his brothers in consequence of the death of Jarasandha, gave himself up to pleasure and merriment with all his brothers. And the eldest son of Pandu (Yudhishthira) together with his brothers approached the kings who had come to Indraprastha and entertaining and worshipping them, each according to his age, dismissed them all. Commanded by Yudhishthira those kings with joyful hearts, set out for their respective countries without loss of time, riding upon excellent vehicles. Thus, O king, did that tiger among men, Janarddana of great intelligence, caused his foe Jarasandha to be slain through the instrumentality of the Pandavas. And, O Bharata, that chastiser of all foes having thus caused Jarasandha to be slain, took leave of Yudhishthira and Pritha, and Druapadi and Subhadra, and Bhimasena and Arjuna and the twins Nakula and Sahadeva. After taking leave of Dhananjaya also, he set out for his own city (of Dwaraka), riding upon that best of cars of celestial make, possessed of the speed of the mind, and given unto him by Yudhishthira, filling the ten points of the horizon with the deep rattle of its wheels. And, O bull of the Bharata race, just as Krishna was on the point of setting out, the Pandavas with Yudhishthira at their head walked round that tiger among men who was never fatigued with exertion.

“And after the illustrious Krishna, the son of Devaki, had departed (from Indraprastha) having acquired that great victory and having also dispelled the fears of the kings, that feat, O Bharata, swelled the fame of the Pandavas. And, O king, the Pandavas passed their days, continuing to gladden the heart of Draupadi. And at that time, whatever was proper and consistent with virtue, pleasure, and profit, continued to be properly executed by king Yudhishthira in the exercise of his duties of protecting his subjects.”

Thus ends the twenty-fourth section in the Jarasandha-badha Parva of the Sabha Parva.

SECTION XXV

(*Digvijaya Parva.*)

Vaisampayana said,—“Arjuna, having obtained that best of bows and that couple of inexhaustible quivers and that car and flag-staff, as also that assembly house, addressing Yudhisthira said,—‘Bow, weapons, great energy, allies, territory, fame, army,—those, O king, difficult of acquisition however desirable, have all been obtained by me. I think, therefore, that what should now be done is for the swelling up of our treasury. I desire, O best of monarchs, to make the kings (of the earth) pay tributes to us! I desire to set out, in an auspicious moment of a holy day of the moon under a favourable constellation for the conquest of the direction that is presided over by the Lord of treasures (*viz.*, the North)!’ ”

Vaisampayana continued,—“King Yudhisthira the just, hearing these words of Dhananjaya, replied unto him in a grave and collected tone, saying,—‘O bull of the Bharata race, set thou out, having made holy Brahmanas utter benedictions on thee, to plunge thy enemies in sorrow and fill thy friends with joy! Victory, O son of Pritha, will surely be thine and thou wilt surely obtain thy desires fulfilled!’

“Thus addressed, Arjuna, surrounded by a large host, set out in that celestial car of wonderful achievements he had obtained from Agni. And Bhimasena also, and those bull among men, the twins, dismissed with affection by Yudhisthira the just, set out, each at the head of a large army. And Arjuna, the son of the chastiser of Paka then brought under subjugation that direction (the North) which was presided over by the Lord of treasures. And Bhimasena overcame by force the East and Sahadeva the South, and Nakula, O king, acquainted with all the weapons, conquered the West. Thus while his brothers were so employed, the exalted king Yudhisthira the just stayed within Khandavaprastha in the enjoyment of great affluence in the midst of friends and relatives.”

Thus ends the twenty-fifth section in the *Digvijaya Parva* of the *Sabha Parva*.

SECTION XXVI

(*Digvijaya Parva continued.*)

Janamejaya said,—“O Brahmana, narrate to me in full the history of the conquest of all the points of the horizon ! I am incapable of being satiated with listening to the great history of my ancestors !”

Vaisampayana said,—“This earth was subjugated at the same time by the sons of Pritha. I shall, therefore, tell thee of the campaign of Dhananjaya first.

“At the outset, the long-armed Dhananjaya brought under yoke the kings of the country of the Kulindas, by courageous feats. Having brought the Kulindas, the Anaritas, and the Kalakutas under his sway, Arjuna subjugated (king) Sumandala with his troops. Then, O king, that chastiser of all foes, capable of fighting with both hands with equal skill, assisted by (king) Sumandala, conquered the island called Sakala, as also king Pritivindhya. There were many kings in the island of Sakala which was one of the seven islands of the earth. Between them at the head of their troops and Arjuna, the encounters that took place were fierce. But O bull of the Bharata race, even those great bowmen were all vanquished by Arjuna. And uniting himself with all of them, he then attacked the kingdom of Pragyotisha. There, O king, was a great monarch called Bhagadatta, with whom the encounter that the illustrious Pandava had was fierce. And the king of Pragyotisha was supported by a host of Kiratas and Chins and numerous other warriors that dwelt on the sea-coast. King Bhagadatta, having fought with Dhananjaya for eight days continuously, and finding him still untired in battle, smilingly said,—‘O thou of long arms, O son of the Kuru race, this energy (that thou hast exhibited) is, indeed, well-suited to thee who art the son of chastiser of Paka, a great hero and a jewel among warriors ! I am the friend of Indra, scarcely inferior to him in battle. But, O child, I cannot stay before thee in fight ! O son of Pandu, tell me what I am to do and which thou desirest ! O son, O thou of long arms, I shall accomplish whatever thou wilt say.’ Thus addressed, Arjuna replied,—‘That bull amongst the Kurus, king Yudhisthira, the son of Dharma, is conversant with the rules of morality, devoted to truth, and a performer of sacrifices in which the gifts (to Brahmanas) are great. I desire to see him acquire the imperial dignity ; let tribute be paid unto him by thee. Thou art my father’s friend, and gratified thou hast also been by me. I cannot command thee. Let the tribute therefore, be paid by thee joyously at thy will !’

"Bhagadatta, hearing this, said,—'O thou who hast Kunti for the mother, as thou art to me, so is Yudhishtira also ! I shall do all this. Tell me, what else I may do for thee !'"

Thus endeth the twenty-sixth section in the Digvijaya Parva of the Sabha Parva.

SECTION XXVI

(*Digvijaya Parva continued.*)

Vaisampayana continued,—Thus addressed, Dhananjaya replied unto Bhagadatta, saying,—'If thou wilt give thy promise to do this, thou wilt have done all I desire !' And having thus subjugated the king of Pragytisha, Dhananjaya of long arms, the son of Kunti, then marched thence towards the north—the direction presided over by the lord of treasures. That bull amongst men, that son of Kunti, then subjugated the mountainous tracts and their outskirts, as also the hilly regions. And having conquered all the mountains and the kings that reigned there, and bringing them under his sway, he exacted tributes from all. And winning the affections of those kings and uniting himself with them, he next marched, O king, against Vrihanta, the king of Uluka, making this earth tremble with the sound of his drums, the clatter of his chariot-wheels, and the roar of the elephants in his train. Vrihanta, however, quickly coming out of his city followed by his army consisting of four kinds of troops, gave battle to Falguna (Arjuna). And the fight that took place between Vrihanta and Dhananjaya was terrible. It so happened that Vrihanta was unable to bear the prowess of the son of Pandu. Then that invincible mountain king, regarding the son of Kunti irresistible, approached him with all his wealth. Arjuna snatched out the kingdom from Vrihanta, but having made peace with him marched, accompanied by that king, against Senavindu whom he soon expelled from his kingdom. After this he subjugated Modapura, Vamadeva, Sudaman, Susankula, the Northern Ulukas, and the kings of those countries and peoples. Hereafter at the command of Yudhishtira, O monarch, Arjuna, did not move from the city of Senavindu, but sent his troops only and brought under his sway those five countries and peoples. For Arjuna, having arrived at Devaprastha, the city of Senavindu, took up his quarters there with his army consisting of four kinds of forces. Thence, surrounded by the kings and the peoples he subjugated, the hero marched against king Viswagaswa—that bull of Puru's race. Having vanquished in

battle the brave mountaineers, who were all *great warriors*, the son of Pandu, O King, then occupied with the help of his troops, the town protected by the Puru king. Having vanquished in battle the Puru king, as also the robber tribes of the mountains, the son of Pandu brought under the sway the seven tribes called Utsava-sanketa. That bull of the Kshatriya race then defeated the brave Kshatriyas of Kashmira, and also king Lohita along with ten minor chiefs. Then the Trigartas, the Daravas the Kokonadas, and various other Kshatriyas, O king' advanced against the son of Pandu. That Prince of the Kuru race then took the delightful town of Avisari, and then brought under sway Rochamana ruling in Uraga. Then the son of Indra(Arjuna), putting forth his might, pressed the delightful town of Singhapura that was well-protected with various weapons. Then Arjuna, that bull amongst the son of Pandu, at the head of all troops, fiercely attacked the regions called Suhma and Sumala. Then the son of Indra, endued with great prowess, after pressing them with great force, brought the Valhikas always difficult of being vanquished, under his sway. Then Falguna, the son of Pandu, taking with him a select force, defeated the Daradas along with the Kambojas. Then the exalted son of Indra vanquished the robber tribes that dwelt in the north-eastern frontier and those also that dwelt in the woods. And, O great king, the son of Indra also subjugated the allied tribes of the Lohas, the eastern Kambojas, and northern Rishikas. And the battle with the Rishikas was fierce in the extreme. Indeed, the fight that took place between them and the son of Pritha was equal to that between the gods and the Asuras in which Taraka (the wife of Vrihaspati) had become the cause of so much slaughter. And defeating, O king, the Rishikas in the field of battle, Arjuna took from them as tribute eight horses that were of the colour of the parrot's breast, as also other horses of the hues of the peacock, born in northern and other climes and endued with high speed. At last having conquered all the Himalayas and the Nishkuta mountains, that bull among men, arriving at the White mountains, encamped on its breast."

Thus ends the twenty-seventh section in the Digvijaya Parva of the Sabha Parva.

SECTION XXVIII

(*Digvijaya Parva continued.*)

Vaisampayana said,—“That heroic and foremost of the Pandavas endued with great energy, crossing the White mountains, subjugated the country of the Limpurushas ruled by *Dumaputra*, after a collision involving a great slaughter of Kshatriyas and brought the region under his complete sway. Having reduced this country, the son of Indra (Arjuna) with a collected mind marched at the head of his troops to the country, called Harataka ruled by the Guhakas. Subjugating them by a policy of conciliation, the Kuru prince beheld (in that region) that excellent of lakes called Manasa and various other lakes and tanks sacred to the Rishis. And the exalted prince having arrived at the lake Manasa conquered the regions ruled by the Gandharvas that lay around the Harataka territories. Here the conqueror took, as tribute from the country, numerous excellent horses called *Tituri*, *Kalmasha*, *Manduka*. At last the son of the slayer of Paka, arriving in the country of North Harivarsha, desired to conquer it. Thereupon certain frontier-guards of huge bodies and endued with great strength and energy, coming to him with gallant hearts, said, ‘O son of Pritha, this country can be never conquered by thee! If thou seekest thy good, return hence! He that entereth this region, if human, is sure to perish. We have been gratified with thee; O hero, thy conquests have been enough. Nor is anything to be seen here, O Arjuna, that may be conquered by thee! The Northern Kurus live here. There cannot be war here. Even if thou enterest it, thou wilt not be able to behold anything, for with human eyes nothing can be seen here. If, however thou seekest anything else, O Bharata, tell us, O tiger among men, so that we may do thy bidding!’ Thus addressed by them, Arjuna smilingly addressing them, said,—‘I desire the acquisition of the imperial dignity by Yudhishtira the just, of great intelligence. If your land is shut against human beings, I will not enter it. Let something be paid unto Yudhishtira by ye as tribute! Hearing these words of Arjuna, they gave him as tribute many cloths and ornaments of celestial make, silks of celestial texture, and skins of celestial origin.

“It was thus that tiger among men subjugated the countries that lay to the North, having fought numberless battles with both Kshatriya and robber tribes. And having vanquished the chiefs and brought them under his sway he exacted from them all much wealth, various gems and jewels, the horses of the species called *Tittiri* and *Kalmasha*,

as also those of the colour of the parrot's wings and those that were like the peacock in hue and all endued with the speed of the wind. And surrounded, O king, by a large army consisting of the four kinds of forces, the hero came back to the excellent city of Sakraprastha. And Partha offered the whole of that wealth, together with the animals he had brought, unto Yudhishtira the just. And commanded by the monarch, the hero retired to a chamber of the palace for rest."

Thus ends the twenty-eighth section in the Digvijaya Parva of the Sabha Parva.

SECTION XXIX

(*Digvijaya Parva continued.*)

Vaisampayana said,—In the meantime, Bhimasena also endued with great energy, having obtained the assent of Yudhishtira the just marched towards the eastern direction. And the tiger among the Bharatas, possessed of great valour and ever increasing the sorrows of his foes, was accompanied by a mighty host with the full complement of elephants and horses and cars, well-armed and capable of crushing all hostile kingdoms. That tiger among men, the son of Pandu, going first into the great country of the Panchalas, began by various means to conciliate that tribe. Then that hero, that bull of the Bharata race, within a short time, vanquished the Gandakas and the Videhas. That exalted one then subjugated the Dasarnas. There in the country of the Dasarnas, the king called Sudharman with his bare arms fought a fierce battle with Bhimasena. And Bhimasena, beholding that feat of the illustrious king, appointed the mighty Sudharman as the first in command of his forces. Then Bhima of terrible prowess marched towards the east, causing the earth itself to tremble with the tread of the mighty host that followed him. Then that hero who in strength was the foremost of all strong men defeated in battle Rochamana, the king of Aswamedha at the head of all his troops. And the son of Kunti, having vanquished that monarch by performing feats that excelled in fierceness, subjugated the eastern region. Then that prince of the Kuru race, endued with great prowess going into the country of Pulinda in the south, brought Sukumara and the king Sumitra under his sway. Then, O Janamejaya, that bull in the Bharata race, at the command of Yudhishtira the just marched against Sisupala of great energy. The king of Chedi, hearing of the intentions of the son of

Pandu, came out of his city. And that chastiser of all foes then received the son of Pritha with respect. Then, O king, those bulls of the Chedi and the Kuru lines, thus met together, enquired after each other's welfare. Then, O monarch, the king of Chedi offered his kingdom unto Bhima and said smilingly,—'O sinless one, upon what art thou bent?' And Bhima thereupon represented unto him the intentions of king Yudhisthira. And Bhima dwelt there, O king, for thirty nights, duly entertained by Sisupala. And after this he set out from Chedi with his troops and vehicles."

Thus ends the twentieth section in the Digvijaya Parva of the Sabha Parva.

SECTION XXX

(Digvijaya Parva continued.)

Vaisampayana said,—That chastiser of all foes then vanquished king Srenimat of the country of Kumara, and then Vrihadvala, the king of Kosala. Then the foremost of the sons of Pandu, by performing feats excelling in fierceness, defeated the virtuous and mighty king Dirghayaghna of Ayodhya. And the exalted one then subjugated the country of Gopalakaksha and the northern Kosalas and also the king of Mallas. And the mighty one, arriving then in the moist region at the foot of the Himalayas soon brought the whole country under his sway. And that bull of Bharata race brought under control in this way diverse countries. And endued with great energy and in strength the foremost of all strong men, the son of Pandu next conquered the country of Bhallata as also the mountain of Suktimanta that was by the side of Bhallata. Then Bhima of terrible prowess and long arms, vanquishing in battle the unretreating Suvahu, the king of Kasi, brought him under complete sway. Then that bull among the sons of Pandu overcame in battle, by sheer force, the great king Kratha reigning in the region lying about Suparsa. Then the hero of great energy vanquished the Matsya and the powerful Maladas and the country called Pasubhumi that was without fear or oppression of any kind. And the long-armed hero then, coming from that land, conquered Madahara Mahidara, and the Somadheyas, and turned his steps towards the north. And the mighty son of Kunti then subjugated, by sheer force, the country called Vatsabhumi, and the king of the Bhargas, as also the ruler of the Nishadas, and Manimat and numerous other kings. Then Bhima, with scarcely any degree of exertion, and very soon vanquished the southern Mallas and the Bhagauanta mountains. And the hero next

vanquished, by policy alone, the Sarmakas and the Varmakas. And that tiger among men then defeated with comparative ease that lord of earth, Janaka, the king of the Videhas. And the hero then subjugated by treachery the Sakas and the barbarians living in that part of the country. And the son of Pandu, sending forth expeditions from Videha, conquered the seven kings of the Kiratas living about the Indra mountain. The mighty hero then, endued with abundant energy, vanquished in battle the Submas and the Prasuhmas. And winning them over to his side, the son of Kunti, possessed of great strength, marched against Magadha. On his way he subjugated the monarchs known by the names of Danda and Dandadhara. And accompanied by those monarchs, the son of Pandu marched against Girivraja. After bringing the son of Jarasandha under his sway by conciliation and making him pay tribute, the hero then accompanied by the monarchs he had vanquished, marched against Kansa. And making the earth tremble by means of his troops consisting of the four kinds of forces, foremost of the Pandavas then encountered Karna that slayer of foes. And O Bharata, having subjugated Karna and brought him under his sway the mighty hero then vanquished the powerful king of the mountainous regions. And the son of Pandu then slew in a fierce encounter, by the strength of his arms, the mighty king who dwelt in Madagiri. And the Pandava then, O king, subjugated in battle those strong and brave heroes of fierce prowess, viz., the heroic and mighty Vasudeva, the king of Pundra and king Mahaujah who reigned in Kausika-kachchha, and then attacked the king of Vanga. And having vanquished Samudrasena and king Chandrasena and Tamralipta, and also the king of the Karvatas and the ruler of the Suhmas as also the kings that dwelt on the sea-shore that bull among the Bharatas then conquered all *Mlechchha* tribes. The mighty son of the wind-god having thus conquered various countries and exacting tributes from them all, advanced towards Lohity. And the son of Pandu then made all the *Mlechchha* kings dwelling in the marshy regions on the sea-coast, pay tributes and various kinds of wealth, and sandal wood and aloes, and clothes and gems, and pearls and blankets, and gold and silver and valuable corals. The *Mlechchha* kings showered upon the illustrious son of Kunti a thick downpour of wealth consisting of coins and gems counted by hundreds of millions. Then returning to Indraprastha, Bhima of terrible prowess offered the whole of that wealth unto king Yudhishtira the just."

Thus ends the thirtieth section in the Digvijaya Parva of the Sabha Parva.

SECTION XXXI

(*Digvijaya Parva continued.*)

Vasimpayana said,—“Thus also Sahadeva, dismissed with affection by king Yudhishtira the just, marched towards the southern direction accompanied by a mighty host. Strong in strength, that mighty prince of the Kuru race, vanquishing completely at the outset the Surasenas, brought the king of Matsya under his sway. And the hero then, defeating Dantavakra the mighty king of the Adhirajas and making him pay tribute, re-established him on his throne. The prince then brought under his sway Sukumara and then king Sumitra, and he next vanquished the other Matsyas and then the Patancharas. Endued with great intelligence the Kuru warrior then conquered soon enough the country of the Nishadas and also the high hill called Gostinga, and that lord of earth called Srenimat. And subjugating next the country called Navarashtra, the hero marched against Kuntibhoja, who with great willingness accepted the sway of the conquering hero. And marching thence to the banks of the Charmanwati, the Kuru warrior met the son of king Jamvaka, who had, on account of old hostilities, been defeated before by Vasudeva. O Bharata, the son of Jamvaka gave battle to Sahadeva. And Sahadeva defeating the prince marched towards the south. The mighty warrior then vanquished the Sekas and others, and exacting tributes from them and also various kinds of gems and wealth. Allying himself with the vanquished tribes the prince then marched towards the countries that lay on the banks of the Narmada. And defeating there in battle the two heroic kings of Avanti called Vinda and Anuvinda supported by a mighty host, the mighty son of the twin gods exacted much wealth from them. After this the hero marched towards the town of Bhojakata, and there, O king of unfading glory, a fierce encounter took place between him and the king of that city for two whole days. But the son of Madri, vanquishing the invincible Bhismaka, then defeated in battle the king of Kosala and the ruler of the territories lying on the banks of the Venwa, as also the Kantarakas and the kings of the eastern Kosalas. The hero then defeating both the Natakeyas and the Hiramvaks in battle, and subjugating the country of Marudha, reduced Munjagrama by sheer strength. And the son of Pandu then vanquished the mighty monarchs of the Nachinas and the Arvukas and the various forest kings of that part of the country. Endued with great strength the hero then reduced to subjection king Vatadhira, And defeating in battle the Pulindas, the hero then marched southward. And the younger

brother of Nakula then fought for one whole day with the king of Pandrya. The long-armed hero having vanquished that monarch marched further to the south. And then he beheld the celebrated caves of Kishkindhya and in that region fought for seven days with the monkey-kings Mainda and Dwivida. Those illustrious kings, however, without being tired in the encounter, were gratified with Sahadeva. And joyfully addressing the Kuru prince, they said,—'O tiger among the sons of Pandu, go hence, taking with thee tribute from us all! Let the mission of the king Yudhishthira the just possessed of great intelligence, be accomplished without hindrance!' And taking jewels and gems from them all, the hero marched towards the city of Mahishmati, and there that bull of men did battle with king Nila. The battle that took place between king Nila and the mighty Sahadeva the son of Pandu, that slayer of hostile heroes, was fierce and terrible. And the encounter was an exceedingly bloody one, and the life of the hero himself was exposed to great risk, for the god Agni himself assisted king Nila in that fight. Then the cars, heroes, elephants, and the soldiers in their coats of mail of Sahadeva's army, all appeared to be on fire. And beholding this the prince of the Kuru race become exceedingly anxious. And O Janamejaya, at sight of this the hero could not resolve upon what he should do."

Janamejaya said,—O regenerate one, why was it that the god Agni became hostile in battle unto Sahadeva who was fighting simply for the accomplishment of a sacrifice (and therefore, for the gratification of Agni himself)?

Vaisampayana said,—"It is said, O Janamejaya, that the god Agni, while residing in Mahishmati, earned the reputation of an adulterer. King Nila had a daughter who was exceedingly beautiful. She used always to stay near the sacred fire of her father, causing it to blaze up with vigour. And it so happened that king Nila's fire, even if fanned, would not blaze up till agitated by the gentle breath of that girl's fair lips. And it was said in king Nila's palace and in the house of all (his subjects) that the god Agni desired that beautiful girl for his bride. And it so happened that he was accepted by the girl herself. One day the deity, assuming the form of a Brahmana, was happily enjoying the society of the fair one, when he was discovered by the king. And the virtuous king thereupon ordered the Brahmana to be punished according to law. At this the illustrious deity flamed up in wrath. And beholding this, the king wondered much and bent his head low on the ground. And after some time the king bowing low bestowed that daughter of his upon the god Agni disguised as a Brahmana. And the god Vibhavas (Agni) accepting that fair-browed daughter of king Nila, became gracious unto that monarch, And Agni, the illustrious

gratifier of all desires also asked the monarch to beg a boon of him. And the king begged that his troops might never be struck with panic while engaged in battle. And from that time, O king, those monarchs who from ignorance of this, desire to subjugate king Nila's city, are consumed by Hutasana (Agni). And from that time, O perpetuator of the Kuru race, the girls of the city of Makishmati became rather unacceptable to others (as wives). And Agni by his boon granted them sexual liberty, so that the women of that town always roam about at will, each unbound to a particular husband. And, O bull of the Bharata race, from that time the monarchs (of other countries) forsake this city for fear of Agni. And the virtuous Sahadeva, beholding his troops afflicted with fear and surrounded by flames of fire, himself stood there immovable as a mountain. And purifying himself and touching water, the hero (Sahadeva) then addressed Agni, the god that santifieth everything, in these words :—

'I bow unto thee, O thou whose track is always marked with smoke ! These my exertions are all for thee ! O thou sanctifier of all, thou art the mouth of the gods and thou art Sacrifice personified ! Thou art called *Pavaka* because thou sanctifiest everything, and thou art *Havyavahana* because thou carriest the clarified butter that is poured on thee ! The *Vedas* have sprung for ministering unto thee, and, therefore, thou art called *Jataveda* ! Chief of the gods as thou art, thou art called Chitrabhanu, Anala, Vibhavasu, Hutasana, Jvalana, Sikhi, Vaiswanara, Pingesa, Plavanga, Bhuritejah ! Thou art he from whom Kumara (Kartikēya) had his origin ; thou art holy ; thou art called *Rudragarva* and *Hiranyakrit*. Let thee, O Agni, grant me energy, let Vayu grant me life, let Earth grant me nourishment and strength, and let Water grant me prosperity ! O Agni, thou who art the first cause of the waters, thou who art of great purity, thou for ministering unto whom the *Vedas* have sprung, thou who art the foremost of the deities, thou who art their mouth, O purify me by thy truth ! *Rishis* and *Brahmanas*, Deities and *Asuras* pour clarified butter every day, according to the ordinance into thee during sacrifices. Let the rays of truth emanating from thee while thou exhibitest thyself in those sacrifices purify me ! Smoke-bannered as thou art, and possessed of flames, thou great purifier from all sins born of Vayu, and ever present as thou art in all creatures, O purify me by the rays of thy truth ! Having cleansed myself thus cheerfully, O exalted one, do I pray unto thee ! O Agni, grant me now contentment and prosperity, and knowledge and gladness.

Vaisampayana continued,—‘He that will pour clarified butter into Agni reciting these *mantras*, will ever be blessed with prosperity, and having his soul under complete control will also be cleansed from all his sins.

“Sahadeva, addressing Agni again, said,—‘O carrier of the sacrificial libations, it behoveth thee not to obstruct a sacrifice!’ Having said this, that tiger among men—the son of Madri—spreading some *kusa* grass on earth sat down in expectation of the (approaching) fire and in front of those terrified and anxious troops of his. And Agni, too, like the ocean that never transgresseth its continents, did not pass over his head. On the other hand approaching Sahadeva quietly and addressing that prince of the Kuru race, Agni that god of men gave him every assurance and said,—‘O thou of the Kuru race, rise up from this posture! O rise up! I was only trying thee! I know all thy purpose, as also those of the son of Dharma (Yudhishthira). But, O best of the Bharata race, as long as there is a descendant of king Nila’s line, so long should this town be protected by me! I will, however, O son of Pandu, gratify the desires of thy heart!’ And at these words of Agni, O bull of the Bharata race, the son of Madri rose up with a cheerful heart, and joining his hands and bending his head worshipped that god of fire, sanctifier of all beings. And at last, after Agni had disappeared, king Nila came there, and at the command of that deity, worshipped with due rites Sahadeva, that tiger among men—that master of battle. And Sahadeva accepted that worship and made him pay tribute. And having brought king Nila under his sway thus, the victorious son of Madri then went further towards the south. The long-armed hero then brought the king of Tripura of immeasurable energy under his sway. And next turning his forces against the Paurava kingdom, he vanquished and reduced to subjection the monarch thereof. And the prince, after this, with great efforts brought Akriti the king of Saurashtra and preceptor of the Kausikas under his sway. The virtuous prince, while staying in the kingdom of Saurashtra sent an ambassador unto king Rukmin of Bhishmaka within the territories of Bhojakata, who, rich in possessions and intelligence, was the friend of Indra himself. And the monarch along with his son, remembering their relationship with Krishna, cheerfully accepted, O king, the sway of the son of Pandu. And the master of battle then, having exacted jewels and wealth from king Rukmin, marched further to the south. And, endued with great energy and great strength, the hero then, reduced to subjection, Surparaka and Talakata, and the Dandakas also. The Kuru warrior then vanquished and brought under his subjection numberless kings of the *Mlechcha* tribe living on the

sea coast, and the Nishadas and the cannibals and even the Karnapra-varnas, and those tribes also called the *Kalamukhas* who were a cross between human beings and *Rakshasas*, and the whole of the Cole mountains, and also *Surabhipatna*, and the island called the Copper island, and the mountain called *Ramaka*. The high-souled warrior, having brought under subjection king *Timingila*, conquered a wild tribe known by the name of the *Kerakas* who were men with one leg. The son of *Pandu* also conquered the town of *Sanjayanti* and the country of the *Pashandas* and the *Karahatakas* by means of his messengers alone, and made all of them pay tributes to him. The hero brought under his subjection and exacted tributes from the *Pandavas* and the *Dravidas* along with the *Udrakeralas* and the *Andhas* and the *Talavanas*, the *Kalingas* and the *Ushtarakarnikas*, and also the delightful city of *Atavi* and that of the *Yavanas*. And, O king of kings, that slayer of all foes, the virtuous and intelligent son of *Madri*, having arrived at the sea-shore, then despatched with great assurance messengers unto the illustrious *Vibhishana*, the grandson of *Pulastya*. And the monarch willingly accepted the sway of the son of *Pandu*, for that intelligent and exalted king regarded it all as the act of Time. And he sent unto the son of *Pandu* diverse kinds of jewels and gems, and sandal and aloe wood, and many celestial ornaments, and much costly apparel, and many valuable pearls. And the intelligent *Sahadeva*, accepting them all, returned to his own kingdom.

"Thus it was, O king, that slayer of all foes, having vanquished by conciliation and war numerous kings and having also made them pay tribute, came back to his own city. The bull of the *Bharata* race, having presented the whole of that wealth unto king *Yudhishtira* the just regarded himself, O *Janamejaya*, as crowned with success and continued to live happily."

Thus ends the thirty-first section in the *Digvijaya Parva* of the *Sabha Parva*.

SECTION XXXII

(*Digvijaya Parva continued.*)

Vaisampayana said,—“I shall now recite to you the deeds and triumphs of *Nakula*, and how that exalted one conquered the direction that had once been subjugated by *Vasudeva*. The intelligent *Nakula*,

surrounded by a large host, set out from Khandavaprastha for the west, making this earth tremble with the shouts and the leonine roars of the warriors and the deep rattle of chariot wheels. And the hero first assailed the mountainous country called Rohitaka that was dear unto (the celestial generalissimo) Kartikeya and which was delightful and prosperous and full of kine and every kind of wealth and produce. And the encounter the son of Pandu had with the Mattamyurakas of that country was fierce. And the illustrious Nakula after this, subjugated the whole of the desert country and the region known as Sairishaka full of plenty as also that other one called Mahetta. And the hero had a fierce encounter with the royal sage Akrosa. And the son of Pandu left that part of the country having subjugated the Dasarnas the Sivas, the Trigartas, the Amvashtas, the Malavas, the five tribes of the Karnatas, and those twice born classess that were called the Madhyamakeyas and Vattadhanas. And making circuitous journey that bull among men then conquered the (*Mlechcha*) tribes called the Utsava-sanketas. And the illustrious hero soon brought under subjection the mighty Gramaniya that dwelt on the bank of the sea, and the Sudras and the Abhiras that dwelt on the banks of the Saraswati, and all those tribes that lived upon fisheries, and those also that dwelt on the mountains, and the whole of the country called after the five rivers, and the mountains called Amara, and the country called Uttarayotisha and the city of Divyakutta, and the tribe called Dwara-pala. And the son of Pandu, by sheer force, reduced to subjection the Ramathas, the Harahunas, and various kings of the west. And while staying there, Nakula sent, O Bharata, messengers unto Vasudeva. And Vasudeva with all the Yadavas accepted his sway. And the mighty hero, proceeding thence to Sakala, the city of the Madras, made his uncle Salya accept from affection the sway of the Pandavas. And, O monarch, the illustrious prince deserving the hospitality and entertainment at his uncle's hands, was well entertained by his uncle. And skilled in war, the prince, taking from Salya a large quantity of jewels and gems, left his kingdom. And the son of Pandu then reduced to subjection the fierce *Mlechchas* residing on the sea coast, as also the wild tribes of the Palhavas, the Kiratas, the Yavanas, and the Sakas. And having subjugated various monarchs, and making all of them pay tributes Nakula, that foremost of the Kurus, full of resources, retraced his way towards his own city. And, O king, so great was the treasure which Nakula brought that ten thousand camels could carry it with difficulty on their backs. And arriving at Indraprastha, the heroic and fortunate son of Madri presented the whole of that wealth unto Yudhisthira.

"Thus, O king, did Nakula subjugate the countries that lay to the west—the direction that is presided over by the god Varuna, and that had once before been subjugated by Vasudeva himself!"

Thus ends the thirty-second section in the Digvijaya Parva of the Sabha Parva.

SECTION XXXIII

(*Rajasuyika Parva.*)

Vaisampayana said,—“In consequence of the protection afforded by Yudhishthira the just, and of the truth which he ever cherished in his behaviour, as also of the check under which he kept all foes, the subjects of that virtuous monarch were all engaged in their respective avocations. And by reason of the equitable taxation and the virtuous rule of the monarch, clouds in his kingdom poured as much rain as the people desired, and the cities and the town became highly prosperous. Indeed as a consequence of the monarch's acts, every affair of the kingdom, especially cattle breeding, agriculture and trade prospered highly. O king, during those days even robbers and cheats never spoke lies amongst themselves, nor they that were the favourites of the monarch. There were no droughts and floods and plagues and fires and premature deaths in those days of Yudhishthira devoted to virtue. And it was only for doing agreeable services, or for worshipping, or for offering tributes that would not impoverish, that other king used to approach Yudhishthira (and not for hostility or battle.) The large treasure room of the king became so much filled with hoards of wealth virtuously obtained that it could not be emptied even in a hundred years. And the son of Kunti, ascertaining the state of his treasury and the extent of his possessions, fixed his heart upon the celebration of a sacrifice. His friends and officers, each separately and all together, approaching him said,—‘The time hath come, O exalted one, for thy sacrifice! Let arrangements, therefore, be made without loss of time.’ While they were thus talking, Hari (Krishna), that omniscient and ancient one, that soul of the *Vedas* that invincible one as described by those that have knowledge, that foremost of all lasting existences in the universe, that origin of all things, as also that in which all things come to be dissolved, that lord of the past, the future, and the present. Kesava—the slayer of Kesi, and the bulwark of all Vrishnis and the dispeller of all fear in times of

distress and the smitter of all foes, having appointed Vasudeva to the command of the (Yadava) army, and bringing with him for the king Yudhishthira just a large mass of treasure, entered that excellent of cities, Khandava, himself surrounded by a mighty host and filling the atmosphere with the rattle of his chariot wheels. And Madhava, that tiger among men, enhancing that limitless mass of wealth the Pandavas had by that inexhaustible ocean of gems he had brought, enhanced the sorrows of the enemies of the Pandavas. The capital of the Bharata was gladdened by Krishna's presence just as a dark region is rendered joyful by the sun or a region of still air by a gentle breeze. Approaching him joyfully and receiving him with due respect, Yudhishthira enquired of his welfare. And after Krishna had been seated at ease that bull among men, the son of Pandu, with Dhaumya and Dwaipayana and the other sacrificial priests and with Bhima and Arjuna and the twins, addressed Krishna thus :—

'O Krishna, it is for thee that the whole earth is under my sway ! And, O thou of the Vrishni race, it is through thy grace that vast wealth hath been got by me ! And, O son of Devaki, O Madhava, I desire to devote that wealth according to the ordinance, unto superior Brahmanas and the carrier of sacrificial libations ! And, O thou of the Dasarha race, it behoveth thee, O thou of mighty arms, to grant me permission to celebrate a sacrifice along with thee and my younger brothers ! Therefore, O Govinda, O thou of long arms, install thyself at that sacrifice ; for, O thou of the Dasarha race, if thou performest the sacrifice, I shall be cleansed of sin. Or, O exalted one, grant permission for myself being installed at the sacrifice along with these my younger brothers, for permitted by thee, O Krishna, I shall be able to enjoy the fruit of an excellent sacrifice !'

Vaisampayana continued,—'Unto Yudhishthira, after he had said this, Krishna, extolling his virtues, said.—'Thou, O tiger among kings, deservest imperial dignity ! Let, therefore, the great sacrifice be performed by thee. And if thou performest that sacrifice and obtainest its fruit, we all shall regard ourselves as crowned with success. I am always engaged in seeking good. Perform thou then the sacrifice thou desirest ! Employ me also in some office for that purpose, for I should obey all thy commands !' Yudhishthira replied—'O Krishna, my resolve is already crowned with fruit, and success also is surely mine, when thou, O Hrishikesa, hast arrived here agreeably to my wish !'

Vaisampayana continued,—'Commanded by Krishna, the son of Pandu along with his brothers set himself upon collecting the materials for the performance of the Rajasuya sacrifice. And that chastiser of all foes, the son of Pandu, then commanded Sahadeva that foremost of

all warriors and all ministers also, saying,—Let persons be appointed to collect without loss of time, all those articles which the Brahmanas have directed as necessary for the performance of this sacrifice, and all materials and auspicious necessities that Dhaumya may order as required for it, each of the kind needed and one after another in due order. Let Indrasena and Visoka and Puru with Arjuna for his charioteer be engaged to collect food if they are to please me. Let these foremost of the Kurus also gather every article of agreeable taste and smell that may delight and attract the hearts of the Brahmanas.'

"Simultaneously with these words of king Yudhishthira the just, Sahadeva that foremost of warriors, having accomplished everything, represented the matter to the king. And Dwaipayana, O king, then appointed as sacrificial priests exalted Brahmanas that were like the *Vedas* themselves in embodied forms. The son of Satyavati became himself the *Brahma* of that sacrifice. And that bull of the Dhananjaya race, Susaman, became the chanter of the Vedic (*Sama*) hymns. Yajnavalkya devoted to *Brahma* became the *Adhyaryu*,—Paila—the son of Vasu and Dhaumya became the *Hotris*. And O bull of the Bharata race, the disciples and the sons of these men, all well-acquainted with the *Vedas* and the branches of the *Vedas*, became *Hotragas*. And all of them, having uttered benedictions and recited the object of the sacrifice, worshipped, according to the ordinance the large sacrificial compound. Commanded by the Brahmanas, builders and artificers erected numerous edifices there that were spacious and well-perfumed like unto the temples of the gods. After these were finished, that best of kings and that bull among men, Yudhishthira, commanded his chief adviser Sahadeva, saying,—'Despatch thou, without loss of time, messengers endued with speed, to invite all to the sacrifice.' And Sahadeva, hearing these words of the king, despatched messengers telling them,—'Invite ye all the Brahmanas in the kingdom and all the owners of land (*Kshatriyas*) and all the *Vaisyas* and also all the respectable *Sudras*, and bring them hither !'

Vaisampayana continued,—"Endued with speed, these messengers then, thus commanded, invited everybody according to the orders of the Pandava, without losing any time, and brought with them many persons, both friends and strangers. Then, OBharata, the Brahmanas at the proper time installed Yudhishthira the son of Kunti at the Rajasuya sacrifice. And after the ceremony of installation was over, that foremost of men, the virtuous king Yudhishthira the just like the god Dharma himself in human frame, entered the sacrificial compound, surrounded by thousands of Brahmanas and his brothers and the relatives and friends and coun-

sellers, and by a large number of Kshatriya kings come from various countries, and by the officers of State. Numerous Brahmanas, well-skilled in all branches of knowledge and versed in the *Vedas* and their several branches, began to pour in from various countries. Thousands of craftsmen, at the command of king Yudhishthira the just, erected separate habitations for those Brahmanas with their attendants, well-provided with food and clothes and the fruits and flowers of every season. And, O king, duly worshipped by the monarch the Brahmanas continued to reside there passing their time in conversation on diverse topics and beholding the performances of actors and dancers. And the clamour of high-souled Brahmanas, cheerfully eating and talking, was heard there without intermission. 'Give,' and 'Eat' were the words that were heard there incessantly and every day. And, O Bharata, king Yudhishthira the just gave unto each of those Brahmanas thousands of kine and beds and gold coins and damsels.

Thus commenced on earth the sacrifice of that unrivalled hero, the illustrious son of Pandu, like the sacrifice in heaven of Sakra himself. Then that bull among men, king Yudhishthira despatched Nakula the son of Pandu unto Hastinapura to bring Bhishma and Drona, Dhritarashtra and Vidura and Kripa and those amongst his cousins that were well-disposed towards him."

Thus ends the thirty-third section in the *Rajasuyika Parva* of the *Sabha Parva*.

SECTION XXXIV

(Rajasuyika Parva continued.)

Vaisampayana said,—“The ever-victorious Nakula, the son of Pandu, having reached Hastinapura, formally invited Bhishma and Dhritarashtra. The elder of the Kuru race with the preceptor at their head, invited with due ceremonies, came with joyous hearts to that sacrifice, with Brahmanas walking before them. And, O bull of the Bharata race, having heard of king Yudhishthira's sacrifice, hundreds of other Kshatriyas acquainted with the nature of the sacrifice, with joyous hearts came there from various countries, desiring to behold king Yudhishthira the son of Pandu and his sacrificial mansion, and bringing with them many costly jewels of various kinds. And Dhritarashtra and Bhishma and Vidura of high intelligence; and all Kaurava brothers with Duryyodhana at their head; and Suvala the

king of Gandhara and Sakuni endued with great strength ; and Achala, and Vrishaka, and Karṇa that foremost of all charioteers ; and Salya endued with great might and the strong Valhika ; and Somadatta, and Bhuri of the Kuru race, and Bhurishravas, and Sala ; and Aswatthama, Kripa, Drona, and Jayadratha, the ruler of Sindhu ; and Yajnasena with his sons, and Salya that lord of earth ; and that great car warrior king Bhagadatta of Pragjyotisha accompanied by all *Mlechcha* tribes inhabiting the marshy regions on the sea-shore ; and many mountain kings, and king Virhadvala ; and Vasudeva the king of the Paundryas, and the kings of Vanga and Kalinga ; and Akastha and Kuntala and the kings of the Malavas and the Andhrakas ; and the Dravidas and the Singhalas and the king of Kasmira, and king Kuntibhoja of great energy and king Gauravahana, and all the other heroic kings of Valhika ; and Virata with his two sons, and Mavella endued with great might ; and various kings and princes ruling in various countries ; and, O Bharata, king Sisupala endued with great energy and invincible in battle accompanied by his son ; all of them came to the sacrifice of the son of Pandu. And Rama and Aniruddha and Kanaka and Sarana, and Gada, Pradyumna, Shamva, and Charudeshna of great energy ; and Ulmuka and Nishatha and the brave Angavaha ; and innumerable other Vrishnis—mighty car-warriors all—came there.

"These and many other kings from the middle country came, O monarch, to that great Rajasuya sacrifice of the son of Pandu. And, O king, at the command of king Yudhishtira the just, mansions were assigned to all those monarchs, that were full of various kinds of edibles and adorned with tanks and tall trees. And the son of Dharma worshipped all those illustrious monarchs according as they deserved. Worshipped by the king they retired to mansions that were assigned to them. Those mansions were (white and high) like the cliffs of Kailasa, and delightful to behold, and furnished with every kind of furniture. They were enclosed on all sides with well-built and high white-washed walls, their windows were covered with net-works of gold and their interiors were furnished with rows of pearls. Their flights of stairs were easy of ascent, and the floors were all laid over with costly carpets. They were all hung over with garlands of flowers and perfumed with excellent aloes. White as snow or the moon, they looked extremely handsome even from the distance of a *yojana*. Their doors and entrances were set uniformly and were wide enough to admit a crowd of persons. Adorned with various costly articles and built with various metals, they looked like peaks of the Himavat. Having rested awhile in those mansions the monarchs beheld king

Yudhishtira the just surrounded by numerous *Sadasyas* (sacrificial priests) and ever performing sacrifices distinguished by large gifts to Brahmanas. That sacrificial mansion wherein were present the kings and Brahmanas and great *Rishis* looked, O king, as handsome as heaven itself crowded with the gods !"

Thus ends the thirty-fourth section in the *Rajasuyika Parva* of the *Sabha Parva*.

SECTION XXXV

(*Rajasuyika Parva continued.*)

Vaisampayana said,—Then, O king, Yudhishtira, having approached and worshipped his grandfather and his preceptor, addressed Bhishma and Drona and Kripa and the son of Drona and Duryyodhana and Vivingsati, and said,—‘Help me ye all in the matter of this sacrifice. This large treasure that is here is yours. Consult ye with one another and guide me as ye desire !’

“The eldest of the sons of Pandu, who had been installed at the sacrifice, having said this unto all, appointed every one of them to suitable offices. He appointed Dussasana to superintend the department of food and other enjoyable articles. Aswathama was asked to attend on the Brahmanas. Sanjaya was appointed to offer return-worship unto the kings. Bhishma and Drona, both endued with great intelligence, were appointed to see what was done and what was left undone. And the king appointed Kripa to look after the diamonds and gold and the pearls and gems, as also after the distribution of gifts to Brahmanas. And so other tigers among men were appointed to similar offices. Valhika and Dhritarashtra and Somadatta and Jayadratha, brought thither by Nakula, went about, enjoying themselves as lords of the sacrifice, Vidura otherwise called Kshatta, conversant with every rule of morality, became the disburser. Duryyodhana became the receiver of the tributes that were brought by the kings. Krishna who was himself the centre of all worlds and round whom moved every creature, desirous of acquiring excellent fruits, was engaged at his own will in washing the feet of the Brahmanas.

“And desirous of beholding that sacrificial mansion, as also king Yudhishtira the just, none came there bringing with them tribute less than a thousand (in number, weight or measure). Everyone honoured the king Yudhishtira the just with large presents of jewels. And

each of the kings made a present of his wealth, flattering himself with the proud belief that the jewels he gave would enable the Kuru king Yudhisthira to complete his sacrifice. And, O monarch, the sacrificial compound of the illustrious son of Kunti looked extremely handsome with the multitude of palaces built so as to last for ever and crowded with guards and warriors and so high that their tops touched the cars of the gods that came to behold that sacrifice, as also with the cars themselves of the celestials, and the dwelling of the Brahmanas, and the mansions that were made there for the kings resembling the cars of the celestials and adorned with gems and filled every kind of wealth, and lastly with crowds of the kings that came there all endued with beauty and wealth. Yudhisthira, as though vying with Varuna himself in wealth, commenced the sacrifice (of Rajasuya) distinguished by six fires and large gifts to Brahmanas. The King gratified everybody with presents of great value and indeed with every kind of object that one could desire. With abundance of rice and of every kind of food, as also with a mass of jewels brought as tribute, that vast concourse consisted of persons every one of whom was fed to the full. The gods also were gratified at the sacrifice by the *Ida*, clarified butter, *Homa*, and libations poured by the great *Rishis* versed in *mantras* and pronunciation. Like the gods, the Brahmanas also were gratified with the sacrificial gifts and food and great wealth. And all the other orders of men also were gratified at that sacrifice and filled with joy."

Thus ends the thirty-fifth section in the Rajasuika Parva of the Sabha Parva.

SECTION XXXVI

(*Arghyaharana Parva.*)

Vaisampayana said,—“On the last day of the sacrifice when the king was to be sprinklen over with the sacred water, the great Brahmana *Rishis* ever deserving of respectful treatment, along with the invited kings, entered together the inner enclosure of the sacrificial compound. And those illustrious *Rishis* with Narada as their foremost, seated at their ease with those royal sages within that enclosure, looked like the gods seated in the mansion of *Brahma* in the company of the celestial *Rishis*. Endued with immeasurable energy those *Rishis*, having obtained leisure, started various topics of conversation. ‘*This is so*’, ‘*This is not so*’, ‘*This is even so*.’ *This cannot be otherwise*,’—thus did many of them engage in discussions with one another. Some amongst the disputants, by well-chosen arguments made the weaker position appear

the stronger and the stronger the weaker. Some disputants endued with great intelligence fell upon the position urged by others like hawks darting at meat thrown up into the air, while some amongst them versed in the inter-pretations of religious treatises and others of rigid vows, and well-acquainted with every commentary and gloss, engaged themselves in pleasant converse. And, O king, that platform crowded with gods, Brahmanas and great *Rishis* looked extremely handsome like the wide expanse of the firmament studded with stars. O monarch, there was then no Sudra near that inner platform of Yudhisthira's mansion, nor anybody that was without vows.

"And Narada, beholding the fortunate Yudhisthira's prosperity that was born of that sacrifice, become highly gratified. Beholding that vast concourse all the Kshatriyas, the Muni Narada, O king of men, became thoughtful. And, O bull amongst men, the *Rishi* began to recollect the words he had heard of old in the mansion of Brahma regarding the incarnation on earth of portions of every deity. And knowing, O son of the Kuru race, that that was a concourse (of incarnate) gods, Narada thought in his mind of Hari with eyes like lotus-petals. He knew that that creator himself of every objects, that exalted of all gods—Narayana—who had formerly commanded the celestials, saying,—'Be ye born on earth and slay one another and come back to heaven'—that slayer of all the enemies of the gods, that subjugator of all hostile towns, in order to fulfil his own promise, had been born in the Kshatriya order. And Narada knew that the exalted and holy Narayana, also called Sambhu, the lord of the universe, having commanded all the celestials thus, had taken his birth in the race of Yadu, and that that foremost of all perpetuator of races, having sprung from the line of the Andhaka-Vrishnis on earth was graced with great good fortune and was shining like the moon herself among stars. Narada knew that Hari the grinder of foes, whose strength of arm was ever praised by all the celestials with Indra among them, was then living in the world in human form. 'Oh, the Self-Create will himself take away (from the earth) this vast concourse of Kshatriyas endued with so much strength!—Such was the vision of Narada the omniscient who knew Hari or Narayana to be that Supreme Lord whom everybody worshipped with sacrifice. And Narada, gifted with great intelligence and the foremost of all persons and conversant with morality, thinking of all this, sat at that sacrifice of the wise king Yudhisthira the just with feelings of awe.

"Then Bhishma, O king addressing king Yudhisthira the just, said, "O Bharata, let *Arghya* (an article of respect) be offered unto the kings,

as each of them deserveth ! Listen, O Yudhishtira, the preceptor, the sacrificial priest, the relative, the *Snataka*, the friend, and the king, it hath been said are the six that deserve *Arghya*. The wise have said that when any of these dwell with one for full one year he deserveth to be worshipped with *Arghya*. These kings have been staying with us for some time. Therefore O king, let *Arghya* be procured to be offered one unto each of them ! And let an *Arghya* be presented first of all unto him among those present who is the foremost.

"Hearing these words of Bhishma, Yudhishtira said,—'O Grandsire, O thou of the Kuru race, whom thou deemest the foremost amongst these and unto whom the *Arghya* should be presented by us, O tell me.' "

Vaisampayana continued,—"Then, O Bharata, Bhishma the son of Santanu, judged it by his intelligence that on earth Krishna was the foremost of all. And he said—'As is the sun among all luminous objects, so is this one (meaning Krishna) (who shines like the sun) among us all, in consequence of his energy, strength and prowess. And this our sacrificial mansion is illuminated and gladdened by him as a sunless region by the sun, or a region of still air by a gust of breeze !' Thus commanded by Bhishma, Sahadeva endued with great prowess duly presented the first *Arghya* of excellent ingredients unto Krishna of the Vrishni race. Krishna also accepted it according to the forms of the ordinance. But Sisupala could not bear to see that worship offered unto Vasudeva. And this mighty king of Chedi, reproving in the midst of that assembly both Bhishma and Yudhishtira, censured Vasudeva thereafter."

Thus ends the thirty-sixth section in the *Arghyahanana Parva* of the *Sabha Parva*.

SECTION XXXVII

(*Arghyahanana Parva continued.*)

"Sisupala said,—'O thou of the Kuru race, this one of the Vrishni race doth not deserve royal worship as if he were a king, in the midst of all these illustrious monarchs ! O son of Pandu, this conduct of thine in thus willingly worshipping him with eyes like lotus-petals is not worthy of the illustrious Pandavas ! Ye sons of Pandu, Ye are children ! Ye know not what morality is for that is very subtle. Bhishma this son also of the (Ganges) of little knowledge, hath transgressed the rules of morality (in giving ye such counsel) ! And, O Bhishma if one like thee, possessed of virtue and morality acteth from motives of interest, he is deserving of censure among the honest and the wise !

How doth he of the Dasarha race, who is not even a king, accept worship before these kings and how is it that he hath been worshipped by ye ? O bull of the Kuru race, if thou regardest Krishna as the oldest in age, here is Vasudeva, and how can his son be said so in his presence ? Or, if thou regardest Vasudeva as your well-wisher and supporter, when Drupada is here how can Madhava deserve the (first) worship ? Or, O son of Kuru, regardest thou Krishna as preceptor ? When Drona is here, how hast thou worshipped him of the Vrishni race ? Or, O son of Kuru, regardest thou Krishna as the Ritwiya ? When old Dwaipayana is here, how hath Krishna been worshipped by thee ? Again, when old Bhishma, the son of Santanu, that foremost of men who is not to die save at his own wish is here, why, O king, hath Krishna been worshipped by thee ? When the brave Aswatthaman, versed in every branch of knowledge is here, why, O king, hath Krishna, O thou of the Kuru race, been worshipped by thee ? When that king of kings, Duryyodhana, that foremost of men, is here, as also Kripa the preceptor of the Bharata princes, why hath Krishna been worshipped by thee ? How, O son of Pandu, passing over Druma the preceptor of the Kimpurushas, hast thou worshipped Krishna ? When the invincible Bhishmaka, and king Pandya possessed of every auspicious mark, and that foremost of kings—Rukmi, and Ekalavya, and Salya the king of the Madras, are here, how, O son of Pandu, hast thou offered the the first worship unto Krishna ? Here also is Karna ever boasting of his strength amongst all kings, and (really) endued with great might, the favourite disciple of the Brahmana Jamadagnya, the hero who vanquished in battle all monarchs by his own strength alone ! How, O Bharata, hast thou, passing him over, offered the first worship unto Krishna ? The slayer of Madhu is neither a sacrificial priest nor a preceptor, nor a king. That thou hast notwithstanding all these worshipped him, O chief of the Kurus, could only have been from motives of gain. If, O Bharata, it was your wish to offer the first worship unto the slayer of Madhu, why were these monarchs brought here to be insulted thus ? We have not paid tributes to the illustrious son of Kunti from fear, from desire of gain, or from having been won over by conciliation. On the other hand, we have paid him tribute simply because he hath been desirous of the imperial dignity from motives of virtue. And yet he it is that thus insulteth us ! O king, from what else, save motives of insult, could it have been that thou hast worshipped Krishna, who possesseth not the insignia of royalty, with the Arghya in the midst of the assembled monarchs ? Indeed, the reputation for virtue that the son of Dhatma hath acquired, hath been acquired by him without cause, for who would offer such undue worship unto one

that hath fallen off from virtue ! This wretch born in the race of the Vrishnis unrighteously slew of old the illustrious king Jarasandha. Righteousness hath today been abandoned by Yudhishthira and meanness only hath been displayeth by him in consequence of his having offered the *Arghya* to Krishna. If the helpless sons of Kunti were affrighted and disposed to meanness thou, O Mahadeva, ought to have enlightened them as to thy claims to the first worship ? Why also, O Janarddana, didst thou accept the worship of which thou art unworthy, although it was offered unto thee by those mean-minded princes ? Thou thinkest much of the worship unworthily offered unto thee, like a dog that lappeth in solitude a quantity of clarified butter that it hath obtained, O Janarddana, this is really no insult offered unto the monarchs ; on the other hand it is thou whom the Kurus have insulted ! Indeed, O slayer of Madhu, as a wife is to one that is without virile power, as a fine show is to one that is blind, so is this royal worship to thee who art no king ! What Yudhishthira is, hath been seen ; what Bhishma is, hath been seen ! and what this Vasudeva is hath been seen. Indeed, all these have been seen as they are ! ”

“Having spoken these words, Sisupala rose from his excellent seat, and accompanied by the kings, and went out of that assembly.”

Thus ends the thirty-seventh section in the *Arghyahanana Parva* of the *Sabha Parva*,

SECTION XXXVIII

(*Arghyahanana Parva continued*)

Vaisampayana said,—“Then the king Yudhishthira hastily ran after Sisupala and spoke unto him sweetly and in a conciliating tone the following words :—

‘O lord of earth, what thou hast said is scarcely proper for thee ! O king, it is highly sinful and needlessly cruel. Insult not Bhishma, O king by saying that he doth not know what virtue is. Behold, these many kings, older than thou art, all approve of the worship offered unto Krishna ! It behoveth thee to bear it patiently like them. O ruler of Chedi, Bhishma knoweth Krishna truly. Thou knowest him not so well as this one of the Kuru race ! ’ ”

“Bhishma also, after this said,—He that approveth not the worship offered unto Krishna, the oldest one in the universe, deserveth neither soft words nor conciliation. The chief of warriors of the Kshatriya race, who having overcome a Kshatriya in battle and brought him under his power, setteth him free, becometh the *guru* (preceptor

or master) of the vanquished one. I do not behold in this assembly of kings even one ruler of men who hath not been vanquished in battle by the energy of this son of the Satwata race. This one (meaning Krishna,) here, of undefiled glory, deserveth to be worshipped not by ourselves alone, but being of mighty arms, he deserveth to be worshipped by the three worlds also. Innumerable warriors among Kshatriyas have been vanquished in battle by Krishna. The whole universe without limit is established in him of the Vrishni race. Therefore do we worship Krishna amongst the best and the oldest, and not others. It behoveth thee not to say so ! Let thy understanding be never so ! I have, O king, waited upon many persons that are old in knowledge. I have heard from all those wise men, while talking of the numerous much-regarded attributes of the accomplished Sauri. I have also heard many times all the acts recited by people that Krishna of great intelligence hath performed since his birth. And, O king of Chedi, we do not from caprice, or keeping in view our relationship or the benefits he may confer on us, worship Janarddana who is worshipped by the good on earth and who is the source of the happiness of every creature. We have offered unto him the first worship because of his fame, his heroism, his success. There is none here of even tender years whom we have not taken into consideration. Passing over many persons that are foremost for their virtues, we have regarded Hari as deserving of the first worship. Amongst the Brahmanas one that is superior in knowledge, amongst the Kshatriyas one that is superior in strength, amongst the Vaisyas one that is superior in possessions and wealth, and amongst the Sudras one that is superior in years, deserveth to be worshipped. In the matter of the worship offered unto Govinda, there are two reasons, viz., knowledge of the *Vedas* and their branches, and also excess of strength. Who else is there in the world of men save Kesava that is so distinguished ? Indeed, liberality, cleverness, knowledge of the *Vedas*, bravery, modesty, achievements, excellent intelligence, humility, beauty, firmness, contentment, and prosperity—all dwell for ever in Achyuta. Therefore, ye kings it behoveth ye to approve of the worship that hath been offered unto Krishna who is of great accomplishments, who is as the preceptor, the father, the *guru*, worthy of the *Arghya* and deserving of (everybody's) worship ! Hrishikesa is the sacrificial priest, the *guru*, worthy of being solicited to accept one's daughter in marriage, the *Snataka*, the king, the friend ; therefore hath Achyuta been worshipped by us. Krishna is the origin of the universe and that in which the universe is to dissolve. Indeed, this universe of mobile and immobile creatures hath sprung into existence from Krishna only. He is the unmanifest primal cause (*Avyakta*

Prokriti), the creator, the eternal, and beyond the ken of all creatures. Therefore doth he of unfading glory deserve highest worship. The intellect, the seat of sensibility, the five elements, air, heat, water, ether, earth, and the four species of beings (oviparous, viviparous, born of filthy damp and vegetal) are all established in Krishna. The sun, the moon, the constellations, the planets, all the principal directions, the intermediate directions, are all established in Krishna. As the *Agnihotra* is the foremost among all Vedic sacrifices, as the *Gayatri* is the foremost among metres, as the king is the foremost among men, as the ocean is the foremost among all rivers, as the moon is the foremost among all constellations, as the sun is the foremost among all luminous bodies, as the Meru is the foremost among all mountains, as Gorura is the foremost among all birds, so as long as the upward, downward, and side-way course of the universe lasteth, Kesava is the foremost in all the worlds including the regions of the celestials. This Sisupala is a mere boy and hence he knoweth not Krishna, and ever and everywhere speaketh of Krishna thus. This ruler of Chedi will never see virtue in that light in which on that is desirous of acquiring high merit will see it. Who is there among the old and the young or among these illustrious lords of earth that doth not regard Krishna as deserving of worship or that doth not worship Krishna? If Sisupala regardeth this worship as undeserved, it behoveth him to do what is proper in this matter.' "

Thus ends the thirty-eighth section in the Arghyaharana Parva of the Sabha Parva.

SECTION XXXIX

(*Arghyaharana Parva continued*.)

Vaisampayana said,—“The mighty Bhishma ceased, having said this. Sahadeva then answered (Sisupala) in words of grave import, saying,—‘If amongst ye there be any king that cannot bear to see Kesava of dark hue, the slayer of Kesi, the possessor of immeasurable energy, worshipped by me, this my foot is placed on the heads of all mighty ones (like him). When I say this let that one give me an adequate reply. And let those kings that possess intelligence approve the worship of Krishna who is the preceptor, the father, the guru, and deserveth the Arghya and the worship (already offered unto him).’

“When Sahadeva thus showed his foot, no one among those intelligent and wise and proud and mighty monarchs said anything. And a shower of flowers fell on Sahadeva’s head, and an incorporeal voice said,—‘Excellent, excellent.’ Then Narada, clad in black deer-skin, speak-

ing of both the future and the past, that dispeller of all doubts, fully acquainted with all the worlds, said in the midst of innumerable creatures, these words of the clearest import,—‘Those men that will not worship the lotus-eyed Krishna should be regarded as dead though moving and should never be talked to on any occasion.’

Vaisampayana continued,—“Then that god among men, Sahadeva cognisant of the distinction between a Brahmana and a Kshatriya, having worshipped those that deserved worship, completed that ceremony. But upon Krishna having received the first worship, Sunitha (Sisupala) that inower of foes—with eyes red as copper from anger, addressed those rulers of men and said,—‘When I am here to head ye all, what are ye thinking of now? Arrayed let us stand in battle against the assembled Vrishnis and the Pandavas?’ And the bull of the Chedis, having thus stirred the kings up, began to consult with them how to obstruct the completion of the sacrifice. All the invited monarchs who had come to the sacrifice, with Sunitha as their chief, looked angry and their faces became pale. They all said, ‘We must so act that the final sacrificial rite performed by Yudhishtira and the worship of Krishna may not be regarded as having been acquiesced in by us. And impelled by a belief in their power and great assurance, the kings, deprived of reason through anger, began to say this. And being moved by self-confidence and smarting under the insult offered unto them, the monarchs repeatedly exclaimed thus. Though their friends, sought to appease them, their faces glowed with anger like those of roaring lions driven away from their preys. Krishna then understood that the vast sea of monarchs with its countless waves of troops was preparing for a terrific rush.”

Thus ends the thirty-ninth section in the Arghyahanana Parva of the Sabha Parva.

SECTION XL

(*Sisupala-badha Parva.*)

Vaisampayana said,—“Beholding that vast assembly of kings agitated with wrath, even like the terrific sea agitated by the winds that blow at the time of the universal dissolution, Yudhishtira addressing the aged Bhishma, that chief of intelligent men and the grandsire of the Kurus, even like Purubita (Indra) that slayer of foes, of abundant energy addressing Vrihaspati, said,—“This vast ocean of kings, hath been agitated by wrath! Tell me, O Grandsire what I should do in view of this! O Grandsire, now what I should do that my sacrifice may not be obstructed and my subjects may not be injured!”

When king Yudhishtira the just conversant with morality, said

this, Bhishma the grandsire of the Kurus, spoke these words in reply,—
 "Fear not, O tiger of the Kurus! Can the dog slay the lion? I have before this found out a way that is both beneficial and comfortable to practise. As dogs in a pack approaching the lion that is asleep bark together, so are all these lords of earth! Indeed, O child, like dogs before the lion, these (monarchs) are barking in rage before the sleeping lion of the Vrishni race! Achyuta now is like a lion that is asleep. Until he waketh up, this chief of the Chedis—this lion among men—maketh these monarchs look like lions! O child, O thou foremost of all monarchs, this Sisupala possessed of little intelligence is desirous of taking along with him all these kings, through the agency of him who is the soul of the universe, to the regions of Yama! Assuredly, O Bharata, Vishnu hath been desirous of taking back unto himself the energy that existeth in this Sisupala! O chief of all intelligent men, O son of Kunti, the intelligence of this wicked-minded king of the Chedis, as also of all these monarchs, hath become perverse. Indeed, the intelligence of all those whom this tiger among men desireth to take unto himself, becometh perverse even like that of this king of the Chedis! O Yudhishtira, Madhava is the progenitor as also the destroyer of all created beings of the four species oviparous, etc., existing in the three worlds."

Vaisampayana continued—"Then the ruler of Chedis, having heard these words of Bhishma, addressed the latter, O Bharata, in words that were stern and rough."

Thus ends the fortieth section in the Sishupala-badha Parva of the Sabha Parva.

SECTION XLI

(Sisupala-badha Parva continued.)

"Sisupala said,—'Old and infamous wretch of thy race, art thou not ashamed of affrighting all these monarchs with these numerous false terrors? Thou art the foremost of the Kurus, and living as thou dost in the third state (celebracy) it is but fit for thee that thou shouldst give such counsel that is so wide of morality! Like a boat tied to another boat, or the blind following the blind, are the Kurus who have thee for their guide! Thou hast once more simply pained our hearts by reciting particularly the deeds of this one (Krishna), such as the slaying of Putana and others. Arrogant and ignorant as thou art, and desirous of praising Kesava, why doth not this tongue of thine split into a hundred parts? How dost thou, superior as thou art in knowledge, desire to praise that cow-boy in respect of whom even men of little intelligence may

address invectives ? If Krishna in his infancy slew a vulture, what is there remarkable in that, or in that other feat of his, O Bhishma viz., in his slaughter of Aswa and Vrishava, both of whom were unskilled in battle ? If this one threw down by a kick an inanimate piece of wood, viz., a car, what is there O Bhishma, wonderful in that ? O Bhishma, what is there remarkable in this one's having supported for a week the Govardhan mount which is like an ant-hill ? 'While sporting on the top of a mountain, this one ate a large quantity of food,'—hearing these words of thine many have wondered exceedingly. But, O thou who art conversant with the rules of morality, is not this still more wrongful that that great person, viz., Kansa, whose food this one ate, hath been slain by him ? Thou infamous one of the Kuru race, thou art ignorant of the rules of morality ! Hast thou not ever heard, from wise men speaking unto thee, what I would now tell thee ? The virtuous and the wise always instruct the honest that weapons must never be made to descend upon women and kine and Brahmanas and upon those whose food hath been taken, as also those whose shelter hath been enjoyed ! It seemeth, O Bhishma, that all these teachings hath been thrown away by thee ! O infamous one of the Kuru race, desiring to praise Kesava, thou describest him before me as great and superior in knowledge and in age, as if I knew nothing. If at thy word, O Bhishma, one that hath slain women (meaning Putana) and kine be worshipped, what then is to become of this great lesson ? How can one who is such, deserve praise O Bhishma ? 'This one is the foremost of all wise men,—'This one is the lord of the universe'—hearing these words of thine, Janarddana believeth that these are all true. But surely, they are all false ! The verses that a chanter sings, even if he sings them often, produce no impression on him. And every creature acts according to his disposition, even like the bird *Bhulinga* (that picks the particles of flesh from between the lion's teeth, though preaching against rashness). Assuredly thy disposition is very mean. There is not the least doubt about it. And so also, it seemeth, that the sons of Pandu who regard Krishna as deserving of worship and who have thee for their guide, are possessed of a sinful disposition. Possessing a knowledge of virtue, thou hast fallen off from the path of the wise. Therefore thou art sinful. Who, O Bhishma, knowing himself to be virtuous and superior in knowledge, will so act as thou hast done from motives of virtue ? If thou knowest the ways of the morality, if thy mind is guided by wisdom, blessed be thou. Why then, O Bhishma, was that virtuous girl Amva, who had set her heart upon another, carried off by thee so proud of wisdom and virtue ? Thy brother Vichitravirya, conformably to the ways of the honest and the virtuous, knowing that girl's condition, did not marry her though brought by

thee ! Boasting as thou dost of virtue, in thy very sight, upon the widow of thy brother were sons begotten by another according to the ways of the honest ! Where is thy virtue, O Bhishma ? This thy celebrity, which thou ledest either from ignorance or from impotence, is fruitless ! O thou who art conversant with virtue, I do not behold thy well-being ! Thou who expoundest morality in this way dost not seem to have ever waited upon the old. Worship, gift, study,—sacrifices distinguished by large gifts to the Brahmanas,—these all equal not in merit even one-sixteenth part of that which is obtainable by the possession of a son. The merit, O Bhishma, that is acquired by numberless vows and fasts assuredly becomes fruitless in the case of one that is childless. Thou art childless and old and the expounder of false morality. Like the swan in the story thou shalt now die at the hands of thy relatives. Other men possessed of knowledge have said this of old. I will presently recite it fully in thy hearing.

"There lived of yore an old swan on the sea-coast. Ever speaking of morality but otherwise in his conduct, he used to instruct the feathery tribe. *Practise ye virtue and forego sin*,—these were the words that other truthful birds, O Bhishma, constantly heard him utter ! And the other oviparous creatures ranging the sea, it hath been heard by us, O Bhishma, used for virtue's sake to bring him food. And, O Bhishma, all those other birds, keeping their eggs, with him, ranged and dived in the waters of the sea. And the sinful old swan attentive to his own pursuits, used to eat up the eggs of all those birds that foolishly trusted in him. After a while when the eggs were decreasing in number, another bird of great wisdom had his suspicions roused and he even witnessed (the affair) one day. And having witnessed the sinful act of the old swan, that bird in great sorrow spoke unto all the other birds. Then, O thou best of the Kurus, all those birds witnessing with their own eyes the act of the old swan, approached and slew that wretch of false conduct.

"Thy behaviour, O Bhishma, is even like that of the old swan. These lords of earth might slay thee in anger like those creatures of the feathery tribe slaying the old swan. Persons conversant with the Puranas recite a proverb. O Bhishma, as regards this occurrence, I shall, O Bharata, repeat it to thee fully. It is even this : *O thou that supportest thyself on thy wings, though thy heart is affected (by the passions), thou preachest yet (of virtue) ; but this thy sinful act of eating up the eggs transgresseth thy speech !*

Thus ends the forty-first section in the Sisupala-badha Parva of the Sabha Parva.

SECTION XLII

(*Sisupala-badha Parva continued.*)

"Sisupala said,—*"That mighty king Jarasandha who desired not to fight with Krishna, saying He is a slave, was worthy of my greatest esteem. Who will regard as praiseworthy the act which was done by Kesava, as also by Bhima and Arjuna, in the matter of Jarasandha's death? Entering by an improper gate, disguised as a Brahmana, this Krishna observed the strength of king Jarasandha. And when that monarch offered at first unto this wretch water to wash his feet, it was then that he denied his Brahmanahood from seeming motives of virtue. And when Jarasandha, O thou of the Kuru race, asked Krishna and Bhima and Dhananjaya to eat, it was this Krishna that refused that monarch's request ! If this one is the lord of the universe as this fool representeth him to be, why doth he not regard himself as a Brahmana ? This, however, surpriseth me greatly that though thou leadest the Pandavas away from the path of the wise, they yet regard thee as honest. Or, perhaps, this is scarcely a matter of surprise in respect of those that have thee, O Bharata, womanish in disposition and bent down with age, for their counsellor in everything."*

Vaisampayana continued,—*"Hearing these words of Sisupala, harsh both in import and sound, that foremost of mighty men, Bhimasena endued with energy became angry. And his eyes, naturally large and expanding and like unto lotus leaves became still more extended and red as copper under the influence of that rage. And the assembled monarchs beheld on his forehead three lines of wrinkles like the Ganga of treble currents on the treble-peaked mountain. When Bhimasena began to grind his teeth in rage, the monarchs beheld his face resembling that of Death himself, at the end of the Yuga, prepared to swallow every creature. And as the hero endued with great energy of mind was about to leap up impetuously, the mighty-armed Bhishma caught him like Mahadeva seizing Mahasena (the celestial generalissimo). And, O Bharata, Bhima's wrath was soon appeased by Bhishma the grand-sire of the Kurus, with various kinds of counsel. And Bhima, that chastiser of foes, could not disobey Bhishma's words, like the ocean that never transgresseth (even when swollen with the waters of the rainy season), its continents. But, O king, even though Bhima was angry, the brave Sisupala depending on his own manhood, did not tremble in fear. And though Bhima was leaping up impetuously every moment, Sisupala bestowed not a single thought on him, like a lion that recks not a little animal in rage. The powerful king of*

Chedi, beholding Bhima of terrible prowess in such rage, laughingly said,—‘Release him, O Bhishma! Let all the monarchs behold him scorched by my prowess like an insect in fire.’ Hearing these words of the ruler of the Chedis, Bhishma, that foremost of the Kurus and chief of all intelligent men, spoke unto Bhima these words,”

Thus ends the forty-second section in the Sisupala-badha Parva of the Sabha Parva.

SECTION XLIII

(Sisupala-badha Parva continued.)

Bhishma said,—This Sisupala was born in the line of the king of Chedi with three eyes and four hands. As soon as he was born, he screamed and brayed like an ass. On that account, his father and mother along with their relatives, were struck with fear. And beholding these extraordinary omens, his parents resolved to abandon him. But an incorporeal voice, about this time, said unto the king and his wife with their ministers and priest, all with hearts paralysed by anxiety, those words :—‘This thy son, O king, that hath been born will become both fortunate and superior in strength. Therefore thou hast no fear from him. Indeed cherish the child without anxiety. He will not die (in child-hood). His time is not yet come. He that will slay him with weapons hath also been born.’ Hearing these words the mother, rendered anxious by affection for her son, addressed the invisible Being and said,—“I bow with joined hands unto him that hath uttered these words respecting my son; whether he be an exalted divinity or any other being, let him tell me another word, I desire to hear who will be the slayer of this my son.” The invisible Being then said,—‘He upon whose lap this child being placed superfluous arms of his will fall down upon the ground like a pair of five-headed snakes, and at the sight of whom his third eye on the forehead will disappear, will be his slayer?’ Hearing of the child’s three eyes and four arms as also of the words of the invisible Being, all the kings of the earth went to the Chedi to behold him. The king of Chedi worshipping, as each deserved, the monarchs that came, gave his child upon their laps one after another. And though the child was placed upon the laps of a thousand kings, one after another, yet that which the incorporeal voice had said came not to pass. And having heard of all this at Dwaravati, the mighty Yadava heroes Sankarshana and Janarddana also went to the capital of the Chedis, to see their father’s sister—that daughter of the Yadavas (the queen of Chedi.) And saluting everybody according to his rank and the king and queen also, and inquiring after every body’s welfare, both Rama and Kesava took their seats. And after those heroes had

been worshipped the queen with great pleasure herself placed the child on the lap of Damodara. As soon as the child was placed on his lap, those superfluous arms of his fell down and the eye on his forehead also disappeared. And beholding this, the queen in alarm and anxiety begged of Krishna a boon. And she said,—‘O mighty-armed Krishna, I am afflicted with fear ; grant me a boon. Thou art the assurer of all afflicted ones and the dispeller of everybody’s fear.’ Thus addressed by her, Krishna, that son of the Yadu race, said—‘Fear not, O respected one. Thou art acquainted with morality. Thou needest have no fear from me ! What boon shall I give thee ? What shall I do, O aunt ? Whether able or not, I shall do thy bidding’.—Thus spoken to by Krishna, the queen said, ‘O thou of great strength, thou wilt have to pardon the offences of Sisupala for my sake, O tiger of the Yadu race ! Know, O lord, even this is the boon that I ask.’ Krishna then said, ‘O aunt, even when he will deserve to be slain, I will pardon an hundred offences of his ! Grieve thou not.’

“Bhishma continued,—‘Even thus, O Bhima, is this wretch of a king Sisupala of wicked heart, who, proud of the boon granted by Govinda, summons thee to battle ! ’ ”

Thus ends the forty-third section in the Sisupala-badha Parva of the Sabha Parva.

SECTION XLIV

(Sisupalabadha Parva continued.)

“Bhishma said,—“The will under which the ruler of Chedi summoneth thee to fight, though thou art of strength that knoweth no deterioration, is scarcely his own intention. Assuredly, this is the purpose of Krishna himself, the lord of the universe. O Bhima, what king is there on earth that would dare abuse me thus as this wretch of his race, already possessed by Death, hath done to-day ? This mighty-armed one is, without doubt, a portion of Hari’s energy. And surely, the Lord desireth to take back unto himself that energy of his own ; in consequence of which, O tiger of the Kuru race, this tiger-like king of Chedi so wicked of heart roareth in such a way little caring us all.

Vaisampayana continued,—“Hearing these words of Bhishma, the king of Chedi could bear no more. He then replied in rage unto Bhishma in these words :—

‘Let our foes, O Bhishma, be endued with that prowess which this Kesava hath whom thou like a professional chanter of hymns praisest so rising repeatedly from thy seat ! If thy mind, O Bhishma, delighteth so in praising others, then praise thou these kings leaving off Krishna !

Praise thou this excellent of kings, Darada, the ruler of Valhika, who rent this earth as soon as he was born. Praise thou, O Bhishma, this Karna the ruler of the territories of Anga and Vanga, who is equal in strength unto him of a thousand eyes, who draweth a large bow, who endued with mighty arms owneth celestial ear-rings of heavenly make with which he was born and this coat of mail possessing the splendour of the rising sun, who vanquished in a wrestling encounter the invincible Jarasandha equal unto Vasava himself, and who tore and mangled that monarch. O Bhishma, praise Drona and Aswatthaman, who both father and son, are mighty warriors, worthy of praise, and the best of Brahmanas, and either of whom, O Bhishma, if enraged could annihilate this earth with its mobile and immobile creatures, as I believe. I do not behold, O Bhishma, the king that is equal in battle unto Drona or Aswatthaman! Why wishest thou not to praise them? Passing over Duryyodhana, that mighty-armed king of kings, who is unequalled in whole earth girt with her seas and king Jayadratha accomplished in weapons and endued with great prowess, and Durma the preceptor of the Kimpurushas and celebrated over the world for prowess, and Saradwata's son, old Kripa, the preceptor of the Bharata princes and endued with great energy, why dost thou praise Kesava? Passing over that foremost of bowmen—that excellent of kings, Rukmin of great energy, why praisest thou Kesava? Passing over Bhishmaka of abundant energy, and king Dantavakra, and Bhagadatta known for his innumerable sacrificial stakes, and Jayatsena the king of the Magadha, and Virata and Drupada, and Sakuni and Vrihadvala, and Vinda and Anuvinda of Avant Pandya, Sweta Uttama Sankha of great prosperity, the proud Vrishasena, the powerful Ekalavya, and the great charioteer Kalinga of abundant energy, why dost thou praise Kesava? And, O Bhishma, if thy mind is always inclined to sing the praises of others, why dost thou not praise Salva and other rulers of the earth? O king, what can be done by me when (it seemeth) thou hast not heard anything before from virtuous old men giving lessons in morality? Hast thou never heard, O Bhishma, that reproach and glorification, both of self and others, are not practices of those that are respectable? There is no one that approveth thy conduct, O Bhishma, in unceasingly praising with devotion, from ignorance alone, Kesava so unworthy of praise! How dost thou, from thy wish alone, establish the whole universe in the servitor and cowherd of Bhoja (Kansa)? Perhaps, O Bharata, this thy inclination is not conformable to thy true nature, like to what may be seen in the bird Bhulinga as hath already been said by me. There is a bird called Bhulinga living on the other side of the Himavat. O Bhishma,

that bird ever uttereth words of adverse import. Never do anything rash,—this is what she always sayeth, but never understandeth that she herself always acteth very rashly. Possessed of little intelligence that bird picketh from the lion's mouth the pieces of flesh sticking between the teeth, and at a time when the lion is employed in eating. Assuredly, O Bhishma, that bird liveth at the pleasure of the lion. O sinful wretch, thou always speakest like that bird. And assuredly, O Bhishma, thou art alive at the pleasure only of these kings. Employed in acts contrary to the opinions of all, there is none else like thee !"

Vaisampayana continued,—“Hearing these harsh words of the ruler of Chedi, Bhishma, O king, said in the hearing of the king of Chedi, —‘Truly am I alive at the pleasure of these rulers of earth ! But I do regard these kings as not equal to even a straw.’ As soon as these words were spoken by Bhishma, the kings became inflamed with wrath. And the down of some amongst them stood erect and some began to reprove Bhishma. And hearing those words of Bhishma, some amongst them that were wielders of large bows exclaimed, ‘This wretched Bhishma, thought old, is exceedingly boastful. He deserveth not our pardon. Therefore, ye kings, incensed with rage as this Bhishma is, it is well that this wretch were slain like an animal. Or, mustering together, let us burn him in a fire of grass or straw.’ Hearing these words of the monarchs, Bhishma the grand-sire of the Kurus, endued with great intelligence, addressing those lords of earth, said,—‘I do not see the end of our speeches, for words may be answered with words. Therefore, ye lords of earth, listen ye all unto what I say ! Whether I be slain like an animal or burnt in a fire of grass and straw, thus do I distinctly place my foot on the heads of ye all. Here is Govinda, that knoweth no deterioration. Him have we worshipped. Let him who wisheth for speedy death, summon to battle Madhava of dark hue and the wielder of the discus and the mace ; and falling enter into and mingle with the body of this god !”

Thus ends the forty-fourth section in the Sisupala-badha Parva of the Sabha Parva.

SECTION XLV

(Sisupala-badha Parva continued.)

Vaisampayana said,—“Hearing these words of Bhishma, the ruler of Chedi endued with exceeding prowess, desirous of combating with Vasudeva addressed him and said,—O Janarddana, I challenge thee ! Come. fight with me until I slay thee today with all the Pandavas. For,

O Krishna, the sons of Pandu also, who disregarding the claims of all these kings have worshipped thee who art no king, deserve to be slain by me along with thee ! Even this is my opinion, O Krishna, that they who from childishness have worshipped thee, as if thou deservest it although thou art unworthy of worship, being only a slave and a wretch and no king, deserve to be slain by me.' Having said this, that tiger among kings stood there roaring in anger. And after Sisupala had ceased, Krishna addressing all the kings in the presence of the Pandavas, spoke these words in a soft voice :—'Ye kings, this wicked-minded one, who is the son of a daughter of the Satwata race, is a great enemy of us of the Satwata race ; and though we never seek to injure him he ever seeketh our evil. This wretch of cruel deeds, ye kings, hearing that we had gone to the city of Pragjyotisha, came and burnt Dwaraka although he is the son of my father's sister ! While king Bhoja was sporting on the Raivataka hill, this one fell upon the attendants of that king and slew and led away many of them in chains to his own city. Sinful in all his purpose, this wretch, in order to obstruct the sacrifice of my father, stole the sacrificial horse of the horse-sacrifice that had been let loose under the guard of armed men. Prompted by sinful motives, this one ravished the reluctant wife of the innocent Vabhru (Akrura) on her way from Dwaraka to the country of the Sauviras. This injurer of his maternal uncle, disguising himself in the attire of the king of Karusha, ravished also the innocent Bhadra, the princess of Visala, the intended bride of king Karusha. I have patiently borne all these sorrows for the sake of my father's sister. It is, however, very fortunate that all this hath occurred today in the presence of all the kings. Behold ye all today the hostility this one beareth towards me. And know ye also all that he hath done me at my back. For the excess of that pride in which he hath indulged in the presence of all these monarchs, he deserveth to be slain by me. I am ill able to pardon today the injuries that he hath done me. Desirous of speedy death, this fool had desired Rukmini. But the fool obtained her not like a Sudra failing to obtain the audition of the Vedas,"

Vaisampayana continued,—“Hearing these words of Vasudeva, all the assembled monarchs began to reprove the ruler of Chedi. But the powerful Sisupala, having heard these words, laughed aloud and spoke thus :—'O Krishna art thou not ashamed in saying in this assembly, especially before all these kings that Rukmini (thy wife) had been coveted by me ? O slayer of Madhu, who else is there than thee, who regarding himself a man would say in the midst of respectable men that his wife had been intended for some body else ? O Krishna,

pardon me if thou pleasest, or pardon me not ! But angry or friendly, what canst thou do unto me ?

"And while Sisupala was speaking thus, the exalted slayer of Madhu thought in his mind of the discus that humbleth the pride of the *Asuras*. And as soon as the discus came into his hands, skilled in speech the illustrious one loudly uttered these words :—'Listen ye lords of earth, why this one had hitherto been pardoned by me ! As asked by his mother, a hundred offences (of his) were to be pardoned by me. Even this was the boon she had asked and even this I granted her. That number, ye kings, hath become full. I shall now slay him in your presence, ye monarchs.' Having said this, the chief of the Yadus, that slayer of all foes, in anger instantly cut off the head of the ruler of Chedi by means of his discus, And the mighty-armed one fell down like a cliff struck with thunder. And, O monarch, the assembled kings then beheld a fierce energy, like unto the sun in the sky, issue out of the body of the king of Chedi. And, O king, that energy then adored Krishna possessed of eyes like lotus leaves and worshipped by all the worlds, and entered his body. And all the kings beholding the energy which entered that mighty-armed chief of men regarded it as wonderful. And when Krishna had slain the king of Chedi, the sky though cloudless poured showers of rain, and blasting thunders were hurled and the earth itself began to tremble. There were some among the kings who spoke not a word during those unspeakable moments but merely sat gazing at Janarddana. And some there were that rubbed in rage their palms with their fore-fingers. And there were others who deprived of reason by rage bit their lips with their teeth. And some amongst the kings applauded him of the Vrishni race in private. And some there were that became excited with anger ; while others became mediators. The great *Rishis* with pleased hearts praised Kesava and went away. And all the high-souled Brahmanas and the mighty kings that were there, beholding Krishna's prowess, became glad at heart and praised him.

"Yudhishtira then commanded his brothers to perform without delay the funeral rites of king Sisupala, the brave son of Damaghosha, with proper respect. The sons of Pandu obeyed the behest of their brother. And Yudhishtira then, with all the kings, installed the son of king Sisupala in the sovereignty of the Chedis.

"Then that sacrifice, O monarch, of the king of the Kurus possessed of great energy, blessed with every kind of prosperity, became exceedingly handsome and pleasing unto all young men. And commenced auspiciously, and all impediments removed, and furnished with abundance of wealth and corn, as also with plenty of rice and every kind of

food, it was properly watched by Kesava. And Yudhishtira in due time completed the great sacrifice. And the mighty-armed Janarddana the exalted Sauri, with his bow called *Sananga* and his discus and mace, guarded that sacrifice till its completion. And all the Kshatriya monarchs, having approached the virtuous Yudhishtira who had bathed after the conclusion of the sacrifice said these words; 'By good fortune thou hast come out successful. O virtuous one! Thou hast obtained the imperial dignity! O thou of the *Ajamida* race, by thee hath been spread the fame of thy whole race! And, O king of kings, by this act of thine, thou hast also acquired great religious merit! We have been worshipped by thee to the full extent of our desires, We now tell thee that we are desirous of returning to our own kingdoms. It behoveth thee to grant us permission.'

"Hearing these words of the monarchs, king Yudhishtira the just, worshipping each as he deserved, commanded his brothers, saying, 'These monarchs had all come to us at their own pleasure. These chastisers of foes are now desirous of returning to their own kingdoms bidding me farewell. Blest be ye, follow ye these excellent kings to the confines of our own dominions. Hearing these words of their brother, the virtuous Pandava princes followed the kings, one after another as each deserved. The powerful *Dhrishtadyumna* followed without loss of time king *Virata*; and *Dhananjaya* followed the illustrious and mighty charioteer *Yajnasena*; and the mighty *Bhimasena* followed *Bhishma* and *Dhritarashtra*: and *Sahadeva*—that master of battle, followed the brave *Drona* and his son; and *Nakula*, O king, followed *Suvala* with his son; and the sons of *Draupadi* with the son of *Subhadra* followed those mighty warriors—the kings of the mountainous countries. And other bulls among Kshatriyas followed other Kshatriyas. And the Brahmanas by thousands also went away, duly worshipped.

"After all the Kings and the Brahmanas had gone away, the powerful *Vasudeva* addressing Yudhishtira said.—O son of the Kuru race, with thy leave, I also desire to go to *Dwaraka*. By great good fortune, thou hast accomplished the foremost of sacrifices—*Rajasuya*!' Thus addressed by Janarddana, Yudhishtira replied, 'Owing to thy grace, O Govinda, I have accomplished the great sacrifice! And it is owing to thy grace that the whole Kshatriya world having accepted my sway, had come hither with valuable tribute. O hero, without thee, my heart never feeleth any delight. How can I, therefore, O hero, give thee, O sinless one, leave to go? But thou must have to go to the city of *Dwaraka*.' The virtuous Hari of world-wide fame, thus addressed by Yudhishtira, cheerfully went with his cousin to *Pritha* and said,— 'O aunt, thy sons have now obtained the imperial dignity. They have

obtained vast wealth and been also crowned with success. Be pleased with all this. Commanded by thee, O aunt, I desire to go to Dwaraka !' After this, Kesava bade farewell to Draupadi and Subhadra. Coming out then of the inner apartments accompanied by Yudhishtira, he performed his ablutions and went through the daily rites of worship, and then made the Brahmanas utter benedictions. Then the mighty armed Daruka came there with a car of excellent design and body resembling the clouds. And beholding that Gadura-bannered car arrived thither, the high-souled one, with eyes like lotus leaves, walked round it respectfully and ascending on it set out for Dwaravati. And king Yudhishtira the just, blessed with prosperity, accompanied by his brothers, followed on foot the mighty Vasudeva. Then Hari with eyes like lotus leaves, stopping that best of cars for a moment, addressing Yudhishtira the son of Kunti, said,—'O kings of kings, cherished thou thy subject with ceaseless vigilance and patience. And as the clouds are unto all creatures, as the large tree of spreading bough is unto birds, as he of a thousand eyes is unto the immortals, be thou the refuge and support of thy relatives !' And Krishna and Yudhishtira having thus talked unto each other took each other's leave and returned to their respective homes. And, O king, after the chief of the Satwata race had gone to Dwaravati, king Duryodhana alone, with king Suvala's son, Sakuni,—these bulls among men,—continued to live in that celestial assembly house.

Thus ends the forty-fifth section in the Sisupala-badha Parva of the Sabha Parva.

SECTION XLVI

(Dyuta Parva)

Vaisampayana said,—"When that foremost of sacrifices, the Rajasuya, so difficult of accomplishment, was completed, Vyasa surrounded by his disciples presented himself before Yudhishtira. And Yudhishtira, upon beholding him quickly rose from his seat, surrounded by his brothers, and worshipped the Rishi who was his grand-father, with water to wash his feet and the offer of a seat. The illustrious one having taken his seat on a costly carpet inlaid with gold, addressed king Yudhishtira the just and said,—'Take thy seat !' And after the king had taken his seat surrounded by his brothers, the illustrious Vyasa, truthful in speech, said,—'O son of Kunti, thou growest from good fortune ! Thou hast obtained imperial sway so difficult of acquisition ! And, O perpetuator of the Kuru race, all the Kauravas have prospered in consequence of thee ! O Emperor, I have been

duly worshipped. I desire now to go with thy leave !' King Yudhishtira the just, thus addressed by the *Rishi* of dark hue, saluted (him) his grand-father and touching his feet said,—'O chief of men, a doubt difficult of being dispelled, hath risen within me. O bull among regenerate ones, save thee there is none to remove it. The illustrious *Rishi* Narada said that (as a consequence of the Rajasuya sacrifice) three kinds of portents, viz., celestial, atmospherical and terrestrial ones happen. O grandsire ! Have those portents been ended by the fall of the king of the Chedis ?' "

Vaisampayana continued,—“Hearing these words of the king, the exalted son of Parasara, the island-born Vyasa of dark hue, spoke these words,—‘For thirteen years, O king, those portents will bear mighty consequences, ending in destruction, O king of kings, of all the Kshatriyas. In course of time, O bull of the Bharata race, making thee the sole cause, the assembled Kshatriyas of the world will be destroyed, O Bharata, for the sins of Duryodhana and through the might of Bhima and Arjuna. In thy dream, O king of kings, thou wilt behold towards the end of this night the blue-throated Bhava, the slayer of Tripura, ever absorbed in meditation, having the bull for his mark, and drinking off the human skull, and fierce and terrible, that lord of all creatures, that god of gods, the husband of Uma, otherwise called Hara and Sarva, and Vrisha, armed with the trident and the bow called *Pinaka*, and attired in tiger skin. And thou wilt behold Siva, tall and white as the Kailasa cliff, and seated on his bull, gazing unceasingly towards the direction (south) presided over by the king of the *Pitris*. Even this will be the dream thou wilt dream to day, O king of kings ! Do not grieve for dreaming such a dream. None can rise superior to the influence of Time. Blest be thou ! I will now proceed towards the Kailasa mountain. Rule thou the earth with vigilance and steadiness, patiently bearing every privation !' "

Vaisampayana continued,—“Having said this, the illustrious and island-born Vyasa of dark hue, accompanied by his disciples ever following the dictates of the Vedas, proceeded towards Kailasa. And after the grand-father had thus gone away, the king afflicted with anxiety and grief, began to think continuously upon what the *Rishi* hath said. And he said to himself, ‘Indeed, what the *Rishi* hath said must come to pass. We will succeed in warding off the fates by exertion alone ?’ Then Yudhishtira, endued with great energy addressing all his brothers, said, ‘Ye tigers among men, ye have heard what the island-born *Rishi* hath told me. Having heard the words of the *Rishi*. I have arrived at this firm resolution viz., that I should die when I am ordained to be the cause of the destruction of all Kshatriyas. Ye my

dear ones, if Time hath intended so, what need is there for me to live ?' Hearing these words of the king, Arjuna replied, 'O king, yield not thyself to this terrible depression that is destructive of reason ! Mustering fortitude, O great king, do what would be beneficial.' Yudhishtira then, firm in truth, thinking all the while of Dwaipayana's words answered his brothers, thus :—'Blest be ye ! Listen to my vow from this day ! For thirteen years what ever purpose have I to live for ? I shall not speak a hard word to my brothers or to any of the kings of the earth. Living under the command of my relatives, I shall practise virtue, exemplifying my vow. If I live in this way, making no distinction between my own children and others, there will be no disagreement (between me and others). It is disagreement that is the cause of war in the world. Keeping war at a distance, and ever doing what is agreeable to others, evil reputation will not be mine in the world, ye bulls among men !' Hearing these words of their eldest brother, the Pandavas, always engaged in doing what was agreeable to him, approved of them. And Yudhishtira the just, having pledged so, along with his brothers in the midst of that assembly, gratified his Priests as also the gods with due ceremonies. And, O bull of the Bharata race, after all the monarchs had gone away, Yudhishtira along with his brothers, having performed the usual auspicious rites, accompanied by his ministers entered his own palace. And, O ruler of men, king Duryodhana and Sakuni the son of Suvala continued to dwell in that delightful assembly house."

Thus ends the forty-sixth section in the Dyuta Parva of the Sabha Parva.

SECTION XLVII

(*Dyuta Parva continued.*)

Vaisampayana said,—“That bull among men, Duryodhana, continued to dwell in that assembly house (of the Pandavas). And with Sakuni, the Kuru prince slowly examined the whole of that mansion, and the Kuru prince beheld in it many celestial designs, which he had never seen before in the city called after the elephant (Hastinapore). And one day king Duryodhana in going round that mansion came upon a crystal surface. And the king, from ignorance, mistaking it for a pool of water, drew up his clothes. And afterwards finding out his mistake the king wandered about the mansion in great sorrow. And sometime after, the king, mistaking a lake of crystal water adorned with lotuses of crystal petals for land, fell into it with all his clothes on. Beholding Duryodhana fallen into the lake, the mighty Bhima laughed

aloud as also the the menials of the palace. And the servants, at the command of the king, soon brought him dry and handsome clothes. Beholding the plight of Duryodhana, the mighty Bhima and Arjuna and both the twins—all laughed aloud. Being unused to putting up with insults, Duryodhana could not bear that laugh of theirs. Concealing his emotions he even did not cast his looks on them. And beholding the monarch once more draw up his clothes to cross a piece of dry land which he had mistaken for water, they all laughed again. And the king sometime after mistook a closed door made of crystal as open. And as he was about to pass through it his head struck against it and he stood with his brain reeling. And mistaking as closed another door made of crystal that was really open, the king in attempting to open it with stretched hands, tumbled down. And coming upon another door that was really open, the king thinking it as closed, went away from it. And, O monarch, king Duryodhana beholding that vast wealth in the Rajasuya sacrifice and having become the victim of those numerous errors within the assembly house at last returned, with the leave of the Pandavas, to Hastinapore.

And the heart of king Duryodhana, afflicted at sight of the prosperity of the Pandavas, became inclined to sin, as he proceeded towards his city reflecting on all he had seen and suffered. And beholding the Pandavas happy and all the kings of the earth paying homage to them, as also everybody, young and old, engaged in doing good unto them, and reflecting also on the splendour and prosperity of the illustrious sons of Pandu, Duryodhana, the son of Dhritarashtra, became pale. In proceeding (to his city) with an afflicted heart, the prince thought of nothing else but that assembly house and that unrivalled prosperity of the wise Yudhishtira. And Duryodhana, the son of Dhritarashtra, was so taken up with his thoughts then that he spoke not a word to Suvala's son even though the latter addressed him repeatedly. And Sakuni, beholding him absent-minded, said,—'O Duryodhana, why art thou proceeding sighing thus ?

"Duryodhana replied,—'O uncle, beholding this whole earth owning the sway of the Yudhishtira in consequence of the might of the illustrious Arjuna's weapons and beholding also that sacrifice of the son of Pritha like unto the sacrifice of Sakra himself of great glory among the celestials, being filled with jealousy and burning day and night, I am being dried up like a shallow tank in the summer season. Behold, when Sisupala was slain by the chief of the Satwatas, there was no man to take the side of Sisupala. Consumed by the fire of the Pandava, they all forgave that offence ; otherwise who is there that could forgive it ? That highly improper act of grave consequence done by Vasudeva succeeded in consequence of the power of the illustrious son of

Pandu. And so many monarchs also brought with them various kinds of wealth for king Yudhishtira, the son of Kunti, like tribute-paying Vaisyas ! Beholding Yudhishtira's prosperity of such splendour, my heart burneth, afflicted with jealousy, although it behoveth me not to be jealous.'

"Having reflected in this way, Duryodhana, as if burnt by fire, addressed the king of Gandhara again and said,—'I shall throw myself upon a flaming fire or swallow poison or drown myself in water ! I cannot live. What man is there in the world possessed of vigour who can bear to see his foes in the enjoyment of prosperity and himself in destitution ? Therefore I who bear to see that accession of prosperity and fortune (in my foes) am neither a woman nor one that is not a woman, neither also a man nor one that is not a man. Beholding their sovereignty over the world, and vast affluence, as also that sacrifice, who is there like me that would not smart under all that ? Alone I am incapable of acquiring such royal prosperity ; nor do I behold allies that could help me in the matter. It is for this that I thinking of self-destruction. Beholding that great and serene prosperity of the son of Kunti, I regard Fate as supreme and exertions fruitless. O son of Suvala, formerly I strove to compass his destruction. But baffling all my efforts he hath grown in prosperity even like the lotus from within a pool of water. It is for this that I regard Fate as supreme and exertions fruitless. Behold, the sons of Dhritarashtra are decaying and the sons of Pritha are growing day by day ! Beholding that prosperity of the Pandavas, and that assembly house of theirs, and those menials laughing at me, my heart burneth as if it were on fire. Therefore, O uncle, know me now as deeply grieved and filled with jealousy, and speak of it to Dhritarashtra.

Thus ends the forty-seventh section in the Dyuta Parva of the Sabha Parva.

SECTION XLVIII

(*Dyuta Parva continued.*)

"Sakuni said,—"O Duryodhana, thou shouldst not be jealous of Yudhishtira. The sons of Pandu are enjoying what they deserve in consequence of their own good fortune. O slayer of foes, O great king, thou couldst not destroy them by repeatedly devising numberless plans, many of which thou hadst even put to practice. Those tigers among men out of sheer luck escaped all those machinations. They have obtained Draupadi for wife, and Drupada with his sons as also Vasudeva of great prowess as allies, capable of helping them

in subjugating the whole world. And O king, having inherited the paternal share of the kingdom without being deprived of it they have grown in consequence of their own energy. What is there to make thee sorry for this? Having gratified Hutasana, Dhananjaya hath obtained the bow Gandiva and the couple of inexhaustible quivers and many celestial weapons. With that unique bow and by the strength of his own arms also, he hath brought all the kings of the world under his sway. What is there to make thee sorry for this? Having saved the *Asura* Maya from a conflagration, Arjuna, that slayer of foes, using both his hands with equal skill, caused him to build that assembly house. And it is for this also that commanded by Maya, those grim *Rakshasas* called *Kinkaras* supported that assembly house. What is there in this to make thee sorry? Thou hast said, O king, that thou art without allies. This, O Bharata, is not true! These thy brothers are obedient to thee! Drona of great prowess and wielding the large bow along with his son, Radha's son Karna, the great warrior Gautama (Kripa), myself with my brothers and king Saumadatti—these are thy allies! Uniting thyself with these, conquer thou the whole of the earth!"

"Duryodhana said,—'O king, with thee, as also with these great warriors, I shall subjugate the Pandavas, if it pleases thee! If I can now subjugate them, the world will be mine and all the monarchs, and that assembly house so full of wealth.'

"Sakuni replied,—'Dhananjaya and Vasudeva, Bhimasena and Yudhishtira, Nakula and Sahadeva and Drupada with his sons,—these can not be vanquished in battle by even the celestials, for they are all great warriors wielding the largest bows, accomplished in weapons, and delighting in battle. But, O king, I know the means by which Yudhishtira himself may be vanquished. Listen to me and adopt it!

"Duryodhana said,—'Without danger to our friends and other illustrious men, O uncle, tell me if there is any way by which I may vanquish him!'

"Sakuni said,—'The son of Kunti is very fond of dice-play although he doth not know how to play. That king, if asked to play, is ill able to refuse. I am skilful at dice. There is none equal to me in this respect on earth, no, not even in the three worlds, O son of Kuru! Therefore, ask him to play at dice. Skilled at dice, I will win his kingdom, and that splendid prosperity of his for thee, O bull among men! But, O Duryodhana, represent all this unto the king (*Dhritarashtra*). Commanded by thy father I will win without doubt the whole of Yudhishtira's possessions!'

"Duryodhana said,—'O son of Suvala, thou thyself represent properly all this to Dhritarashtra, the chief of the Kurus ! I shall not be able to do so."

Thus ends the forty-eighth section in the Dyuta Parva of the Sabha Parva.

SECTION XLIX

(Dyuta Parva continued.)

Vaisampayana said,—“O king, impressed with the great Rajasuya sacrifice of king Yudhishtira. Sakuni, the son of Suvala, having learnt before the intentions of Duryodhana, while accompanying him in the way from the assembly house, and desirous of saying what was agreeable to him, approached Dhritarashtra endued with great wisdom, and finding the monarch deprived of his eye, seated (in his throne), told him these words:—‘Know, O great king, O bull of the Bharata race, that Duryodhana, having lost colour, hath become pale and emaciated and depressed and a prey to anxiety ! Why dost thou not, after due enquiry, ascertain the grief that is in the heart of thy eldest son, the grief that is caused by the foe ?’

‘Dhritarashtra said,—‘Duryodhana, what is the reason of thy great affliction, O son of the Kuru race ? If it is fit for me to hear it, then tell me the reason ! This Sakuni here says that thou hast lost colour, become pale and emaciated, and a prey to anxiety. I do not know what can be the reason of thy sorrow. This vast wealth of mine is at thy control. Thy brothers and all our relations never do anything that is disagreeable to thee ! Thou wearest the best apparel and eatest the best food that is prepared with meat. The best of horse carry thee. What it is, therefore, that hath made thee pale and emaciated ? Costly beds, beautiful damsels, mansions decked with excellent furniture, and sport of the delightful kind, without doubt, these all wait but at thy command, as in the case of the gods themselves. Therefore, O proud one, why dost thou grieve, O son, as if thou wert destitute !’

“Duryodhana said,—‘I eat and dress myself like a wretch and pass my time all the while a prey to fierce jealousy. He indeed is a man, who incapable of bearing the pride of the foe, liveth having vanquished that foe with the desire of liberating his own subjects from the tyranny of the foe. Contentment, as also pride, O Bharata, are destructive of prosperity ; and those other two qualities also, viz., compassion and fear. One who acteth under the influence of these, never

obtaineth anything high. Having beheld Yudhishtira's prosperity, whatever I enjoy brings me no gratification. The prosperity of Kunti's son that is possessed of such splendour maketh me pale. Knowing the affluence of the foe and my own destitution, even though that affluence is not before me, I yet see it before me ! Therefore, have I lost colour and become melancholy, pale and emaciated. Yudhishtira supporteth eighty-eight thousand Snataka Brahmanas leading domestic lives, giving unto each of them thirty slave-girls. Beside this, thousand other Brahmanas daily eat at his palace the best of food on golden plates. The king of Kambhoja sent unto him (as tribute) innumerable skins, black, darkish, and red, of the deer *Kadali*, as also numberless blankets of excellent textures. And hundreds and thousands and thousands of she-elephants and thirty thousand she-camels wander within the palace, for the kings of the earth brought them all as tribute to the capital of the Pandavas. And, O lord of earth, the kings also brought unto this foremost of sacrifices heaps upon heaps of jewels and gems for the son Kunti. Never before did I see or hear of such enormous wealth as was brought unto the sacrifice of the intelligent sons of Pandu. And, O king, beholding that enormous collection of wealth belonging to the foe, I cannot enjoy peace of mind. Hundreds of Brahmanas supported by the grants Yudhishtira hath given them and possessing wealth of kine, waited at the palace gate with three thousands of millions of tribute but were prevented by the keepers from entering the mansion. Bringing with them clarified butter in handsome *Kamandalus* made of gold, they did not obtain admission into the palace, and Ocean himself brought unto him in vessels of white copper the nectar that is generated within his waters and which is much superior to that which flowers and annual plants produce for Sakra. And Vasudeva (at the conclusion of the sacrifice) having brought an excellent conch bathed the Sun of Pirtha with sea water brought in thousand jars of gold, all well adorned with numerous gems. Beholding all this I became feverish with jealousy. Those jars had been taken to the Eastern and the Southern oceans. And they had also been taken on the shoulders of men to the Western ocean, O bull among men. And, O father, although none but birds only can go to the Northern region Arjuna, having gone thither, exacted as tribute a vast quantity of wealth. There is another wonderful incident also which I will relate to thee. O listen to me ! When a hundred thousand Brahmanas were fed, it had been arranged that to notify this act every day conches would be blown in a chorus. But, O Bharata, I continually heard conches blown there almost repeatedly. And hearing those notes my hair stood on end. And, O great king, that palatial compound, filled with innumerable monarchs that came there as spectators, looked exceedingly handsome

like the cloudless firmament with stars. And, O king of men, the monarchs came into that sacrifice of the wise son of Pandu bringing with them every kind of wealth. And the kings that came there became like Vaisyas the distributors of food unto the Brahmanas that were fed. And O king, the prosperity that I beheld of Yudhishtira was such that neither the chief himself of the celestials, nor Yama or Varuna, nor the lord of the Guhyakas owneth the same. And beholding that great prosperity of the son of Pandu, my heart burneth and I cannot enjoy peace !

"Hearing these words of Duryodhana, Sakuni replied,—'Hear how thou mayest obtain this unrivalled prosperity that thou be holdest in the son of Pandu, O thou that hast truth for thy prowess ! O Bharata, I am an adept at dice, superior to all in the world. I can ascertain the success or otherwise of every throw, and when to stake and when not. I have special knowledge of the game. The son of Kunti also is fond of dice playing though he possesseth little skill in it. Summoned to play or battle, he is sure to come forward, and I will defeat him repeatedly at every throw by practising deception. I promise to win all that wealth of his, and thou, O Duryodhana, shalt then enjoy the same.'

Vaisampayana continued,—"King Duryodhana, thus addressed by Sakuni, without allowing a moment to elapse, said unto Dhritarashtra, —'This Sakuni, an adept at dice, is ready to win at dice. O king, the wealth of the sons of Pandu. It behoveth thee to grant him permission to do so.'

"Dhritarashtra replied,—'I always follow the counsels of Kshatta my minister possessed of great wisdom. Having consulted with him, I will inform thee what my judgment is in respect of this affair. Endued with great foresight, he will, keeping morality before his eyes, tell us what is good and what is proper for both parties, and what should be done in this matter.'

Duryodhana said,—"If thou consultest with Kshatta, he will make thee desist. And if thou desist, O king, I will certainly kill myself. And when I am dead, O king, thou wilt become happy with Vidura. Thou wilt then enjoy the whole earth ; what need hast thou with me ?"

Vaisampayana continued,—Dhritarashtra, hearing these words of affliction uttered by Duryodhana from mixed feelings, commanded his servants, himself ready to what Duryodhana had dictated, saying,—'Let artificer be employed to erect without delay, a delightful and handsome and spacious palace with an hundred doors and a thousand columns. And having brought carpenters and joiners, set ye jewels and precious stones all over the walls. And making it

handsome and easy of access, report to me when everything is complete.' And, O monarch, king Dhritarashtra having made this resolution for the pacification of Duryodhana, sent messengers unto Vidura for summoning him. For without taking counsel with Vidura the monarch never form any resolution. But as regards the matter at hand, the king although he knew the evils of gambling, was yet attracted towards it. The intelligent Vidura, however, as soon as he heard of it, knew that the arrival of Kali was at hand. And seeing that the way to destruction was about to open, he quickly came to Dhritarashtra. And Vidura approaching his illustrious eldest brother and bowing down unto his feet, said these words :

'O exalted king, I do not approve of this resolution that thou hast formed. If behoveth thee, O king, to act in such a way that no dispute may arise between thy children on account of this gambling match.

Dhritarashtra replied,—'O Kshatta, if the gods be merciful unto us, assuredly no dispute will ever arise amongst my sons. Therefore, auspicious or otherwise, beneficial or otherwise, let this friendly challenge at dice proceed. Even this without doubt, is what fate hath ordained for us ! And, O son of the Bharata race, when I am near, and Drona, and Bhishma, and thou too, nothing evil that even Fate might have ordained is likely to happen. Therefore, go thou on a car, yoking thereto horses endued with the speed of the wind, so that thou mayest reach Khandavaprastha even today, and bring thou Yudhishtira with thee ! And, O Vidura, I tell that even this is my resolution. Tell me nothing. I regard Fate as supreme which bringeth all this.' Hearing these words of Dhritarashtra and concluding that his race was doomed, Vidura in great sorrow went unto Bhishma endued with great wisdom."

Thus ends the forty-ninth section in the Dyuta Parva of the Sabha Parva.

SECTION L.

(*Dyuta Parva continued.*)

Janamejaya said,—"O thou foremost of all conversant with the Vedas, how did that game at dice take place, fraught with such evil to the cousins and through which my grand-sires, the son of Pandu, were plunged into such sorrow ? What kings also were present in that assembly, and who amongst them approved of the gambling match and who amongst them forbade it ? O sinless one, O chief of regenerate

ones, I desire thee to recite in detail all about this, which, indeed, was the cause of the destruction of the world !"

Sauti said,—*"Thus addressed by the king, the disciple of Vyasa, endued with great energy and conversant with the entire Vedas, narrated everything that had happened."*

Vaisampayana said,—*"O best of the Bharatas, O great king, if thou desirest to hear, then listen to me as I narrate to thee everything again in detail !"*

"Ascertaining the opinion of Vidura, Dhritarashtra the son of Amvika, calling Duryodhana told him again in private,—'O son of Gandhari, have nothing to do with dice. Vidura doth not speak well of it. Possessed of great wisdom, he will never give me advice that is not for my good. I also regard what Vidura sayeth as exceedingly beneficial for me. Do that, O son, for I regard it all as for thy good also. Indeed, Vidura knoweth with all its mysteries the science (of political morality) that the illustrious and learned and wise Vrishapati, the celestial Rishi who is the spiritual guide of Vasava—had unfolded unto the wise chief of the immortals. And O son, I always accept what Vidura adviseth. O king, as the wise Uddhava is ever regarded amongst the Vrishnis, so is Vidura possessed of great intelligence esteemed as the foremost of the Kurus. Therefore, O son, have nothing to do with dice. It is evident that dice soweth dissensions. And dissensions are the ruin of the kingdom. Therefore, O son, abandon the idea of gambling. O son, thou hast obtained from us what, it hath been ordained, a father and a mother should give unto their son, viz., ancestral rank and possessions. Thou art educated and clever in every branch of knowledge, and hast brought up with affection in thy paternal dwelling. Born the eldest among all thy brothers, living within thy own kingdom, why regardest thou thyself as unhappy ? O thou of mighty arms, thou obtainest food and attire of the very best kind and which is not obtainable by ordinary men. Why dost thou grieve yet. O son ! O mighty-armed one, ruling thy large ancestral kingdom swelling with people and wealth, thou shinest as splendidly as the chief of the celestials in heaven ! Thou art possessed of wisdom ! It becometh thee to tell me what can be the root of this grief that hath made thee so melancholy !"

"Duryodhana replied,—'I am a sinful wretch, O king, because I eat and dress beholding (the prosperity of the foes). It hath been said that man is a wretch who is not filled with jealousy at sight of his enemy's prosperity. O exalted one, this kind of prosperity of mine doth not gratify me ! Beholding that blazing prosperity of the son of Kunti, I am very much pained ! I tell thee strong must be my vitality, in as much as I am living even at the sight of the whole earth owning

the sway of Yudhishtira ! The Nipas, the Chitrakas, the Kukkuras, the Karaskaras, and the Lauha-janghas are living in the palace of Yudhishtira like bondsmen. The Himavat, the ocean, the regions on the sea-shore, and the numberless other regions that yield jewels and gems, have all acknowledged superiority of the mansion of Yudhishtira in respect of wealth it containeth. And O monarch, regarding me as the eldest and entitled to respect, Yudhishtira having received me respectfully, appointed me in receiving the jewels and gems (that were brought as tribute). O Bharata, the limit and the like of the excellent and invaluable jewels that were brought there have not been seen ! And, O king, my hands were fatigued in receiving that wealth. And when I was tired, they that brought those valuable articles from distant regions used to wait till I was able to resume my labour. Bringing jewels from the lake Vindu, the Asura architect Maya constructed (for the Pandavas) a lake-like surface made of crystal. Beholding the (artificial) lotuses with which it was filled I mistook it, O king, for water. And seeing me draw up my clothes (while about to cross it), Vrikodara (Bhima) laughed at me, regarding me as wanting in jewels and having lost my head at the sight of the affluence of my enemy. If I had the ability, I would, O king, without the loss of a moment, slay Vrikodara for that. But O monarch, if we endeavour to slay Bhima now, without doubt ours will be the fate of Sisupala. O Bharata, that insult by the foe burneth me ! Once again, O king, beholding a similar lake that is really full of water but which I mistook for a crystal surface, I fell into it. At that, Bhima with Arjuna once more laughed derisively, and Draupadi also accompanied by other females joined in the laughter. That paineth my heart exceedingly ! My apparel having been wet, the menials at the command of the king gave me other clothes. That also is my great sorrow ! And O king, hear now of another mistake that I speak of, In attempting to pass through what is exactly of the shape of a door but through which there was really no passage, I struck my forehead against stone and injured myself. The twins Nakula and Sahadeva beholding from a distance that I was so hit at the head came and supported me in their arms, expressing great concern for me. And Sahadeva repeatedly told me, as if with a smile,—‘This, O king, is the door. Go this way !’ And Bhimasena, laughing aloud, addressed me and said,—‘O son of Dhritarashtra, this is the door !’ And, O king, I had not even heard of the names of those gems that I saw in that mansion, And it is for these reasons that my heart so acheth.”

Thus ends the fiftieth section in the Dyuta Parva of the Sabha Parva.

SECTION LI

(*Dyuta Parva continued.*)

'Duryodhana said,—'Listen now, O Bharata, about all the most costly articles I saw, belonging unto the sons of Pandu, and brought, one after another by the kings of the earth. Beholding that wealth of the foe, I lost my reason and scarcely knew myself. And, O Bharata, listen as I describe that wealth consisting of both manufactures and the produce of the land. The king of Kamboja gave innumerable skins of the best kind, and blankets made of wool, of the soft fur of rodents and other burroughers, and of the hair of cats,—all inlaid with threads of gold. And he also gave three hundred horses of the *Titteti* and the *Kalmasha* species possessing noses like parrots. And he also gave three hundred camels and an equal number of she-asses, all fattened with the olive and the *Pilusha*. And innumerable Brahmanas engaged in rearing cattle and occupied in low offices for the gratification of the illustrious king Yudhishthira the just waited at the gate with three hundred millions of tribute but they were denied admission into the palace. And hundred upon hundreds of Brahmanas possessing wealth of kine and living upon the lands that Yudhishthira had given them, came there with their handsome golden *Kaman-dalus* filled with clarified butter. And though they had brought such tribute, they were refused admission into the palace. And the Sudra kings that dwelt in the regions on the sea coast, brought with them, O king, hundred thousands of serving girls of the *Karpasika* country, all of beautiful features and slender waist and luxuriant hair and decked in golden ornaments; and also many skins of the *Ranku* deer worthy even of Brahmanas as tribute unto king Yudhishthira. And the tribes *Vairamas*, *Paradas*, *Tungas*, with the *Kitavas* who lived upon crops that depended on water from the sky or of the river and also they who were born in regions on the sea-shore, in woodlands, or countrise on the other side of the ocean waited at the gate, being refused permission to enter, with goats and kine and asses and camels and vegetable honey and blankets and jewels and gems of various kinds. And that great warrior king Bhagadatta, the brave ruler of *Pragjotisha* and the mighty sovereign of the *mlechchas*, at the head of a large number of *Yavanas* waited at the gate, unable to enter, with a considerable tribute comprising of horses of the best breed and possessing the speed of the wind. And king Bhagadatta (beholding the concourse) had to go away from the gate, making over a number of swords with handles made of the purest ivory and well-adorned with diamonds

and every-kind of gems. And many tribes coming from different regions some possessing two eyes, some three, and some whose eyes were on their foreheads, and those also called Aushmikas, and Nishadas, and Romakas, and some that were cannibals and many possessing only one leg, I saw, O king, standing at the gate, being refused permission to enter. And these diverse rulers brought as tribute ten thousand asses of diverse hues and black necks and huge bodies and great speed and much docility and celebrated all over the world. And these asses were all of goodly size and delightful colour. And they were all bred on the coast of Vankhu. And there were many kings that gave unto Yudhishtira much gold and silver. And having given much tribute they obtained admission into the palace of Yudhishtira. The people that came there possessing only one leg gave unto Yudhishtira many wild horses, some of which were as red as the cochineal, and some white, and some possessing the hues of the rain-bow and some looking like evening clouds, and some that were of variegated colour. And they were all endued with the speed of the mind. And they also gave unto the king enough gold of superior quality. I also saw numberless Chins and Sakas and Uddras and many barbarous tribes living in the woods, and many Vrishnis and Harahnnas, and dusky tribes of the Himavat, and many Nipas and people residing in regions on the sea-coast, waiting at the gate being refused permission to enter. And the people of Valhika gave unto him as tribute ten thousand asses, of goodly size and black necks and daily running two hundred miles. And those asses were of many shapes. And they were well-trained and celebrated all over the world. And possessed of symmetrical proportion and excellent colour, their skins were pleasant to the touch. And the Valhikas also presented numerous blankets of woollen texture manufactured in Chin, and numerous skins of the Ranku deer, and clothes manufactured from jute, and others woven with the threads spun by insects. And they also gave thousands of other clothes not made of cotton, possessing the colour of the lotus. And these were all of smooth texture. And they also gave soft sheep-skins by thousands. And they also gave many sharp and long swords and scimitars, and hatchets and fine-edged battle-axes manufactured in the western countries. And having presented perfumes and jewels and gems of various kinds by thousands as tribute, they waited at the gate, being refused admission into the palace. And the Sakas and Tukhatas and Tukharas and Kankas and Romakas and men with horns, bringing with them as tribute numerous large elephants and ten thousand horses, and hundreds and hundreds of millions of gold, waited at the gate, being refused permission to enter. And the kings of the eastern countries having presented numerous valuable articles including many costly carpets and

vehicles and beds, and armours of diverse hues decked with jewels and gold and ivory, and weapons of various kinds, and cars of various shapes and handsome make and adorned with gold, with well-trained horses trimmed with tiger skins, and rich and variegated blankets for caprisoning elephants, and various kinds of jewels and gems, arrows long and short and various other kinds of weapons, obtained permission to enter the sacrificial palace of the illustrious Pandava ! "

Thus ends the fifty-first section in the Dyuta Parva of the Sabha Parva !

SECTION LII

(Dyuta Parva continued)

Duryodhana said,—'O sinless one, listen to me as I describe that large mass of wealth consisting of various kinds of tribute presented unto Yudhishtira by the kings of the earth. They that dwell by the side of the river Sailoda flowing between the mountains of Mer and Mandara, and enjoy the delicious shade of topes of the Kichaka bamboo, viz., the Khashas, Ekasanas, the Arhas, the Pradaras, the Dirghavenus, the Paradas, the Kulindas, the Tanganas, and the other Tanganas, brought as tribute heaps of gold measured in *dronas* (jars) and raised from underneath the earth by ants and therefore called after these creatures. The mountain tribes endued with great strength having brought as tribute numerous *Chamaras* (long brushes) soft and black and others white as moon-beam and sweet honey extracted from the flowers growing on the Himavat as also from the *Mishali champaka* and garlands of flowers brought from the region of the northern Kurus, and diverse kinds of plants from the north even from Kailasa, waited with their heads bent down at the gate of king Yudhishtira, being refused permission to enter. I also beheld there numberless chiefs of the Kiratas armed with cruel weapons and ever engaged in cruel deeds, eating of fruits and roots and attired in skins and living on the northern slopes of the Himavat and on the mountain from behind which the sun rises and in the region of Karusha on the sea-coast and on both sides of the Lohitya mountains. And, O king, having brought with them as tribute loads upon loads of sandal and aloe as also black aloe, and heaps upon heaps of valuable skins and gold and perfumes, and ten thousand serving-girls of their own race, and many beautiful animals and birds of remote countries, and much gold of great splendour procured from mountains, the Kiratas waited at the gate, being refused permission to enter. The Kairatas, the Daradas, the Darvas, the Suras, the Vaiamakas, the Audumvaras, the Durvibhagas,

the Paradas along with the Vahlikas, the Kasmiras, the Kumaras, the Ghorakas, the Hansakayanas, the Sivils, the Trigartas, the Yauddheyas, the ruler of Madras and the Kaikeyas, the Amvashtas, the Kaukuras, the Tarkshyas, the Vastropas along with the Palhavas, the Vashatayas, the Mauleyas along with the Kshudrakas, and the Malavas, the Paundryas, the Kukkuras, the Sakas, the Angas, the Vangas, the Funras, the Sanavatayas, and the Gayas—these good and well-born Kshatriyas distributed into regular clans and trained to the use of arms, brought tribute unto king Yudhisthira by hundreds and thousands. And the Vangas, the Kalingas, the Magadhas, the Tamraliptas, the Supundrakas, the Dauvalikas, the Sagarakas, the Patrornas, the Saisavas, and innumerable Karnapravaranas, who presented themselves at the gate, were told by the gate-keepers at the command of the king, that if they could wait and bring good tribute they could obtain admission. Then the kings of those nations each gave a thousand elephants furnished with tusks like unto the shafts of ploughs and decked with girdles made of gold, and covered with fine blankets and therefore, resembling the lotus in hue. And they were all darkish as rocks and always musty, and procured from the sides of the Kamyaka lake, and covered with defensive armour. And they were also exceedingly patient and of the best breed. And having made these presents, those kings were permitted to enter. O king, these and many others, coming from various regions, and numberless other illustrious kings, brought jewels and gems unto this sacrifice. And Chitraratha, also the king of Gandharvas, the friend of Indra, gave four hundred horses gifted with the speed of the wind. And the Gandharvas, Tumvuru gladly gave a hundred horses of the colour of mango leaf and decked in gold. And O thou of the Kuru race, the celebrated king of the Mlechcha tribe called the Sukaras gave many hundreds of excellent elephants. And Virata, the king of Matsya, gave as tribute two thousand elephants decked in gold. And king Vasudana from the kingdom of Pansu presented unto the son of Pandu six and twenty elephants and two thousand horses, O king, all decked in gold and endued with speed and strength and in full vigour of youth, and diverse other kinds of wealth. And Yajnasena presented unto the sons of Pandu for the sacrifice, fourteen thousand serving-girls and ten thousand serving men with their wives, many hundreds of excellent elephants, six and twenty cars with elephants yoked unto them, and also his whole kingdom. And Vasudeva of the Vrishni race, in order to enhance the dignity of Arjuna, gave fourteen thousands of excellent elephants. Indeed, Krishna is the soul of Arjuna and Arjuna is the soul of Krishna, and whatever Arjuna may say Krishna is certain to accomplish. And Krishna is capable of abandoning heaven itself for the sake of Arjuna,

and Arjuna also is capable of sacrificing his life for the sake of Krishna. And the Kings of Chola and Pandya, though they brought numberless jars of gold filled with fragrant sandal juice from the hills of Malaya, and loads of sandal and aloe wood from the Dardduras hills, and many gems of great brilliancy, and fine cloths inlaid with gold, did not obtain permission (to enter). And the king of the Singhalas gave those best of sea-born gems called the *lapis lazuli*, and heaps of pearls also, and hundreds of coverlets for elephants. And numberless dark coloured men with the ends of their eyes red as copper, attired in clothes decked with gems, waited at the gate with those presents. And numberless Brahmanas, and Kshatriyas who had been vanquished, and Vaisyas and serving Sudras, from love of Yudhishtira, brought tribute unto the son of Pandu. And even all the *Mlechchas*, from love and respect, came unto Yudhishtira. And all orders of men, good, indifferent, and low, belonging to numberless races, coming from diverse lands made Yudhishtira's habitation the epitome of the world.

"And beholding the kings of the earth to present unto the foes such excellent and valuable presents, I wished for death out of grief. And, O king, I will now tell thee of the servants of the Pandavas, people for whom Yudhishtira supplieth food both cooked and uncooked. There are a hundred thousand billions of mounted elephants and cavalry and a hundred millions of cars and countless foot soldiers. At one place raw provisions are being measured out; at another they are being cooked; and at another place the foods are being distributed. And the notes of festivity are being heard everywhere. And amongst men of all orders I beheld not a single one in the mansion of Yudhishtira that had not food and drink and ornaments. And eighty-eight thousands of Snataka Brahmanas leading domestic lives, all supported by Yudhishtira, with thirty serving girls given unto each, gratified by the king always pray for with complacent hearts, the destruction of his foes. And ten thousands of other ascetics with vital seed drawn up, daily eat of golden plates in Yudhishtira's palace. And, O king, Yajnaseni, without having eaten herself, daily seeth whether everybody, including even the deformed and the dwarfs, hath eaten or not. And, O Bharata, only two do not pay tribute unto the son of Kunti, viz., the Panchalas in consequence of their relationship by marriage, and the Andhakas and Vrishnis in consequence of their friendship.

Thus ends the fifty-second section in the Dutya Parva of the Sabha Parva.

SECTION LIII
(*Dyuta Parva continued.*)

"Duryodhana said,—“Those king that are revered over all the world, who are devoted to truth and who are pledged to the observance of rigid vows, who are possessed of great learning and eloquence, who are fully conversant with the *Vedas* and their branches as also with sacrifices, who have piety and modesty, whose souls are devoted to virtue, who possess fame, and who have enjoyed the grand rites of coronation, all wait upon and worship Yudhishtira. And, O king, I beheld there many thousands of wild kine with as many vessels of white copper for milking them. brought thither by the kings of the earth as sacrificial presents to be given away by Yudhishtira unto the Brahmanas, and, O Bharata, for bathing Yudhishtira at the conclusion of the sacrifice, many kings with the greatest alacrity, themselves brought there in a state of purity many excellent jars (containing water). And king Vahlika brought there a car decked with pure gold. And king Sudakshina himself yoked thereto four white horses of Kamboja breed, and Sunitha of great might fitted the lower pole and the ruler of Chedi with his own hands took up and fitted the flag-staff. And the king of the South country stood ready with the coat of mail; the ruler of Magadha, with garlands of flowers and the head gear; the great warrior Vasudana with a sixty years old elephant; the king of Matsya, with the side-fittings of the car all encased in gold; king Ekalavya, with the shoes; the king of Avanti, with diverse kinds of water for the final bath; king Chekitana, with the quiver; the king of Kasi with the bow; and Salya, with a sword whose hilt and straps were adorned with gold. Then Dhaumya and Vyasa of great ascetic merit, with Narada and Asita's son Devala, standing before performed the ceremony of sprinkling the sacred water over the king. And the great Rishis with cheerful hearts sat where the sprinkling ceremony was performed. And other illustrious Rishis conversant with the *Vedas*, with Jamadagni's son among them, approached Yudhishtira, the giver of large sacrificial presents, uttering mantras all the while, like the seven Rishis approaching the great Indra in heaven. And Satvaki of unbaffled prowess held the umbrella (over the king's head). And Dhananjaya and Bhima were engaged in fanning the king; while the twins held a couple of *chamaras* in their hands. And the Ocean himself brought in a sling that big conch of Varuna which the celestial artificer Viswakarma had constructed with a thousand Nishkas of gold, and which Prajapati had in a former *Kalpa*, presented unto Indra! It was with that

conch that Krishna bathed Yudhishtira after the conclusion of the sacrifice, and beholding it, I swooned away. People go to the Eastern or the Western seas, and also to the Southern one. But, O father, none except birds can ever go to the Northern sea. But the Pandavas have spread their dominion even there, for I heard hundreds of conches that had been brought thence blown (in the sacrificial mansion) indicative of auspicious rejoicing. And while those conches blew simultaneously, my hair stood on end. And those among the kings who were weak in strength fell down. And Drishtadyumna and Satyaki and the sons of Pandu and Kesava,—those eight, endued with strength and prowess and handsome in person, beholding the kings deprived of consciousness and myself in that plight, laughed outright. Then Vibhatsu (Arjuna) with a cheerful heart gave, O Bharata, unto the principal Brahmanas five hundred bullocks with horns plated with gold. And king Yudhishtira the son of Kunti, having completed the Rajasuya sacrifice, obtained like the exalted Harischandra such prosperity that neither Ratnadeva nor Nabhaga, nor Jauvanaswa, nor Manu, nor king Prithu the son of Vena, nor Bhagiratha, Yayati, nor Nahusha, had obtained its like. And beholding, O exalted one, such prosperity, in the son of Pritha which is even like that which Harishchandra had, I do not see the least good in continuing to live, O Bharata! O ruler of men, a yoke that is tied (to the bullock's shoulders) by a blind man becomes loosened. Even such is the case with us, The younger ones are growing while the elder ones are decaying. And beholding all this, O chief of the Kurus, I cannot enjoy peace even with the aid of reflection. And it is for this, O king, that I am plunged into grief and becoming pale and emaciated."

Thus ends the fifty-third section in the Dyuta Parva of the Sabha Parva.

SECTION LIV.

(Dyuta Parva continued.)

"Dhritarashtra said,—'Thou art my eldest son and born also of my eldest wife! Therefore, O son, be not jealous of the Pandavas. He that is jealous is always unhappy and suffereth the pangs of death. O bull of the Bharata race, Yudhishtira knoweth not deception, possesseth wealth equal unto thine, hath thy friends for his, and is not jealous of thee! Why shouldst thou, therefore, be jealous of him? O king, in respect of friends and allies thou art equal unto Yudhishtira. Why shouldst thou, therefore, covet, from folly, the property

of thy brother ? Be not so. Cease to be jealous ! Do not grieve ! O bull of the Bharata race, if thou covetest the Dignity attaching to the performance of a sacrifice let the priests arrange for thee the great sacrifice, called the *Saptatantu*. The kings of the earth then, cheerfully and with great respect will bring for thee also much wealth and gems and ornaments. O child, coveting others' possessions is exceedingly mean. He, on the other hand, enjoyeth happiness, who is content with his own, being engaged in the practices of his own order. Never striving to obtain the wealth of others, persevering in one's own affairs, and protecting what hath been earned,—these are the indications of true greatness. He that is unmoved in calamity, skilled in his own business, ever exerting vigilant and humble, always beholdeth prosperity. The sons of Pandu are as thy arms. Do not lop off those arms of thine ! Plunge not into internal dissensions for the sake of that wealth of thy brothers. O king, be not jealous of the sons of Pandu ! Thy wealth is equal unto that of thy brothers in his entirety. There is great sin in quarreling with friends. They that are thy grand-sires are theirs also ! Give away in charity on occasions of sacrifices, gratify every dear object of thy desire, disport in the company of women freely, and enjoy thou peace ! " "

Thus ends the fifty-fourth section in the Dyuta Parva of the Sabha Parva.

SECTION LV

(*Dyuta Parva continued.*)

"Duryodhana said,—'He that is devoid of intellect but hath merely heard of many things, can scarcely understand the real import of the scriptures, like the spoon that hath no perception of the taste of the soup it toucheth. Thou knowest everything, but yet confoundest me. Like a boat fastened to another, thou and I are tied to each other. Art thou unmindful of thy own interests ? Or, dost thou entertain hostile feeling towards me ? These thy sons and allies are doomed to destruction, inasmuch as they have thee for their ruler, for thou describest as attainable in the future what is to be done at the present moment. He often trippeth whose guide acts under the instructions of others. How then can his followers expect to come across a right path ? O king, thou art of mature wisdom ; thou hast the opportunity to listen to the words of the old, and thy senses also are under thy control ! It behoveth thee not to confound us who are ready to seek our own interests ! Vrihaspati hath said that the usage of kings are different from those of common people. Therefore kings should always attend to their own interests with vigilance. The attain-

ment of success is the sole criterion that should guide the conduct of a Kshatriya. Whether, therefore, the means is virtuous or sinful, what scruples can there be in the duties of one's own order? He that is desirous of snatching the blazing prosperity of his foe, should, O bull of the Bharata race, bring every direction under his subjection like the charioteer taming the steeds with his whip. Those used to handling weapons say that, a weapon is not simply an instrument that cuts but is a means, whether covert or overt, that, can defeat a foe. Who is to be reckoned a foe and who a friend, doth not depend on one's figure or dimensions. He that paineth another is, O king, to be regarded a foe by him that is pained. Discontent is the root of prosperity. Therefore, O king, I desire to be discontented. He that striveth after the acquisition of prosperity is, O king, a truly politic person. Nobody should be attached to wealth and affluence, for the wealth that hath been earned and hoarded may be plundered. The usages of kings are even such. It was during a period of peace that Shakra cut off the head of Namuchi after having given a pledge to the contrary and it was because he approved of this eternal usage towards the enemy that he did so. Like a snake that swalloweth up frogs and other creatures living in holes, the earth swalloweth up a king that is peaceful and a Brahmana that stirreth not out of home. O king, none can by nature be any person's foe. He is one's foe, and not anybody else, who hath common pursuits with one. He that from folly neglecteth a growing foe, hath his vitals cut off as by a disease that he cherisheth without treatment. A foe, however insignificant, if suffered to grow in prowess, swalloweth one like the white ants about the root of a tree eating off the tree itself. O Bharata, O Ajamida, let not the prosperity of the foe be acceptable to thee! This policy (of neglecting the foe) should always be borne on their heads by the wise even like a load. He that always wisheth for the increase of his wealth, ever groweth in the midst of his relatives even like the body naturally growing from the moment of birth. Prowess conferreth speedy growth. Coveting as I do the prosperity of the Pandavas, I have not yet made it my own. At present I am a prey to doubts in respect of my ability. I am determined to resolve those doubts of mine. I will either obtain that prosperity of theirs, or lie down having perished in battle. O king when the state of my mind is such, what do I care now for life, for the Pandavas are daily growing while our possessions know no increase? "

Thus ends the fifty-fifth section in the Dyuta Parva of the Sabha Parva.

SECTION LVI
(*Dyuta Parva continued.*)

"Sakuni said,—'O thou foremost of victorious persons, I will snatch (for thee) this prosperity of Yudishthira, the son of Pandu, at sight of which thou grieveest so ! Therefore, O king, let Yudhisthira the son of Kunti be summoned ! By throwing dice a skilful man, himself uninjured, may vanquish one that hath no skill, Know, O Bharata, that betting is my bow, the dice are my arrows, the marks on them my bow-string, and the dice-board my car !'

"Duryodhana said,—'This Sukuni skilled at dice, is ready, O king, to snatch the prosperity of the son of Pandu by means of dice ! It behoveth thee to give him permission !'

"Dhritarashtra said,—'I am obedient to the counsels of my brother, the illustrious Vidura. Consulting with him, I shall tell what should be done in this matter !'

"Duryodhana said, 'Vidura is always engaged in doing good to the sons of Pandu. O Kaurava, his feelings towards us are otherwise, He will, therefore, without doubt, withdraw thy heart from the proposed act. No man should set himself to any task depending upon the counsels of another, for, O son of Kuru's race, the minds of two persons seldom agree in any particular act. The fool that liveth shunning all causes of fear wasteth himself like an insect in the rainy season. Neither sickness nor Yama waiteth till one is in prosperity. So long, therefore, as there is life and health, one should (without waiting for prosperity) accomplish his purpose.'

"Dhritarashtra said, 'O son, hostility with those that are strong, is what never recommendeth itself to me ! Hostility bringeth about a change of feelings and that itself is a weapon though not made of steel. Thou regardest, O Prince, as a great blessing what will bring in its train the terrible consequences of war, what is really fraught with mischief, ! If once it beginneth, it will create sharp swords and pointed arrows.'

"Duryodhana replied,—'Men of the most ancient times invented the use of dice. There is no destruction in it nor is there any striking with weapons. Let the words of Sakuni, therefore, be acceptable to thee, and let thy command be issued for the speedy construction of the assembly house ! The door of heaven, leading us to such happiness, will be opened to us by gambling ! Indeed, they that betake to gambling (with such aid) deserve such good fortune. The Pandavas then will become thy equals (instead of, as now, superiors) ; therefore, gamble thou with the Pandavas !'

"Dhritarashtra said, 'The words uttered by thee do not recommend themselves to me. Do what may be agreeable to thee, O ruler of men ! But thou shalt have to repent for acting according to these words ; for words that are fraught with such immorality can never bring prosperity in the future. Even this was foreseen by the learned Vidura ever treading the path of truth and wisdom. Even that great calamity, destructive of the lives of the Kshatriyas, cometh as destined by Fate !' "

Vaisampayana continued,—“Having said this, the weak-minded Dhritarashtra regarded fate as supreme and unavoidable. And the king, deprived of reason by Fate, and obedient to the counsels of his son, commanded his men in loud voice, saying—‘Carefully construct, without loss of time, an assembly house of the most beautiful description, to be called the *crystal-arched* palace with a thousand columns, decked with gold and *lapis lazuli*, furnished with a hundred gates, and full two miles in length and in breadth the same.’ Hearing those words of his, thousands of artificers endued with intelligence and skill soon erected the palace with the greatest alacrity, and having erected it brought thither every kind of article. And soon after they cheerfully represented unto the king that the palace had been finished, and that it was delightful and handsome and furnished with every kind of gems and covered with many-coloured carpets inlaid with gold. Then king Dhritarashtra, possessed of learning, summoning Vidura the chief of his ministers, said,—‘Repairing (to Khandavaprastha), bring prince Yudhishtira here without loss of time. Let him come hither with his brothers, and behold his handsome assembly house of mine, furnished with countless jewels and gems and with costly beds and carpets, and let a friendly match at dice commence here !' "

Thus ends the fifty-sixth section in the Dyuta Parva of the Sabha Parva.

SECTION LVII

(Dyuta Parva continued.)

Vaisampayana said,—“King Dhritarashtra, ascertaining the inclinations of his son and knowing that Fate is inevitable, did what I have said. Vidura, however, that foremost of intelligent men, approved not his brother's words and spoke thus, ‘I approve not, O king, of this command of thine ! Do not act so ! I fear this will bring about the destruction of our race. When thy sons lose their unity, dissension will certainly ensue amongst them. This I apprehend, O king, from this match at dice !’

"Dhritarashtra said,—'If Fate be not hostile, this quarrel will not certainly grieve me. The whole universe moveth at the will of its Creator, under the controlling influence of Fate. It is not free. Therefore, O Vidura, going unto king Yudhishtira at my command, bring thou soon that invincible son of Kunti!'"

Thus ends the fifty-seventh section in the Dyuta Parva of the Sabha Parva.

SECTION LVIII

(*Dyuta Parva continued.*)

Vaisampayana said,—"Vidura then, thus commanded against his will by king Dhritarashtra, set out, with the help of horses of high mettle and endued with great speed and strength, and quiet and patient, for the abode of the wise sons of Pandu. Possessed of great intelligence, Vidura proceeded by the way leading to the capital of the Pandavas. And having arrived at the city of king Yudhishtira, he entered it and proceeded towards the palace, worshipped by numberless Brahmanas. And coming to the palace which was even like unto the mansion of Kuvera himself, the virtuous Vidura approached towards Yudhishtira, the son of Dharma. Then the illustrious Ajamida devoted to truth and having no enemy on earth, reverentially saluted Vidura, and asked him about Dhritarashtra and his sons. And Yudhishtira said, "O Kshatta, thy mind seemeth to be cheerless. Dost thou come here in happiness and peace? The sons of Dhritarashtra, I hope, are obedient to their old father. The people also, I hope, are obedient to Dhritarashtra's rule."

"Vidura said, 'The illustrious king, with his sons, is well and happy, and surrounded by his relatives he reigneth even like Indra himself. The king is happy with his sons who are all obedient to him and hath no grief. The illustrious monarch is bent on his own aggrandisement. The king of the Kurus hath commanded me to enquire after thy peace and prosperity, and to ask thee to repair to Hastinapore with thy brothers and to say, after beholding king Dhritarashtra's newly erected palace, whether that one is equal to thy own. Repairing thither, O son of Pritha, with thy brothers, enjoy ye in that mansion and sit to a friendly match at dice. We shall be glad if thou goest, as the Kurus have already arrived there! And thou wilt see there those gamblers and cheats that the illustrious king Dhritarashtra hath already brought thither! It is for this, O king, that I have come hither! Let the king's command be approved by thee!'"

"Yudhishthira said,—'O Kshatta, if we sit to a match at dice, we may quarrel ! What man is there, who knowing all this, will consent to gamble ? What dost thou think fit for us ? We all are obedient to thy counsels !'

"Vidura said,—'I know that gambling is the root of misery, and I strove to dissuade the king from it. The king, however, hath sent me to thee. Having known all this, O learned one, do what is beneficial !'

"Yudhishthira said, 'Besides the sons of Dhritarashtra what other dishonest gamblers are there ready for play ? Tell us, O Vidura, who they are and with whom we shall have to play staking hundreds upon hundreds of our possessions.'

"Vidura said, 'O monarch, Sakuni the king of Gandhara, and adept at dice, with great skill of hand, and desperate in stakes, Vivingati, king Chitrasena, Satyavrata, Purumitra and Jaya,—these, O king, are there !'

"Yudhishthira said, 'It would seem then that some of the most desperate and terrible gamblers always depending upon deceit are there. This whole universe, however, is at the will of its Maker, under the control of Fate. It is not free. O learned one, I do not desire, at the command of king Dhritarashtra to engage myself in gambling. The father always wiseth to benefit his son. Thou art our master, O Vidura ! Tell me what is proper for us ! Unwilling as I am to gamble, I will not do so if the wicked Sakuni doth not summon me to it in the Sabha ? If, however, he challangeth me, I will never refuse. For that, as settled, is my eternal vow.'

Vaisampayana continued,—"King Yudhishthira the just having said this unto Vidura, commanded that preparations for his journey might be made without loss of time. And the next day, the king accompanied by his relatives and attendants and taking with him also the women of the household with Draupadi in their midst, set out for the capital of the Kurus. *'Like some brilliant body falling before the eyes, Fate depriveth us of reason, and man, tied as it were with a cord, submitteeth to the sway of Providence.'* saying this, king Yudhishthira, that chastiser of the foe, set out with Kshatta, without deliberating upon that summons from Dhritarashtra. And that slayer of hostile heroes, the son of Pandu and Pritha, riding upon the car that had been given him by the king of Valhika, and attired also in royal robes, set out with his brothers. And the king, blazing as it were with royal splendour, with Brahmanas walking before him, set out from his city, summoned by Dhritarashtra and impelled by what hath been ordained by time. And arriving at Hastinapore he went to the palace of Dhritarashtra. And going there, the son of Pandu approached the king. And the exalted one then approached Bhishma, and Drona, and Karna,

and Kripa, and the son of Drona, and embraced and was embraced by them all. And the mighty-armed one, endued with great prowess then approached Somadatta, and then Duryodhana and Salya, and the son of Suvala, and those other kings also that had arrived there before him. The king then went to the brave Dushsasana and then to all his (other) brothers and then to Jayadratha and next to all the Kurus one after another. And the mighty-armed one, then surrounded by all his brothers, entered the apartment of the wise king Dhritarashtra. And then Yudhishthira beheld the reverend Gandhari, ever obedient to her lord, and surrounded by her daughters-in-law like Rohini by the stars. And saluting Gandhari and blessed by her in return, the king then beheld his old uncle, that illustrious monarch whose wisdom was his eye. King Dhritarashtra then, O monarch, smelt his head as also the heads of those four other princes of the Kuru race, viz., the sons of Pandu with Bhimasena as their eldest. And, O king, beholding those tigers among men, the handsome Pandavas, all the Kurus became exceedingly glad. And commanded by the king, the Pandavas then retired to the chambers allotted to them and which were all furnished with jewels and gems. And when they had retired into the chambers, the women of Dhritarashtra's household with Dussala taking the lead visited them. And the daughters-in-law of Dhritarashtra beholding the blazing and splendid beauty and prosperity of Yajnaseni, became cheerless and filled with jealousy. And those tigers among men, having conversed with the ladies went through their daily physical exercises and then performed the religious rites of the day. And having finished their daily devotions, they decked their persons with sandal paste of the most fragrant kind. And desiring to secure good luck and prosperity they caused (by gifts) the Brahmanas to utter benedictions. And then eating food that was of the best taste they retired to their chambers for the night. And those bulls among the Kurus then were sung to by handsome females. And obtaining from them what came in due succession those subjugators of hostile town passed with cheerful hearts that delightful night in pleasure and sport. And waked by the bards with sweet music, they rose from their beds, and having passed the night thus in happiness, they rose at dawn and having gone through the usual rites, they entered into the assembly house and were saluted by those that were ready there for gambling."

Thus ends the fifty-eight section in the Dyuta Parva of the Sabha Parva.

SECTION LIX

(*Dyuta Parva continued.*)

Vaisampayana said,—“The sons of Pritha with Yudhishtira at their head, having entered that assembly house, approached all the kings that were present there. And worshipping all those that deserved to be worshipped, and saluting others as each deserved according to age, they seated themselves on seats that were clean and furnished with costly carpets. After they had taken their seats, as also all the kings, Sakuni the son of Suvala addressed Yudhishtira and said, ‘O king, the assembly is full! All had been waiting for thee! Let, therefore, the dice be cast and the rules of play be fixed, O Yudhishtira!’

“Yudhishtira replied, ‘Deceitful gambling is sinful. There is no Kshatriya prowess in it. There is certainly no morality in it. Why, then, O king, dost thou praise gambling so? The wise applaud not the pride that gamblers feel in deceitful play. O Sakuni, vanquish us, not like a wretch, by deceitful means.’

Sakuni said, “That high-souled player who knoweth the secrets of winning and losing who is killed in baffling the deceitful arts of his *confere*, who is untied in all the diverse operations of which gambling consisteth, truly knoweth the play, and he suffereth all in course of it. O son of Pritha, it is the staking at dice, which may be lost or won that may injure us. And it is for that reason that gambling is regarded as a fault. Let us, therefore, O king, begin the play. Fear not! Let the stakes be fixed. Delay not!’

“Yudhishtira said, ‘That best of Munis, Devala, the son of Asita, who always instructeth us about all those acts that may lead to heaven, hell, or the other regions, hath said, that it is sinful to play deceitfully with a gambler. To obtain victory in battle without cunning or stratagem is the best sport. Gambling, however, as a sport, is not so. Those that are respectable never use the language of the *Mlechchas*, nor do they adopt deceitfulness in their behaviour. War carried on without crookedness and cunning,—this is the act of men that are honest. Do not, O Sakuni, playing desperately, win of us that wealth with which according to our abilities, we strive to learn how to benefit the Brahmanas. Even enemies should not be vanquished by desperate stakes in deceitful play. I do not desire either happiness or wealth by means of cunning. The conduct of one that is a gambler, even if it be without deceitfulness, should not be applauded.’

“Sakuni said,—‘O Yudhishtira, it is from a desire of winning, which is not a very honest motive, that one highborn person approach-

eth another (in a contest of race superiority). So also it is from a desire of defeating which is not a very honest motive, that one learned person approacheth another (in a contest of learning). Such motives, however, are scarcely regarded as really dishonest. So also, O Yudhishtira, a person skilled at dice approacheth one that is not so skilled from a desire of vanquishing. One also who is conversant with the truths of science approacheth another that is not from desire of victory, which is scarcely an honest motive. But (as I have already said) such a motive is not really dishonest. And, O Yudhishtira, so also one that is skilled in weapons approacheth one that is not so skilled; the strong approacheth the weak. This is the practice in every contest. The motive is victory, O Yudhishtira. If, therefore, thou, in approaching me, regardest me to be actuated by motives that are dishonest, if thou art under any fear, desist them from play !'

"Yudhishtira said,—'Summoned, I do not withdraw. This is my established vow. And, O king, Fate is all powerful ! We all are under the control of Destiny. With whom in this assembly am I to play ? Who is there that can stake equally with me ? Let the play begin.'

"Duryodhana said, 'O monarch, I shall supply jewels and gems and every kind of wealth. And it is for me that this Sakuni, my uncle, will play.'

"Yudhishtira said, 'Gambling for one's sake by the agency of another seemeth to me to be contrary to rule. Thou also, O learned one, will admit this. If, however, thou art still bent on it, let the play begin.' "

Thus ends the fifty-ninth section in the Dyuta Parva of the Sabha Parva.

SECTION LX

(Dyuta Parva Continued.)

Vaisampayana said,—"When the play commenced, all those kings with Dhritarashtra at their head took their seats in that assembly. And, O Bharata, Bhishma and Drona and Kripa and the high-souled Vidura with cheerless hearts sat behind. And those kings with leonine necks and endued with great energy took their seats separately and in pairs upon many elevated seats of beautiful make and colour. And, O king, that mansion looked resplendent with those assembled kings like heaven itself with a conclave of the celestials of great good fortune. And they were all conversant with the Vedas and brave and of resplendent countenances. And, O great king, the friendly match at dice then commenced.

"Yudhishtira said, "O king, this excellent wealth of pearls of great value, procured from the ocean by churning it (of old), so beautiful and decked with pure gold,—this, O king, is my stake ! What is thy counter-stake, O great king,—the wealth with which thou wishest to play with me ?"

"Duryodhana said, 'I have many jewels and much wealth. But I am not vain of them. Win thou this stake.'

Vaisampayana continued,—“Then Sakuni, well skilled at dice, took up the dice and (casting them) said unto Yudhishtira. 'Lo, I have won !'

Thus ends the sixtieth section in the Dyuta Parva of the Sabha Parva.

SECTION LXI

(*Dyuta Parva continued.*)

"Yudhishtira said, 'Thou hast won this stake of me by unfair means But be not so proud, O Sakuni ! Let us play staking thousands upon thousands. I have many beautiful jars each full of a thousand *Nishkas* in my treasury, inexhaustible gold, and much silver and other minerals. This, O king, is the wealth with which I will stake with thee ! "

Vaisampayana continued,—“Thus addressed, Sakuni said unto the chief of the perpetrators of, the Kuru race, the eldest of the sons of Pandu, king Yudhishtira, of glory incapable of sustaining any diminution, 'Lo, I have won ! "

'Yudhishtira said,—This my sacred and victorious and royal car which gladdeneth the heart and hath carried us hither, which is equal unto a thousand cars, which is of symmetrical proportions and covered with tiger-skin, and furnished with excellent wheels and flag-staffs, which is handsome, and decked with strings of little bells, whose clatter is even like the roar of the clouds or of the ocean, and which is drawn by eight noble steeds known all over the kingdom and which are white as the moon-beam and from whose hoofs no terrestrial creature can escape—this, O king, is my wealth with which I will stake with thee ! "

Vaisampayana continued,—“Hearing these words, Sakuni ready with the dice, and adopting unfair means, said unto Yudhishtira, 'Lo, I have won !'

"Yudhishtira said, 'I have a hundred thousand serving girls, all young, and decked with golden bracelets on their wrists and upper arms, and with *Nishkas* round their necks and other ornaments, adorned

with costly garlands and at tired in rich robes, daubed with the sandal paste, wearing jewels and gold, and well-skilled in the four and sixty elegant arts, especially versed in dancing and singing, and who wait upon and serve at my command the celestials, the Snataka Brahmanas, and kings ! With this wealth, O king, I will stake with thee ! ”

Vaisampayana continued,—‘Hearing these words, Sakuni ready with the dice, adopting unfair means, said unto Yudhishtira, ‘Lo, I have won !’

Yudhishtira said,—“I have thousand of serving-men, skilled in waiting upon guests, always attired in silken robes, endued with wisdom and intelligence, their senses under control though young, and decked with ear-rings, and who serve all guests night and day with plates and dishes in hand. With this wealth, O king, I will stake with thee ! ”

Vaisampayana continued, “Hearing these words, Sakuni, ready with the dice, adopting unfair means said unto Yudhishtira, ‘Lo, I have won !’

“Yudhishtira said,—‘I have, O son of Suvala, one thousand musty elephants with golden girdles, decked with ornaments, with the mark of the lotus on their temples and necks and other parts, adorned with golden garlands, with fine white tasks long and thick as plough-shafts, worthy of carrying kings on their backs, capable of bearing every kind of noise on the field of battle, with huge bodies, capable of battering down the walls of hostile towns, of the colour of new-formed clouds, and each possessing eight she-elephants ! With this wealth, O king, I will stake with thee ! ’ ”

Vaisampayana continued,—“Unto Yudhishtira who had said so, Sakuni, the son of Suvala, laughingly said, ‘Lo, I have won it !’

Yudhishtira said,—‘I have as many cars as elephants, all furnished with golden poles and flag-staffs and well-trained horses and warriors that fight wonderfully and each of whom receiveth a thousand coins as his monthly pay whether he fighteth or not. With this wealth, O king, I will stake with thee ! ’ ”

Vaisampayana continued,—“When these words had been spoken, the wretch Sakuni, pledged to enmity, said unto Yudhishtira, ‘Lo I have won it !’

Yudhishtira said, ‘The steeds of the Tittiri Kalmasha, and Gandharva breeds, decked with ornaments, which Chittraratha having been vanquished in battle and subdued, cheerfully gave unto Arjuna, the wielder of the Gandiva. With this wealth, O king, I will stake with thee.’”

Vaisampayana continued, “Hearing this, Sakuni, ready at dice, adopting unfair means, said unto Yudhishtira, ‘Lo I have won !’

Yudhishtira said,—‘I have ten thousand cars and vehicles unto which are yoked draught animals of the foremost breed. And I have also sixty thousand warriors picked from each order by thousands, who are all brave and endued with prowess like heroes, who drink milk and eat good rice, and all of whom have broad chests. With this wealth, O king, I will stake with thee.’

Vaisampayana continued,—‘Hearing this, Sakuni ready at dice, adopting unfair means said unto Yudhishtira, ‘Lo I have won !’

Yudhishtira said,—‘I have four hundred *Nidis* (jewels of great value) encased in sheets of copper and iron. Each one of them is equal to five *draunikas* of the costliest and purest leaf gold of the *Jatarupa* kind. With this wealth, O king, I will stake with thee.’ ”

Vaisampayana continued,—“Hearing this, Sakuni ready at dice, adopting foul means, said unto Yudhishtira, ‘Lo I have won it ?’ ”

Thus ends the sixty-first section in the *Dyuta Parva* of the *Sabha Parva*.

SECTION LXII

(*Dyuta Parva continued*)

Vaisampayana said,—“During the course of this gambling, certain to bring about utter ruin (on Yudhishtira), Vidura, that dispeller of all doubts, (addressing Dhritarashtra) said, ‘O great king, O thou of the Bharata race, attend to what I say, although my words may not be agreeable to thee, like medicine to one that is ill and about to breathe his last ! When this Duryodhana of sinful mind had, immediately after his birth, cried discordantly like a jackal, it was well known that he had been ordained to bring about the destruction of the Bharata race. Know, O king, that he will be the cause of death of ye all ! A jackal is living in thy house, O king, in the form of Duryodhana. Thou knowest it not in consequence of thy folly. Listen now to the words of the Poet (Sukra) which I will quote. They that collect honey (in mountains), having received what they seek, do not notice that they are about to fall. Ascending dangerous heights, abstracted in the pursuit of what they seek, they fall down and meet with destruction. This Duryodhana also, maddened with the play at dice, like the collector of honey abstracted in what he seeketh, marketh not consequences. Making enemies of these great warriors, he beholdeth not the fall that is before him. It is known to thee, O thou of great wisdom, that amongst the Bhojas, they abandoned, for the good of the citizens a son that was unworthy of their race. The Andhakas, the Yadavas, and the Bhojas uniting together, had abandoned Kansa. And afterwards, when

at the command of the whole tribe, the same Kansa had been slain by Krishna that slayer of foes, all the men of the tribe became exceedingly happy for a hundred years. So at thy command, let Arjuna slay this Suyodhana. And in consequence of the slaying of this wretch, let the Kurus be glad and pass their days in happiness. In exchange of a crow, O great king, buy these peacocks—the Pandavas ; and in exchange of a jackal, buy these tigers. For the sake of a family a member may be sacrificed ; for the sake of a village a family may be sacrificed, for the sake of a province a village may be sacrificed and for the sake of one's own soul the whole earth may be sacrificed. Even this was what the omniscient Kavya himself, acquainted with the thoughts of every creature, and a source of terror unto all foes, said unto the great Asuras to induce them to abandon Jambha at the moment of his birth. It is said that a certain king, having caused a number of wild birds that vomited gold to take up their quarters in his own house, afterwards killed them from temptation. O slayer of foes, blinded by temptation and the desire of enjoyment, for the sake of gold, the king destroyed at the same time both his present and future gains. Therefore, O king, prosecute not the Pandavas from desire of profit, even like the king in story. For then, blinded by folly thou wilt have to repent afterwards, even like the person that killed the birds. Like a flower-seller that plucketh (many-flowers) in the garden from trees that he cherisheth with affection from day to day, continue, O Bharata, to pluck flowers day by day from the Pandavas. Do not scorch them to their roots like a fire-producing breeze that reduceth everything to black charcoal. Go not, O king, unto the region of Yama, with thy sons and troops, for who is there that is capable of fighting with the sons of Pritha, together ? Not to speak of others, is the chief of the celestials at the head of the celestials themselves, capable of doing so ?”

Thus ends the sixty-second section in the Dyuta Parva of the Sabha Parva.

SECTION LXIII

(*Dyuta Parva continued*)

“Vidura said,—“Gambling is the root of dissensions. It bringeth about disunion. Its consequences are frightful. Yet having recourse to this, Dhritarashtra's son Duryodhana createth for himself fierce enmity. The descendants of Pratipa and Santanu, with their fierce troops and their allies the Vahlikas, will, for the sins of Duryodhana, meet with destruction. Duryodhana, in consequence of this intoxication, forcibly driveth away luck and prosperity from his kingdom, even like an in-

furiate bull breaking his own horns himself. That brave and learned person who, disregarding his own foresight, followeth, O king, (the bent of) another man's heart, sinketh in terrible affliction even like one that goeth into the sea in a boat guided by a child. Duryodhana is gambling with the son of Pandu, and thou art in raptures that he is winning. And it is such success that begetheth war, which endeth in the destruction of men. This fascination (of gambling) that thou has well-devised only leadeth to dire results. Thus hast thou simply brought on by these counsels great affliction to thy heart. And this thy quarrel with Yudhishthira, who is so closely related to thee, even if thou hadst not foreseen it, is still approved by thee. Listen, ye sons of Santanu, ye descendants of Pratipa, who are now in this assembly of the Kauravas, to these words of wisdom ! Enter ye not into the terrible fire that hath blazed forth, following the wretch when Ajatasatru, the son of Pandu, intoxicated with dice, giveth way to his wrath, and Vrikodara and Arjuna and the twins (do the same), who, in that hour of confusion, will prove your refuge ? O great king, thou art thyself a mine of wealth. Thou canst earn (by other means) as much wealth as thou seekest to earn by gambling. What dost thou gain by winning from the Pandavas their vast wealth ? Win the Pandavas themselves, who will be to thee more than all the wealth they have. We all know the skill of Suvala in play. This hill-king knoweth many nefarious methods in gambling. Let Sakuni return whence he came. War not, O Bharata, with the sons of Pandu !

Thus ends the sixty-third section in the Dyuta Parva of the Sabha Parva.

SECTION LXIV

(*Dyuta Parva continued.*)

Duryodhana said,—‘O Kshatta, thou art always boasting of the fame of our enemies, deprecating the sons of Dhritarashtra ! We know, O Vidura, of whom thou art really fond ! Thou always disregardest us as children ! That man standeth confest who wisheth for success unto those that are near to him and defeat unto those that not his favorites. His praise and blame are applied accordingly. Thy tongue and mind betray thy heart. But the hostility thou showeth in speech is even greater than what is in thy heart. Thou hast been cherished by us like a serpent on our lap. Like a cat thou wishest evil unto him that cherisheth thee. The wise have said that there is no sin graver than that of injuring one's master. How is it, O Kshatta, that thou dost not fear this sin ? Having vanquished our enemies we

have obtained great advantages. Use not harsh words in respect of us, Thou art always willing to make peace with the foes. And it is for this reason that thou hatest us always. A man becometh a foe by speaking words that are unpardonable. Then again in praising the enemy, the secrets of one's own party should not be divulged. (Thou however, transgressest this rule). Therefore, O thou parasite, why dost thou obstruct us so? Thou sayest whatever thou wishest. Insult us not! We know thy mind. Go and learn sitting at the feet of the old! Keen up the reputation that thou hast won. Meddle not with the affairs of other men. Do not imagine that thou art our chief. Tell us not harsh words always, O Vidura! We do not ask thee what is for our good, Cease, irritate not those that have already borne too much at thy hands! There is only one Controller, no second. He controlleth even the child that is in the mother's womb. I am controlled by Him. Like water that always floweth in a downward course, I am acting precisely in the way in which He is directing me. He that breaketh his head against a stone-wall, and he that feedeth a serpent, are guided in those acts of theirs by their own intellect. (Therefore, in this matter, I am guided by my own intelligence). He becometh a foe who seeketh to control others by force. When advice, however, is offered in a friendly spirit, the learned bear with it. He again that hath set fire to such a highly inflammable object as camphor, beholdeth not its ashes if he runneth immediately to extinguish it. One should not give shelter to another who is the friend of his foes, or to another who is ever jealous of his protector or to another who is evil-minded. Therefore, O Vidura, go whither-so-ever thou pleasest! A wife that is unchaste, however well-treated, forsaketh her husband yet!

"Vidura, addressing Dhritarashtra, said, 'O monarch, tell us (impartially) like a witness what thou thinkest of the conduct of those who abandon their serving-men for giving them instruction thus! The hearts of kings are, indeed, very fickle. Granting protection at first, they strike with clubs at last. O prince (Duryodhana), thou regardest thyself as mature in intellect, and, O thou of bad heart, thou regardest me as a child, But consider that he is a child who having first accepted one for a friend, subsequently findeth fault with him! An evil-hearted man can never be brought to the path of rectitude, like an unchaste wife in the house or a well-born person. Assuredly, instruction is not agreeable to this bull of the Bharata race like a husband of sixty years to a damsel that is young. After this, O king, if thou wishest to hear words that are agreeable to thee, in respect of all acts good or bad, ask thou women and idiots and cripples or persons of that description. A sinful man speaking words that are agreeable may

be had in this world. But a speaker of words that are disagreeable though sound as regimen, or a hearer of the same, is very rare. He, indeed, is a king's true ally who disregarding what is agreeable or disagreeable to his master beareth himself virtuously and uttereth what may be disagreeable but necessary as regimen. O great king, drink thou that which the honest drink and the dishonest shun, even humility, which is like a medicine that is bitter, pungent, burning, un-intoxicating, disagreeable, and revolting ! And drinking it, O king, regain thou thy sobriety ! I always wish Dhritarashtra and his sons affluence and fame. Happen what may unto thee, here I bow to thee (and take my leave). Let the Brahmanas wish me well ! O son of Kuru, this is the lesson I carefully inculcate, that the wise should never enrage such as adders as have venom in their very glances !"

Thus ends the sixty-fourth section in the Dyuta Parva of the Sabha Parva.

SECTION LXV

(*Dyuta Parva continued.*)

"Sakuni said,—'Thou hast, O Yudhishtira, lost much wealth of the Pandavas. If thou hast still anything that thou hast not yet lost to us, O son of Kunti, tell us what it is !'

"Yudhishtira said,—O son of Suvala, I know that I have untold wealth. But why is it, O Sakuni, that thou askest me of my wealth ? Let tens of thousands and millions and millions and tens of millions and hundreds of millions and tens of billions and hundreds of billions and trillions and tens of trillions and hundreds of trillions and tens of quadrillions and hundreds of quadrillions and even more wealth be staked by thee. I have as much. With that wealth, O king, I will play with thee !"

Vaisampayana said,—"Hearing this, Sakuni, ready with the dice, adopting unfair means, said unto Yudhishtira,—'Lo ! I have won !'

'Yudhishtira said,—'I have, O son of Suvala, immeasurable kine and horses and milch cows with calves and goats and sheep in the country extending from the Parnasa to the eastern bank of the Sindu. With this wealth, O king. I will play with thee !'

Vaisampayana said,—"Hearing this Sakuni, ready with the dice, adopting unfair means, said unto Yudhishtira, 'Lo ! I have won.'

Yudhishtira said,—'I have my city, the country, land, the wealth of all dwelling therein except of the Brahmanas, and all those persons themselves except Brahmanas still remaining to me. With this wealth, O king. I will play with thee !'

Vaisampayana said,—“Hearing this. Sakuni, ready with the dice, adopting foul means, said unto Yudhishtira, ‘Lo ! I have won.’

“Yudhishtira said,—These princess here, O king, who look resplendent in their ornaments and their ear-ring and Nishkas and all the royal ornaments on their person, are now my wealth. With this wealth, O king, I play with thee !”

Vaisampayana said,—“Hearing this, Sakuni, ready with his dice, adopting foul means, said unto Yudhishtira, ‘Lo ! I have won them !’

“Yudhishtira said,—‘This Nakula here, of mighty arms and leonine neck, of red eyes, and endued with youth, is now my one stake. Know that he is my wealth.’

Sakuni said,—‘O king Yudhishtira, prince Nakula is dear to thee ! He is already under our subjection. With whom (as stake) wilt thou now play ?’

Vaisampayana said,—“Saying this, Sakuni cast those dice, and said unto Yudhishtira, ‘Lo ! He hath been won by us.’

Yudhishtira said, This Sahadeva administereth justice. He hath also acquired a reputation for learning in this world. However undeserving he may be to be staked in play, with him as stake I will play, with such a dear object as if, indeed, he were not so !”

Vaisampayana said,—“Hearing this, Sakuni, ready with the dice, adopting foul means, said unto Yudhishtira, ‘Lo ! I have won.’

“Sakuni continued,—‘O king, the sons of Madri, dear unto thee, have both been won by me. I would seem, however, that Bhimasena and Dhananjaya are regarded by thee.’

“Yudhishtira said, ‘Wretch, ! thou actest sinfully in thus seeking to create disunion amongst us who are all of one heart, disregarding morality.’

“Sakuni said,—‘One that is intoxicated falleth into a pit (hell) and stayeth there deprived of the power of motion. Thou art, O king, senior to us in age, and possessed of the highest accomplishments. O bull of the Bharata race, I (beg thy pardon and) bow to thee. Thou knowest, O Yudhishtira, that gamesters, while excited with play, utter such ravings that they never indulge in the like of them in their waking moments nor even in dream.’

“Yudhishtira said,—‘He that taketh us like a boat to the other shore of the sea of battle, he that is ever victorious over foes, the prince who is endued with great activity. he who is the one hero in this world, (is here). With that Falguna as stake, however undeserving of being made so, I will now play with thee.’”

Vaisampayana said,—“Hearing this, Sakuni, ready with the dice, adopting foul means, said unto Yudhishtira, ‘Lo ! I have won !’

"Sakuni continued,—*'This foremost of all wielders of the bow, this son of Pandu capable of using both his hands with equal activity hath now been won by me. O play now with the wealth that is still left unto thee, even with Bhima thy dear brother, as thy stake, O son of Pandu !'*

Yudhishtira said,—*'O king, however, undeserving he may be of being made a stake, I will now play with thee by staking Bhimasena, that prince who is our leader, who is the foremost in fight,—even like the wielder of the thunder-bolt—the one enemy of the Danavas,—the high-souled one with leonine neck and arched eye-brows and eyes looking askance, who is incapable of putting up with an insult, who hath no equal in might in the world, who is the foremost of all wielders of the mace, and who grindeth all foes.'*"

Vaisampayana said,—*"Hearing this, Sakuni, ready with the dice, adopting foul means, said unto Yudhishtira, 'Lo ! I have won !'*

Sakuni continued,—*'Thou hast, O son of Kunti, lost much wealth, horses and elephants and thy brothers as well. Say if thou hast anything which thou hast not lost.'*

Yudhishtira said,—*'I alone, the eldest of all my brothers and dear unto them, am still unwon. Won by thee, I will do what he that is won will have to do.'*"

Vaisampayana said,—*"Hearing this Sakuni, ready with the dice, adopting foul means, said unto Yudhishtira, 'Lo ! I have won !'*

Sakuni continued,—*'Thou hast permitted thyself to be won. This is very sinful. There is wealth still left to thee, O king ! Therefore, thy having lost thyself is certainly sinful.'*"

Vaisampayana continued,—*"Having said this, Sakuni, well-skilled at dice, spoke unto all the brave kings present there of his having won, one after another, all the Pandavas. The son of Suvala then, addressing Yudhishtira said,—'O king, there is still one stake dear to thee that is still unwon. Stake thou Krishna, the princess of Panchala. By her, win thyself back.'*

Yudhishtira said,—*'With Draupadi as stake, who is neither short nor tall, neither spare nor corpulent, and who is possessed of blue curly locks, I will now play with thee ! Possessed of eyes like the leaves of the autumn lotus, and fragrant also as the autumn lotus, equal in beauty unto her (Lakshmi) who delighteth in autumn lotuses, and unto Sree herself in symmetry and every grace she is such a woman as a man may desire for wife in respect of softness of heart, and wealth of beauty and of virtues ! Possessed of every accomplishment and compassionate and sweet-speeched, she is such a woman as a man may desire for wife in respect of her fitness for the acquisition of virtue and pleasure and wealth. Retiring to bed last and waking up.*

first, she looketh after all down to the cowherds and the shepherds. Her face too, when covered with sweat, looketh as the lotus or the jasmine. Of slender waist like that of the wasp, of long flowing locks, of red lips, and body without down, is the princess of Panchala ! O king, making the slender-waisted Draupadi, who is even such as my stake, I will play with thee, O son of Suvala ! ”

Vaisampayana continued,—‘When the intelligent king Yudhishthira the just has spoken thus,—‘Fie ! ‘Fie !, were the words that were uttered by all the aged persons that were in the assembly. And the whole conclave was agitated, and the kings who were present there all gave way to grief. And Bhishma and Drona and Kripa were covered with perspiration. And Vidura holding his head between his hands sat like one that had lost his reason. He sat with face downwards giving away to his reflections and sighing like a snake. But Dhritarashtra glad at heart, asked repeatedly, ‘Hath the stake been won ? ‘Hath the stake been won ?’ and could not conceal his emotions. Karna with Dussassana and others laughed aloud, while tears began to flow from the eyes of all other present in the assembly. And the son of Suvala, proud of success and flurried with excitement and repeating, ‘Thou hast one stake, dear to thee, etc’ said,—‘Lo ! I have won !’ and took up the dice that had been cast.”

Thus ends the sixty-fifth section in the Dutya Parva of the Sabha Parva.

SECTION LXVI

(Dyuta Parva continued.)

Duryodhana said,—‘Come, Kshatta, bring hither Drupadi the dear and loved wife of the Pandavas. Let her sweep the chambers, force her thereto, and let the unfortunate one stay where our serving-women are.’

“Vidura said,—‘Dost thou not know, O wretch, that by uttering such harsh words thou art tying thyself with cords ? Dost thou not understand that thou art hanging on the edge of a precipice ? Dost thou not know that being a deer thou provokest so many tigers to rage ? Snakes of deadly venom, provoked to ire, are on thy head ! Wretch, do not further provoke them lest thou goest to the region of Yama ! In my judgement, slavery does not attach to Krishna, in as much as she was staked by the King after he had lost himself and ceased to be his own master ! Like the bamboo that beareth fruit only when it is about to die, the son of Dhritarashtra winneth this

treasure at play. Intoxicated, he perceiveth nor in these his last moments that dice bring about enmity and frightful terrors. No man should utter harsh speeches and pierce the hearts of the others. No man should subjugate his enemies by dice and such other foul means. No one should utter such words as are disapproved by the Vedas and lead to hell and annoy others. Some one uttereth from his lips words that are harsh. Stung by them another burneth day and night. These words pierce the very heart of another. The learned, therefore, should never utter them, pointing them at others. A goat had once swallowed a hook, and when it was pierced with it, the hunter placing the head of the animal on the ground tore its throat frightfully in drawing it out. Therefore, O Duryodhana, swallow not the wealth of the Pandavas ! Make them not thy enemies ! The sons of Pritha never use words such as these. It is only low men that are like dogs who use harsh words towards all classes of people, viz., those that have retired to the woods, those leading domestic lives those employed in ascetic devotions and those that are of great learning. Alas ! the son of Dhritarashtra knoweth not that dishonesty is one of the frightful doors of hell ! Alas ! many of the Kurus with Dussasana amongst them have followed him in the path of dishonesty in the matter of this play at dice ! Even gourds may sink and stones may float, and boats also may always sink in water, still this foolish king, the son of Dhritarashtra, listeneth not to my words that are even as regimen unto him. Without doubt, he will be the cause of the destruction of the Kurus. When the words of wisdom spoken by friends and which are even as fit regimen are not listened to, but on the other hand temptation is on the increase, a frightful and universal destruction is sure to overtake all the Kurus".

Thus ends the sixty-sixth section in the Dyuta Parva of the Sabha Parva.

SECTION LXVII

(Dyuta Parva continued.)

Vaisampayana said,—“Intoxicated with pride, the son of Dhritarashtra spake,—‘Fie on Kshatta ! and casting his eyes upon the Pratikamin in attendance, commanded him, in the midst of all those reverend seniors, saying,—‘Go Pratikamin, and bring thou Draupadi hither ! Thou hast no fear from the sons of Pandu ! It is Vidura alone that *raveth* in fear. Besides, he never wisheth for our prosperity ! ’ ”

Vaisampayana continued,—“Thus commanded, the Pratikamin, who was of the Suta caste, hearing the words of the king, proceeded

with haste, and entering the abode of the Pandavas, like a dog in a lion's den, approached the queen of the sons of Pandu. And he said,—'Yudhishtira having been intoxicated with dice, Duryodhana, O Draupadi, hath won thee ! Come now, therefore, to the abode of Dhritarashtra ! I will take thee, O Yajnaseni, and put thee in some menial work.'

"Draupadi said,—'Why, O Pratikamin, dost thou say so ? What prince is there who playeth staking his wife ? The king was certainly intoxicated with dice ! Else, could he not find any other object to stake ?'

"The Pratikamin said,—'When he had nothing else to stake, it was then that Ajatasatru, the son of Pandu, staked thee. The king had first staked his brothers, then himself, and then thee, O princess.'

"Draupadi said,—'O son of the Suta race, go, and ask that gambler present in the assembly, whom he hath lost first, himself, or me. Ascertaining this, come hither, and then take me with thee, O son of the Suta race.'

Vaisampayana continued,—'The messenger coming back to the assembly told all present the words of Draupadi. And he spoke unto Yudhishtira, sitting in the midst of the kings, these words :—Draupadi hath asked thee,—Whose lord wert thou at the time thou lost me in play ? Didst thou lose thyself first or me ? Yudhishtira, however, sat there like one demented and deprived of reason and gave no answer to the Suta good or ill,

"Duryodhana then said,—'Let the princess of Panchala come hither and put her question. Let every one hear in this assembly the words that pass between her and Yudhishtira.'

Vaisampayana continued,—'The messenger, obedient to the command of Duryodhana, going once again to the palace, himself much distressed, said unto Draupadi,—'O princess, they that are in the assembly are summoning thee. It seemeth that the end of the Kauravas is at hand. When Duryodhana, O princess is for taking thee before the assembly, this weak-brained king will no longer be able to protect his prosperity.'

"Draupadi said,—'The great ordainer of the world hath, indeed, ordained so ! Happiness and misery pay their court to both the wise and unwise. Morality, however, it hath been said, is the one highest object in the world. If cherished, that will certainly dispense blessings to us ! Let not that morality now abandon the Kauravas ! Going back to those that are present in that assembly, repeat these my words consonant with morality. I am ready to do what those elderly and virtuous persons conversant with morality will definitely tell me !'

Vaisampayana continued,—‘The *Suta*, hearing these words of Yajnaseni, came back to the assembly and repeated the words of Draupadi. But all sat with faces downwards, uttering not a word, knowing the eagerness and resolution of Dhritarashtra's son.

“Yudhishtira, however, O bull of the Bharata race, hearing of Duryodhana's intentions, sent a trusted messenger unto Draupadi, directing that although in consequence of her season having come she was attired in one piece of cloth with her navel itself exposed, she should come before her father-in-law weeping bitterly. And that intelligent messenger, O king, having gone to Draupadi's abode with speed, informed her of the intentions of Yudhishtira. The illustrious Pandavas, meanwhile, distressed and sorrowful, and bound by promise, could not settle what they should do. And casting his eyes upon them, king Duryodhana, glad at heart, addressed the *Suta* and said,—‘O *Pratikamin* bring her hither! Let the Kauravas answer her question before her face. The *Suta* then, obedient to his commands, but terrified at the (possible) wrath of the daughter of Drupada, disregarding his reputation for intelligence, once again said to those that were in the assembly, —‘What shall I say unto Krishna?’

“Duryodhana, hearing this, said,—O Dussasana, this son of my *Suta*, of little intelligence, feareth Vrikodara. Therefore, go thou thyself and forcibly bring hither the daughter of Yajnasena. Our enemies at present are dependent on our will. What can they do thee?’ Hearing the command of his brother, prince Dussasana rose with blood-red eyes, and entering the abode of those great warriors, spake these words unto the princess, ‘Come, come, O Krishna, princess of Panchala, thou hast been won by us. And O thou of eyes large as lotus leaves, come now and accept the Kurus for thy lords. Thou hast been won virtuously, come to the assembly.’ At these words, Drupadi, rising up in great affliction, rubbed her pale face with her hands, and distressed she ran to the place where the ladies of Dhritarashtra's household were. At this, Dussasana roaring in anger, ran after her and seized the queen by her locks, so long and blue and wavy. Alas! those locks that had been sprinkled with water sanctified with *mantras* in the great Rajasuya sacrifice, were now forcibly seized by the son of Dhritarashtra disregarding the prowess of the Pandavas. And Dussasana, dragging Krishna of long long locks unto the presence of the assembly,—as if she were helpless though having powerful protectors—and pulling at her, made her tremble like the banana plant in a storm. And dragged by him, with body bent she faintly cried—‘Wretch! it ill behoveth thee to take me before the assembly. My season hath come, and I am now clad in one piece of attire. But Dussasana dragging Draupadi forcibly by her black locks while she was praying piteously unto Krishna and

Vishnu who were Narayana and Nara (on earth), said unto her—'Whether thy season hath come or not, whether thou art attired in one piece of cloth or entirely naked, when thou hast been won at dice and made our slave, thou art to live amongst our serving-women as thou pleasest.'

Vaisampayana continued,—“With hair dishevelled and half her attire loosened, all the while dragged by Dussasana, the modest Krishna consumed with anger, faintly said—“In this assembly are persons conversant with all the branches of learning; devoted to the performance of sacrifices and other rites, and all equal unto Indra, persons some of whom are really my superiors and others who deserve to be respected as such. I can not stay before them in this state. O wretch ! O thou of cruel deeds, drag me not so ! Uncover me not so ! The princes (my lords) will not pardon thee, even if thou hast the gods themselves with Indra as thy allies ! The illustrious son of Dharma is now bound by the obligations of morality. Morality, however, is subtle. Those only that are possessed of great clearness of vision can it ascertain. In speech even I am unwilling to admit an atom of fault in my lord forgetting his virtues. Thou draggest me who am in my season before these Kuru heroes. This is truly an unworthy act. But no one here rebuketh thee ! Assuredly, all these are of the same mind with thee ! O fie ; Truly hath the virtue of the Bharata gone ! Truly hath also the usage of those acquainted with the Kshatriya practice disappeared ! Else these Kurus in this assembly would never have looked silently on this act that transgresseth the limits of their practices. Oh ! both Drona and Bhishma have lost their energy, and so also hath the high-souled Kshatta, and so also this king ! Else, why do these foremost of the Kuru elders look silently on this great crime ?' ”

Vaisampayana continued,—“Thus did Krishna of slender waist cry in distress in that assembly. And casting a glance upon her enraged lords—the Pandavas—who were filled with terrible wrath, she inflamed them further with that glance of hers. And they were not so distressed at having been robbed of their kingdom, of their wealth, of their costliest gems, as with that glance of Krishna moved by modesty and anger. And Dussasana, beholding Krishna looking at her helpless lords, dragging her still more forcibly, and addressed her, 'Slave' ! 'Slave' ! and laughed aloud ! And at those words Karna became very glad and approved of them by laughing aloud. And Sakuni, the son of Suvala the Gandhara king, similarly applauded Dussasana. And amongst all those that were in the assembly, except these three and Duryodhana, every one was filled with sorrow at beholding Krishna thus dragged in sight of that assembly. And beholding it all, Bhishma said, 'O blessed one, morality is subtle. I therefore am unable to duly decide this point that

thou hast put, beholding that on the one hand one that hath no wealth cannot stake the wealth belonging to others, while on the other wives are always under the orders and at the disposal of their lords. Yudhishtira can abandon the whole world full of wealth, but he will never sacrifice morality. The son of Pandu hath said—'I am won !' Therefore, I am unable to decide this matter. Sakuni hath not his equal among men at dice play. The son of Kunti still voluntarily staked with him. The illustrious Yudhishtira doth not himself regard that Sakuni hath played with him deceitfully. Therefore, I can not decide this point.'

"Draupadi said,—'The king was summoned to this assembly and though possessing no skill at dice, he was made to play with skilful, wicked deceitful and desperate gamblers. How can he be said then to have staked voluntarily ? The chief of the Pandavas was deprived of his senses by wretches of deceitful conduct and unholy instincts, acting together, and then vanquished. He could not understand their tricks, but he hath now done so. Here, in this assembly, there are Kurus who are the lords of both their sons and their daughters-in-law ! Let all of them, reflecting well upon my words, duly decide the point that I have put !'

Vaisampayana continued,—'Unto Krishna who was thus weeping and crying piteously, looking at times upon her helpless lord, Dussasana spake many disagreeable and harsh words. And beholding her who was then in her season thus dragged, and her upper garments loosened, beholding her in that condition which she little deserved, Vrikodara afflicted beyond endurance, his eyes fixed upon Yudhishtira, gave way to wrath.'

Thus ends the sixty-seventh section in the Dyuta Parva of the Sabha Parva.

SECTION LXVIII

(Dyuta Parva continued.)

"Bhima said,—'O Yudhishtira, gamblers have in their houses many women of loose character. They do not yet stake those women having kindness for them even. Whatever wealth and other excellent articles the king of Kasi gave, whatever gems, animals, wealth, coats of mail and weapons that other kings of the earth gave, our kingdom, thyself and ourselves, have all been won by the foes. At all this my wrath was not excited, for thou art our lord ! This, however, I regard as a highly improper act—this act of staking Draupadi. This innocent girl deserveth not this treatment. Having

obtained the Pandavas as her lords, it is for thee alone that she is being thus persecuted by the low, despicable, cruel, and mean-minded Kauravas. It is for her sake, O king, that my anger falleth on thee ! I shall burn those hands of thine ! Sahadeva, bring some fire !”

‘Arjuna, hearing this, said,—‘Thou hast never, O Bhimasena, before this uttered such words as these ! Assuredly thy high morality hath been destroyed by these cruel foes. Thou shouldst not fulfil the wishes of the enemy ! Practise thou the highest morality ! Whom doth it behove to transgress his virtuous eldest brother ? The king summoned by the foe and remembering the usage of the Kshatriyas, played at dice against his will. That is certainly conducive to our great fame !’

‘Bhima said,—‘If I had not known, O Dhananjaya, that the king had acted according to Kshatriya usage, then I would have, taking his hands together by the sheer force, burnt them in a blazing fire !’”

Vaisampayana continued—“Beholding the Pandavas thus distressed and the princess of Panchala also thus afflicted, Vikarna the son of Dhritarashtra said—‘Ye kings, answer ye the question that hath been asked by Yajnaseni ! If we do not judge a matter referred to us, all of us will assuredly have to go to hell without delay. Bhishma and Dhritarashtra, both of whom are the oldest of the Kurus, as also the high-souled Vidura, do not say anything ! The son of Bharadwaja who is the preceptor of us, as also Kripa, is here ! Why do not these best of regenerate ones answer the question ? Let also those other kings assembled here from all directions answer according to their judgment this question, leaving aside all motives of gain and anger. Ye kings, answer ye the question that hath been asked by this blessed daughter of king Drupada, and declare after reflection on which side each of ye is.’ Thus did Vikarna repeatedly appeal to those that were in that assembly. But those kings answered him not one word, good or ill. And Vikarna, having repeatedly appealed to all the kings began to rub his hands and sigh like a snake. And at last the prince said—‘Ye kings of the earth, ye Kauravas, whether ye answer this question or not, I will say what I regard as just and proper. Ye foremost of men, it hath been said that hunting, drinking, gambling, and too much enjoyment of women, are the four vices of kings. The man that is addicted to these, liveth forsaking virtue. And people do not regard the acts done by a person who is thus improperly engaged, as of any authority. This son of Pandu, while deeply engaged in one of these vicious acts, urged thereto by deceitful gamblers, made Draupadi a stake. The innocent Draupadi is, besides, the common wife of all the sons of Pandu. And the king, having first lost himself offered her as a stake. And Suvala himself

desirous of a stake, indeed prevailed upon the king to stake this Krishna. Reflecting upon all these circumstances, I regard Draupadi as not won.'

"Hearing these words, a loud uproar rose from among those present in that assembly. And they all applauded Vikarna and censured the son of Suvala. And at that sound, the son of Radha, deprived of his senses by anger, waving his well-shaped arms, said these words,—'O Vikarna, many opposite and inconsistent conditions are noticeable in this assembly. Like fire produced from a faggot, consuming the faggot itself, this thy ire will consume thee ! These personages here, though urged by Krishna, have not uttered a word. They all regard the daughter of Drupada to have been properly won. Thou alone, O son of Dhritarashtra, in consequence of thy immature years, art bursting with wrath, for though but a boy thou speakest in the assembly as if thou wert old. O younger brother of Duryodhana, thou dost not know what morality truly is, for thou sayest like a fool that this Krishna who hath been (justly) won as not won at all. O son of Dhritarashtra, how dost thou regard Krishna as not won, when the eldest of the Pandavas before this assembly staked all his possessions ? O bull of the Bharata race, Draupadi is included in all the possessions (of Yudhishthira). Therefore, why regardest thou Krishna who hath been justly won as not won ? Draupadi had been mentioned (by Suvala) and approved of as a stake by the Pandavas. For what reason then dost thou yet regard her as not won ? Or, if thou thinkest that bringing her hither attired in a single piece of cloth, is an action of impropriety, listen to certain excellent reasons I will give. O son of the Kuru race, the gods have ordained only one husband for one woman. This Draupadi, however, hath many husbands. Therefore, certain it is that she is an unchaste woman. To bring her, therefore, into this assembly, attired though she be in one piece of cloth ; even to uncover her is not at all an act that may cause surprise. Whatever wealth the Pandavas had,—she herself and these Pandavas themselves,—have all been justly won by the son of Suvala. O Dussasana, this Vikarna speaking words of (aparent) wisdom is but a boy. Take off the robes of the Pandavas as also the attire of Draupadi !' Hearing these words the Pandavas, O Bharata, took off their upper garments and throwing them down sat in that assembly. Then Dussasana, O king, forcibly seizing Draupadi's attire before the eyes of all, began to drag it off her person."

Vaisampayana continued,—"When the attire of Draupadi was being thus dragged, she thought of Hari. (And she herself cried aloud, saying,) 'O Govinda ! O thou who dwellest in Dwaraka ! O Krishna ! O thou who art fond of cow-herdesses (of Vrindavana) !

O Kesava ! Seest thou not that the Kauravas are humiliating me ! O Lord, O husband of Lakshmi, O Lord of Vraja (Vrindavana) ! O destroyer of all afflictions ! O Janarddana ! rescue me who am sinking in the Kaurava ocean ! O Krishna ! O Krishna ! O thou great yogin, thou soul of the universe ! Thou creator of all things ! O Govinda ! save me who am distressed,—who am losing my senses in the midst of the Kurus.' Thus did that afflicted lady resplendent still in her beauty, O king, covering her face cried aloud, thinking of Krishna, of Hari, of the lord of the three worlds. Hearing the words of Draupadi, Krishna was deeply moved. And leaving his seat the benevolent one, from compassion, arrived there on foot. And while Yajnaseni was crying aloud to Krishna, also called Vishnu and Hari and Nara for protection, the illustrious Dharma, remaining unseen, covered her with excellent clothes of many hues, And, O monarch, as the attire of Draupadi was being dragged, after one was taken off, another of the same kind, appeared covering her. And thus did it continue till many clothes were seen. And, O exalted one, owing to the protection of Dharma, hundreds upon hundreds of robes of many hues came off Draupadi's person. And there arose then a deep uproar of many many voices. And the kings present in that assembly beholding that most extraordinary of all sights in the world, began to applaud Draupadi and censure the son of Dhritarashtra. And Bhima then, squeezing his hands, with lips quivering in rage, swore in the midst of all those kings a terrible oath in a loud voice.

"And Bhima said,—Hear these words of mine, ye Kshatriyas of the world ! Words such as these were never before uttered by other men, nor will anybody in the future ever utter them ! Ye lords of earth, if having spoken these words I do not accomplish them hereafter, let me not obtain the region of my deceased ancestors ! Tearing open in battle, by sheer force, the breast of this wretch, this wicked-minded scoundrel of the Bharata race,—if I do not drink his life blood, let me not obtain the region of my ancestors ! "

Vaisampayana continued,—“Hearing these terrible words of Bhima that made the down of the auditors to stand on end, everybody present there applauded him and censured the son of Dhritarashtra. And when a mass of clothes had been gathered in that assembly all dragged from the person of Draupadi, Dussasana, tired and ashamed, sat down. And beholding the sons of Kunti in that state, the persons—those gods among men—that were in that assembly all uttered the word 'Fie !' (on the son of Dhritarashtra). And the united voices of all became so loud that they made the down of anybody who heard them stand on end, And all the honest men that

were in that assembly began to say,—‘Alas! the Kauravas answer not the question that hath been put to them by Draupadi!’ And all censuring Dhritarashtra together, made a loud clamour. Then Vidura, that master of the science of morality, waving his hands and silencing every one, spake these words :—‘Ye that are in this assembly, Draupadi having put her question is weeping helplessly! Ye are not answering her! Virtue and morality are being persecuted by such conduct! An afflicted person approacheth an assembly of good men, like one that is being consumed by fire. They that are in the assembly quench that fire and cool him by means of truth and morality. The afflicted person asketh the assembly about his rights as sanctioned by morality. They that are in the assembly should unmoved by interest and anger answer the question. Ye kings, Vikarna hath answered the question, according to his own knowledge and judgment! Ye should also answer it as ye think proper! Knowing the rules of morality, and having attended an assembly, he that doth not answer a query that is put, incurreth half the demerit that attacheth to a lie. He, on the other hand, who, knowing the rules of morality and having joined an assembly, answereth falsely, assuredly incurreth the sin of a lie. The learned quote as an example in this connection the old history of Prahlada and the son of Angirasa.

‘There was of old a chief of the Daityas of the name Prahlada. He had a son named Virochana. And Virochana, for the sake of obtaining a bride, quarrelled with Sudhanwan, the son of Angiras. It hath been heard by us that they mutually wagered their lives, saying—I am superior,—I am superior,—for the sake of obtaining a bride. And after they had thus quarrelled with each other they both made Prahlada the arbitrator to decide between them. And they asked him, saying ;—‘Who amongst us is superior (to the other)? Answer this question. Speak not falsely!’ Frightened at this quarrel, Prahlada cast his eyes upon Sudhanwan. And Sudhanwan in rage, burning like unto the mace of Yama, told him,—‘If thou answerest falsely, or dost not answer at all thy head will then be split into a hundred pieces by the wielder of the thunderbolt with that bolt of his!’—Thus addressed by Sudhanwan, the Daitya, trembling like a leaf of the fig tree, went to Kasyapa of great energy, for taking counsel with him. And Prahlada said,—‘Thou art, O illustrious and exalted one, fully conversant with the rules of morality that should guide both the gods and the Asuras, and the Brahmanas as well! Hear, however, is a situation of great difficulty in respect of duty. Tell me, I ask thee, what regions are obtainable by them who upon being asked a question, answer it not or answer it falsely?’ Kasyapa, thus asked, answered.—‘He hat knoweth, but answereth not a question from temptation, anger, or

feat, casteth upon himself a thousand nooses of Varuna. And the person who, cited as a witness with respect to any matter of ocular or auricular knowledge, speaketh carelessly, casteth a thousand nooses of Varuna upon his own person. On the completion of one full year, one such noose is loosened. Therefore, he that knoweth, should speak the truth without concealment. If virtue, pierced by sin, repaireth to an assembly (for aid), it is the duty of every body in the assembly to take off the dart, otherwise they themselves would be pierced with it. In an assembly where a truly censurable act is not rebuked, half the demerit of that act attacheth to the head of that assembly, a fourth to the person acting censurably and a fourth unto those others that are there. In that assembly, on the other hand, when he that deserveth censure is rebuked, the head of the assembly becometh freed from all sins, and the other members also incur none. It is only the perpetrator himself of the act that becometh responsible for it. O Prahlada, they who answer falsely those that ask them about morality destroy the meritorious acts of their seven upper and seven lower generations. The grief of one who hath lost all his wealth, of one who hath lost a son, of one who is in debt, of one who is separated from his companions, of a woman who hath lost her husband, of one that hath lost his all in consequence of the king's demand, of a woman who is sterile, of one who hath been devoured by a tiger (during his last struggles in the tiger's claws), of one who is a co-wife, and of one who hath been deprived of his property by false witnesses, have been said by the gods to be uniform in degree. These different sorts of grief are his who speaketh false. A person becometh a witness in consequence of his having seen, heard, and understood a thing. Therefore, a witness should always tell the truth. A truth-telling witness never loseth his religious merits and earthly possessions also.' Hearing these words of Kasyapa, Prahlada told his son, "Sudhanwan is superior to thee, as, indeed, (his father) Angiras is superior to me. The mother also of Sudhanwan is superior to thy mother, Therefore, O Virochana, this Sudhanwan is now the lord of thy life." At these words of Prahlada, Sudhanwan said, "Since unmoved by affection for thy child, thou hast adhered to virtue, I command, let this son of thine live for a hundred years!"

"Vidura continued,—'Let all the persons, therefore, present in this assembly hearing these high truths of morality, reflect upon what should be the answer to the question asked by Draupadi.'"

Vaisampayana continued,—"The kings that were there, hearing these words of Vidura, answered not a word, yet Karna alone spoke unto Dussasana, telling him, 'Take away this serving-woman Krishna into the inner apartments. And thereupon Dussasana began to drag

before all the spectators the helpless and modest Draupadi, trembling and crying piteously unto the Pandavas her lords."

Thus ends the sixty-eighth section in the Dyuta Parva of the Sabha Parva.

SECTION LXIX

(*Dyuta Parva continued.*)

Draupadi said,—'Wait a little, thou worst of men, thou wicked-minded Dussasana ! I have an act to perform—a high duty that hath not been performed by me yet ! Dragged forcibly by this wretch's strong arms, I was deprived of my senses. I salute these reverend seniors in this assembly of the Kurus. That I could not do this before cannot be my fault.'

Vaisampayana said.—"Dragged with greater force than before, the afflicted and helpless Draupadi, undeserving of such treatment, falling down upon the ground, thus wept in that assembly of the Kurus :—

" 'Alas ! only once before, on the occasion of the Swayamvara, beheld by the assembled kings in the amphitheatre, and never even once beheld afterwards, I am today brought before this assembly ! She whom even the winds and the sun had seen never before in her palace is to-day before this assembly and exposed to the gaze of the crowd ! Alas ! she whom the sons of Pandu could not, while in her palace, suffer to be touched even by the wind, is to-day suffered by the Pandavas to be seized and dragged by this wretch ! Alas ! these Kauravas also suffer their daughter-in-law, so unworthy of such treatment, to be thus afflicted before them ! It seemeth that the times are out of joint ! What can be more distressing to me, than that though high-born and chaste I should yet be compelled to enter this public court ? Where is that virtue for which these kings were noted ? It hath been heard that the kings of ancient days never brought their wedded wives into the public court. Alas ! that eternal usage hath disappeared from among the Kauravas ! Else, how is it that the chaste wife of the Pandavas, the sister of Prishata's son, the friend of Vasudeva, is brought before this assembly ? Ye Kauravas, I am the wedded wife of king Yudhishtira the just, hailing from the same dynasty to which the King belongeth ! Tell me now if I am a serving-maid or otherwise ! I will cheerfully accept your answer ! This mean wretch, this destroyer of the fame of the Kurus, is afflicting me hard ! Ye Kauravas, I cannot bear it any longer ! Ye kings, I desire ye to answer whether ye regard me as won or unwon ! I will accept your verdict whatever it be !'

"Hearing these words, Bhishma answered, 'I have already said,

O blessed one that the course of morality is subtle. Even the illustrious wise in this world fail to understand it always. What in this world a strong man calls morality is regarded as such by others, however otherwise it may really be ; but what a weak man calls morality is scarcely regarded as such even if it be the highest morality. From the importance of the issue involved, from its intricacy and subtlety, I am unable to answer with certitude the question thou hast asked ! However, it is certain that as all the Kurus have become the slaves of covetousness and folly, the destruction of this our race will happen on no distant date, O blessed one, the family into which thou hast been admitted as a daughter-in-law, is such that those who are born in it, however much they might be afflicted by calamities, never deviate from the paths of virtue and morality. O Princess of Panchala, this conduct of thine also, viz., that though sunk in distress, thou still castest thy eyes on virtue and morality, is assuredly worthy of thee ! These persons, Drona and others, of mature years and conversant with morality, sit heads downwards like men that are dead, with bodies from which life hath departed. It seemeth to me, however, that Yudhishtira is an authority on this question. It behoveth him to declare whether thou art won or not won ! ”

Thus ends the sixty-ninth section in the Dyuta Parva of the Sabha Parva.

SECTION LXX

(Dyuta Parva continued.)

Vaisampayana said,—“The kings present in that assembly, from fear of Duryodhana, uttered not a word, good or ill, although they beheld Draupadi crying piteously in affliction like a female osprey, and repeatedly appealing to them. And the son of Dhritarashtra beholding those kings and sons and grand sons of kings all remaining silent, smiled a little, and addressing the daughter of the king of Panchala, said—‘O Yajnaseni, the question thou hast put dependeth on thy husbands—on Bhima of mighty strength, on Arjuna, on Nakula, on Sahadeva ! Let them answer thy question. O Panchali, let them for thy sake declare in the midst of these respectable men that Yudhishtira is not their lord, let them thereby make king Yudhishtira the just a liar. Thou shalt then be freed from the condition of slavery. Let the illustrious son of Dharma, always adhering to virtue, who is even like Indra, himself declare whether he is or is not thy lord ! At his words, accept thou the Pandavas or ourselves without delay. Indeed, all the

Kauravas present in this assembly are floating in the ocean of thy distress. Endued with magnanimity, they are unable to answer thy question, looking at thy unfortunate husbands ! ”

Vaisampayana continued,—“Hearing these words of the Kuru king, all who were present in the assembly loudly applauded them. And shouting approvingly, they made signs unto one another by motions of their eyes and lips. And amongst some that were there, sounds of distress such as ‘O ! and ‘Alas !’ were heard. And at these words of Duryodhana, so delightful (to his partisans), the Kauravas present in that assembly became exceedingly glad. And the kings, with faces turned sideways, looked upon Yudhishtira conversant with the rules of morality, curious to hear what he would say. And every one present in that assembly became curious to hear what Arjuna the son of Pandu, never defeated in battle, and what Bhimasena, and what the twins also would say. And when that busy hum of many voices became still, Bhimasena, waving his strong and well-formed arms smeared with sandal-paste spake these words :—‘If this high-souled king Yudhishtira the just, who is our eldest brother, had not been our lord, we would never have forgiven the Kuru race (for all this) ! He is the lord of all our religious and ascetic merits, the lord of even our lives ! If he regardeth himself as won, we too have all been won. If this were not so, who is there amongst creatures touching the earth with their feet and mortal, that would escape from me with his life after having touched those locks of the princess of Panchala ? Behold these mighty, well-formed arms of mine, even like maces of iron ! Having once come within them, even he of a hundred sacrifices is incapable of effecting an escape ! Bound by the ties of virtue, and the reverence that is due to our eldest brother, and repeatedly urged by Arjuna to remain silent, I am not doing anything terrible. If however, I am once commanded by king Yudhishtira the just, I would slay these wretched sons of Dhritarashtra, making slaps do the work of swords, like a lion slaying a number of little animals.”

Vaisampayana continued,—“Unto Bhima who had spoken these words Bhishma and Drona and Vidura said, ‘Forbear. O Bhima ! Everything is possible with thee.’ ”

Thus ends the seventieth section in the Dyuta Parva of the Sabha Parva.

SECTION LXXI
(*Dyuta Parva continued.*)

"Karna said,—‘Of all the persons in the assembly, three, *vis.*, Bhishma, Vidura, and the preceptor of the Kurus (Drona) appear to be independent ; for they always speak of their master as wicked, always censure him, and never wish for his prosperity. O excellent one, the slave, the son, and the wife are always dependent. They cannot earn wealth, for whatever they earn belongeth to their master. Thou art the wife of a slave incapable of possessing anything on his own account. Repair now to the inner apartments of king Dhritarashtra and serve the king's relatives. We direct that that is now thy proper business. And, O princess, all the sons of Dhritarashtra and not the sons of Pritha are now thy masters. O handsome one, select thou another husband now,—one who will not make thee a slave by gambling. It is well-known that women, especially that are slaves, are not censurable if they proceed with freedom in electing husbands. Therefore let it be done by thee ! Nakula hath been won, as also Bhimasena, and Yudhishtira also, and Sahadeva, and Arjuna. And, O Yajnaseni, thou art now a slave ! Thy husbands that are slaves cannot continue to be thy lords any longer ! Alas ! doth not the son of Pritha regard life, prowess and manhood as of no use that he offereth this daughter of Drupada, the king of Panchala, in the presence of all this assembly, as a stake at dice ? ’ ”

Vaisampayana continued,—“Hearing these words, the wrathful Bhima breathed hard, a very picture of woe. Obedient to the king and bound by the tie of virtue and duty, burning everything with his eyes inflamed by anger, he said,—‘O king, I cannot be angry at these words of this son of a Suta, for we have truly entered the state of servitude ! But O king, could our enemies have said so unto me if thou hadst not played staking this princess ? ’ ”

Visampayana continued,—“Hearing these words of Bhimasena, king Duryodhana addressed Yudhishtira who was silent and deprived of his senses, saying,—‘O king, both Bhima and Arjuna, and the twins also, are under thy sway. Answer thou the question (that hath been asked by Draupadi) ! Say, whether thou regardest Krishna as unown !’ And having spoken thus unto the son of Kunti, Duryodhana, desirous of encouraging the son of Radha and insulting Bhima, quickly uncovered his left thigh that was like unto the stem of a plantain tree or the trunk of an elephant and which was graced with every auspicious sign and endued with the strength of thunder, and showed it to Draupadi in her very sight. And beholding this, Bhim-

sena expanding his red eyes, said unto Duryodhana in the midst of all those kings and as if piercing them (with his dart-like words),—‘Let not Vrikodara attain to the regions obtained by his ancestors, if he doth not break that thigh of thine in the great conflict !’ And sparkles of fire began to be emitted from every organ of sense of Bhima filled with wrath, like those that come out of every crack and orifice in the body of a blazing tree.

Vidura then, addressing everybody, said,—‘Ye kings of Pratipa’s race, behold the great danger that ariseth from Bhimasena. Know ye for certain that this great calamity that threateneth to overtake the Bharatas hath been sent by Destiny itself ! The sons of Dhritarashtra have, indeed, gambled disregarding every proper consideration. They are even now disputing in this assembly about a lady (of the royal household) ! The prosperity of your kingdom is at an end ! Alas ! the Kauravas are even now engaged in sinful consultations ! Ye Kauravas, take to your heart this high precept that I declare ! If virtue is persecuted, the whole assembly becometh polluted ! If Yudhishtira had staked her before he was himself won, he would certainly have been regarded as her master. If, however a person staketh anything at a time when he himself is incapable of holding any wealth, to win it is very like obtaining wealth in a dream ! Listening to the words of the king of Gandhara, fall ye not off from this undoubted truth !’

“Duryodhana, hearing Vidura thus speak, said,—‘I am willing to abide by the words of Bhima, of Arjuna, of the twins ! Let them say that Yudhishtira is not their master ! Yajnaseni will then be freed from her stage of bondage !’

“Arjuna, at this, said,—“This illustrious son of Kunti, king Yudhishtira the just, was certainly our master before he began to play. But having lost himself, let all the Kauravas judge whose master he ‘could be after that !’ ”

Vaisampayana continued,—“Just then, a jackal began to cry loudly in the homa-chamber of king Dhritarashtra’s palace. And, O king, unto the jackal that howled so, the asses began to bray responsively. And terrible birds also, from all sides, began to answer with their cries. And Vidura conversant with everything and the daughter of Suvala, both understood the meaning of those terrible sounds. And Bhishma and Drona and the learned Gautama loudly cried,—*Swashti ! Swashti !** Then Gandhari and the learned Vidura beholding that frightful omen, respresented everything, in great affliction, unto the king. And the king (Dhritarashtra) thereupon said,—

* A word of benediction, similar to ‘Amen’.

'Thou wicked-minded Duryodhana ! thou wretch ! destruction, hath already overtaken thee when thou insultest in language such as this the wife of these bull among the Kurus, especially their wedded wife Draupadi ! And having spoken those words, the wise Dhritarashtra endued with knowledge, reflecting with the aid of his wisdom and desirous of saving his relatives and friends from destruction, began to console Krishna the princess of Panchala and addressing her, the monarch said,—'Ask of me any boon, O princess of Panchala, that thou desirest ! Chaste and devoted to virtue, thou art the first of all my daughters-in-law !'

"Draupadi said,—'O bull of the Bharata race, if thou will grant me a boon, I ask the handsome Yudhishtira, obedient to every duty, be freed from slavery ! Let not unthinking children of my child Prativindhya endued with great energy of mind as the son of a slave ! Having been a prince, so superior to all men, and nurtured by kings it is not proper that he should be called the child of a slave !'

"Dhritarashtra said unto her,—'O auspicious one, let it be as thou sayest ! O excellent one, ask thou another boon, for I will give it ! My heart inclineth to give thee a second boon. Thou dost not deserve only one boon !'

"Draupadi said,—'I ask, O king, that Bhimasena and Dhananjaya and the twins also, with their cars and bows, freed from bondage, regain their liberty !'

'Dhritarashtra said,—'O blessed daughter, let it be as thou desirest ! Ask thou a third boon, for thou hast not been sufficiently honoured with two boons. Virtuous in thy behaviour, thou art the foremost of all my daughters-in-law !'

Draupadi said,—'O best of kings, O illustrious one, covetousness always bringeth about loss of virtue ! I do not deserve a third boon ! therefore I dare not ask any ! O king of kings, it hath been said that a Vaisya may ask one boon ; a Kshatriya lady, two boons ; a Kshatriya male, three ; and a Brahmana, a hundred ! O king, these my husbands freed from the wretched state of bondage, will be able to achieve prosperity by their own virtuous acts !'

Thus ends the seventy-first section in the Dyuta Parva of the Sabha Parva.

SECTION LXXII

(Dyuta Parva continued.)

"Karna said,—'We have never heard of such an act (as this one of Draupadi), performed by any of the women noted in this world for their beauty ! When the sons of both Pandu and Dhritarashtra were excited with wrath, this Draupadi became unto the sons of Pandu as their salvation. Indeed the princess of Panchala, becoming as a boat unto the sons of Pandu who were sinking in a boatless ocean of distress, hath brought them in safety to the shore.' "

Vaisampayana continued,—"Hearing these words of Karna in the midst of the Kurus,—viz., that the sons of Pandu were saved by their wife,—the angry Bhimasena in great affliction said (unto Arjuna),—'O Dhananjaya, it hath beens aid by Devala three lights reside in every person, viz., offspring, acts and learning, for from these hath sprung creation ! When life becometh extinct and the body becometh impure and is cast off by relatives, these three become of service to every person. But the light that is in us hath been dimmed by this act of insult to our wife ! How, O Arjuna, can a son born from this insulted wife of ours prove serviceable to us ?

"Arjuna replied,—'Superior persons, O Bharata, never prate about the harsh words that may or may not be uttered by inferior men. Persons that have earned respect for themselves, even if they are able to retaliate, remember not the acts of hostility done by their enemies, but, on the other hand, treasure up only their good deeds.'

'Bhima said,—'Shall I, O king, slay, without loss of time all these foes assembled together, even here, or shall I destroy them, O Bharata by the roots, outside this palace ? Or, what need is there of words or of command ? I shall slay all these even now, and rule thou the whole earth, O king, without a rival !' And saying this, Bhima with his younger brothers like a lion in the midst of a herd of inferior animals, repeatedly cast his angry glances around. But Arjuna, however, of white deeds, with appealing looks began to pacify his elder brother. And the mighty-armed hero endued with great prowess began to burn with the fire of his wrath. And, O king, upon this fire with smoke and sparks and flames began to issue out of Vrikodara's ears and other senses. And his face became terrible to behold in consequence of his furrowed brows like those of Yama himself at the time of the universal destruction. Then Yudhishtira forbade the mighty hero, embracing him with his arms and telling him 'Be not so ! Stay in silence and peace.' And having pacified the mighty-armed one with eyes red in wrath, the king approached his uncle Dhritarashtra, with hands joined in entreaty."

Thus ends the seventy-second section in the Dyuta Parva of the Sabha Parva.

SECTION LXXIII
(*Dyuta Parva Continued.*)

"Yudhishtira said,—'O king, thou art our master ! Command us as to what we shall do ! O Bharata, we desire to remain always in obedience to thee !'

"Dhritarashtra replied,—'O Ajatasatru, blest be thou ! Go thou in peace and safety ! Commanded by me, go, rule thy own kingdom with thy wealth ! And, O child, take to heart this command of an old man, this wholesome advice that I give, and which is even a nutritive regimen ! O Yudhishtira, O child, thou knowest the subtle path of morality ! Possessed of great wisdom, thou art also humble, and thou waitest also upon the old ! Where there is intelligence, there is forbearance ! Therefore, O Bharata, follow thou counsels of peace ; The axe falleth upon wood, not upon stone. (Thou art open to advice, not Duryodhana) ! They are the best of men that remember not the acts of hostility of their foes ; that behold only the merits, not the faults, of their enemies ; and that never enter into hostilities themselves. They that are good, remember only the good deeds of their foes and not the hostile acts their foes might have done unto them, The good, besides, do good unto others without expectation of any good, in return. O Yudhishtira, it is only the worst of men that utter harsh words in quarrelling ; while they that are indifferent reply to such when spoken by others. But they that are good and wise never think of or recapitulate such harsh words, little caring whether these may or may not have been uttered by their foes. They that are good, having regard to the state of their own feelings, can understand the feelings of others, and therefore remember only the good deeds and not the acts of hostility of their foes. Thou hast acted even as good men of prepossessing countenance do, who transgress not the limits of virtue, wealth, pleasure and salvation. O child, remember not the harsh words of Duryodhana ! Look at thy mother Gandhari and myself also, if thou desirest to remember only what is good. O Bharata look at me, who am thy father and unto you am old and blind, and still alive ! It was for seeing our friends and examining also the strength and weakness of my children, that I had, from motives of policy, suffered this match at dice to proceed. O king those amongst the Kurus that have thee for their ruler, and the intelligent Vidura conversant with every branch of learning for their counsellor, have, indeed, nothing to grieve for ! In thee is virtue, in Arjuna is patience, in Bhimasena is prowess, and the twins, those foremost of men, is pure reverence for superiors ! Blest be thou, O Ajata-

satru ! Return to Khandavaprastha, and let there be brotherly love between thee and thy cousins ! Let thy heart also be ever fixed on virtue ! "

Vaisampayana continued,—“That foremost of the Bharatas—king Yudhishtira the just—then, thus addressed by his uncle, having gone through every ceremony of politeness, set out with his brothers for Khandavaprastha. And accompanied by Draupadi and ascending their cars which were all of the hue of the clouds, with cheerful hearts they all set out for that best of cities called Indraprastha.”

Thus ends the seventy-third section in the Dyuta Parva of the Sabha Parva.

SECTION LXXIV

(Anudyuta Parva continued)

Janamejaya said,—“How did the sons of Dhritarashtra feel, when they came to know that the Pandavas had, with Dhritarashtra's leave, left Hastinapura with all their wealth and jewels ?”

Vaisampayana said,—“O king, learning that the Pandavas had been commanded by the wise Dhritarashtra to return to their capital, Dussasana went without loss of time unto his brother. And, O bull of the Bharata race, having arrived before Duryodhana with his counsellors, the prince, afflicted with grief began to say,—“Ye mighty warriors, that which we had won after so much trouble, the old man (our father) hath thrown away ! Know ye that he hath made over the whole of that wealth to the foe !” At these words, Duryodhana and Karna and Sakuni, the son of Suvala, all of whom were guided by vanity, united together, and desirous of counteracting the sons of Pandu, approaching in haste saw privately the wise king Dhritarashtra—the son of Vichitravirya and spake unto him these pleasing and artful words. Duryodhana said :—

‘Hast thou not heard, O king, what the learned Vrihaspati the preceptor of the celestials, said in course of counselling Sakra about mortals and politics ? Even these, O slayer of foes, were the words of Vrihaspati, ‘Those enemies that always do wrong by stratagem or force, should be slain by every means.’ If, therefore, with the wealth of the Pandavas, we gratify the kings of the earth and then fight with the sons of Pandu, what reverses can overtake us ? When one hath placed on his neck and back of venomous snakesfull of wrath for encompassing his destruction, is it possible for him to take them off ? Equipped with weapon and seated on their cars, the angry sons of Pandu like wrathful and venomous snakes will assuredly anni-

hilate us, O father ! Even now Arjuna proceedeth, encased in mail and furnished with his couple of quivers, frequently taking up the Gandiva and breathing hard and casting angry glances around ! It hath (also) been heard by us that Vrikodara, hastily ordering his car to be made ready and riding on it, is proceeding along, frequently whirling his heavy mace ! Nakula also is going along, with the sword in his grasp and the semi-circular shield in his hand ! And Sahadeva and the king (Yudhishtira) have made signs clearly testifying to their intentions ! Having ascended their cars that are full of all kinds of arms, they are whipping their horses (for going to Khandava soon) and assembling their forces ! Persecuted thus by us they are incapable of forgiving us those injuries ! Who is there among them that will forgive that insult to Draupadi ? Blest be thou ! We will again gamble with the son of Pandu for sending them to exile ! O bull among men, we are competent to bring them thus under our sway. Dressed in skins, either we or they defeated at dice, shall repair to the woods for twelve years ! The thirteenth year shall have to be spent in some inhabited country, unrecognised ; and, if recognised, an exile for another twelve years shall be the consequence. Either we or they shall live so. Let the play begin ! Casting the dice, let the sons of Pandu once more play ! O bull of the Bharata race, O king, even this is our highest duty ! This Sakuni knoweth well the whole science of dice. If they succeed in observing this vow for thirteen years we shall be, in the meantime firmly rooted in the kingdom and making alliances, assemble a vast invincible host and keep them content, so that we shall, O king, defeat the sons of Pandu if they reappear ! Let this plan recommend itself to thee, O slayer of foes !

“Dhritarashtra said,—Bring back the Pandavas then, indeed, even if they have gone a great way. Let them come at once again to cast dice.”

Vaisampayana continued,—“Then Drona, Somadatta and Valhika, Gautama, Vidura, the son of Drona, and the mighty son of Dhritarashtra by his Vaisya wife, Bhurisravas, and Bhishma, and that mighty warrior Vikarna,—all said, ‘Let not the play commence ! Let there be peace !’ But Dhritarashtra, partial to his sons, disregarding the counsels of all his wise friends and relatives, summoned the sons of Pandu !”

Thus ends the seventy-fourth section in the Anudyuta Parva of the Sabha Parva.

SECTION LXXV

(*Anudyuta Parva continued*)

Vaisampayana said,—‘O monarch, it was then that the virtuous Gandhari, afflicted with grief on account of her affection for her sons, addressed king Dhritarashtra and said, ‘When Duryodhana was born, Vidura of great intelligence had said, ‘It is well to send this disgrace of the race to the other world. He cried repeatedly and dissonantly like a jackal. It is certain he will prove the destruction of our race.’ Take this to heart, O king of the Kurus. O Bharata, sink not, for thy own fault, into an ocean of calamity. O lord, accord not thy approbation to the counsels of the wicked ones of immature years. Be not thou the cause of the terrible destruction of this race! Who is there that will break an embankment which hath been completed, or re-kindle a conflagration which hath been extinguished? O bull of the Bharata race, who is there that will provoke the peaceful sons of Pritha? Thou rememberest, O Ajamida, everything, but still I will call thy attention to this. The scriptures can never control the wicked-minded for good or evil. And, O king, a person of immature understanding will never act as one of mature years. Let thy sons follow thee as their leader. Let them not be separated from thee for ever (by losing their lives). Therefore, at my word, O king, abandon this wretch of our race. Thou couldst not, O king, from parental affection, do it before. Know that the time hath come for the destruction of race through him. Err not, O king! Let thy mind, guided by counsels of peace, virtue, and true policy, be what it naturally is. That prosperity which is acquired by the aid of wicked acts, is soon destroyed; while that which is won by mild means taketh root and descendeth from generation to generation.’

“The king, thus addressed by Gandhari who pointed out to him in such language the path of virtue, replied unto her, saying,—‘If the destruction of our race is come, let it take place freely. I am ill able to prevent it. Let it be as they (these my sons) desire. Let the Pandavas return. And let my sons again gamble with the sons of Pandu.”

Thus ends the seventy-fifth section in the Anudyuta Parva of the Sabha Parva.

SECTION LXXVI

(*Anudyuta Parva continued*.)

Vaisampayana said,—‘The royal messenger, agreeably to the commands of the intelligent king Dhritarashtra, coming upon Yudhishtira the son of Pritha who had by that time gone a great way, addressed the

monarch and said,—‘Even these are the words of thy father-like uncle, O Bharata, spoken unto thee, ‘The assembly is ready. O son of Pandu, O king Yudhishtira, come and cast the dice,’

Yudhishtira said,—‘Creatures obtain fruits good and ill according to the dispensation of the Ordainer of the creation. Those fruits are inevitable whether I play or not. This is a summons to dice ; it is, besides the command of the old king. Although I know that it will prove destructive to me, yet I cannot refuse.’

Vaisampayana continued,—“Although (a living) animal made of gold was an impossibility, yet Rama suffered himself to be tempted by a (golden) deer. Indeed, the minds of men over whom calamities hang, become deranged and out of order. Yudhishtira, therefore, having said these words, retraced his steps along with his brothers. And knowing full well the deception practised by Sakuni, the son of Pritha came back to sit at dice with him again. These mighty warriors again entered that assembly, afflicting the hearts of all their friends. And compelled by Fates they once more sat down at ease for gambling for the destruction of themselves.”

“Sakuni then said,—‘The old king hath given ye back all your wealth. That is well. But, O bull of the Bharata race, listen to me, there is a stake of great value ! Either defeated by ye at dice, dressed in deer skins we shall enter the great forest and live there for twelve years, passing the whole of the thirteenth year in some inhabited region, unrecognised, and if recognised return to an exile of another twelve years ; or, vanquished by us, dressed in deer skins ye shall, with Krishna, live for twelve years in the woods passing the whole of the thirteenth year. unrecognised, in some inhabited region. If recognised, an exile of another twelve years is to be the consequence. On the expiry of the thirteenth year, each is to have his kingdom surrendered by the other ! O Yudhishtira, with this resolution, play with us, O Bharata, casting the dice !’

“At these words, they that were in that assembly, raising up their arms said in great anxiety of mind, and from the strength of their feelings these words :—‘Alas fie on the friends of Duryodhana that they do not apprise him of his great danger ! Whether he, O bull among the Bharatas, (Dhritarashtra) understandeth or not, of his own sense, it is thy duty to tell him plainly.”

“Vaisampayana continued,—King Yudhishtira, even hearing these various remarks, from shame and a sense of virtue again sat at dice. And though possessed of great intelligence and fully knowing the consequences, he again began to play, as if knowing that the destruction of the Kurus was at hand.

"And Yudhishtira said, 'How can, O Sakuni, a king like me, always observant of the uses of his own order, refuse, when summoned to dice? Therefore I play with thee!'"

"Sakuni answered, 'We have many kine and horses, and milch cows, and an infinite number of goats and sheep; and elephants and treasuries and gold and slaves both male and female. All these were staked by us before but now let this be our one stake, viz., exile into the woods,—being defeated either ye or we will dwell in the woods (for twelve years) and the thirteenth year, unrecognised, in some inhabited place. Ye bulls among men, with this determination, will we play.'"

"O Bharata, this proposal about a stay in the woods was uttered but once. The son of Pritha, however, accepted it and Sakuni took up the dice. And casting them he said unto Yudhishtira,—'Lo, I have won!'"

Thus ends the seventy-sixth section in the Anudyuta Parva of the Sabha Parva.

SECTION LXXVII

(Anudyuta Parva continued.)

Vaisampayana said,—“Then the vanquished sons of Pritha prepared for their exile into the woods. And they, one after another, in due order, casting off their royal robes, attired themselves in deer-skins. And Dussasana, beholding those chastisers of foes, dressed in deer-skins and deprived of their kingdom and ready to go into exile, exclaimed—“The absolute sovereignty of the illustrious king Duryodhana hath commenced! The sons of Pandu have been vanquished, and plunged into great affliction. Now have we attained the gods either by broad or narrow paths. For to-day becoming superior to our foes in point of prosperity as also of duration of rule, have we become praiseworthy of men. The sons of Pritha have all been plunged by us into everlasting hell! They have been deprived of happiness and kingdom for ever and ever! They who, proud of their wealth, laughed in derision at the son of Dhritarashtra, will now have to go into the woods, defeated and deprived by us of all their wealth! Let them now put off their variegated coats of mail, their resplendent robes of celestial make, and let them all attire themselves in deer-skins according to the stake they had accepted of the son of Suvala. They who always used to boast that they had no equals in all the world, will now know and regard themselves in this their calamity as grains of sesame without kernel, Although in this dress of theirs the Pandavas seem

like unto wise and powerful person installed in a sacrifice, yet they look like persons not entitled to perform sacrifices, wearing such a guise ! The wise Yajnasena of the Somake race, having bestowed his daughter—the princess of Panchala—on the sons of Pandu, acted most unfortunately for the husbands of Yajnaseni—these sons of Pritha—are as eunuchs. And O Yajnaseni, what joy will be thine upon beholding in the woods these thy husbands dressed in skins and thread-bate rags, deprived of their wealth and possessions. Elect thou a husband, whomsoever thou likest, from among all these present here ! These Kurus assembled here, are all forbearing and self-controlled, and possessed of great wealth ! Elect thou one amongst these as thy lord, so that this great calamity may not drag thee to wretchedness. The sons of Pandu now are even like grains of sesame without the kernel, or like show-animals encased in skins, or like grains of rice without the kernel. Why shouldst thou then any longer wait upon the fallen sons of Pandu ? Vain is the labour used upon pressing the sesame grain devoid of the kernel !

"Thus did Dussasana the son of Dhritarashtra, utter in the hearing of Pandava, harsh words of the most cruel import. And hearing them, the unforbearing Bhima, in wrath suddenly approaching that prince like a Himalayan lion upon a jackel, loudly and chastisingly rebuked him in these words,—'Wicked-minded villain ! ravest thou so in words that are uttered alone by the sinful ? Boatest thou thus in the midst of the kings, advanced as thou art by the skill of the king of Gandhara. As thou piercest our hearts here with these thy arrowy words, so shall I pierce thy heart in battle, calling all this to thy mind. And they also who from anger or covetousness are walking behind thee as thy protectors,—them also shall I send to the abode of Yama with their descendants and relatives !"

Vaisampayana continued,—'Unto Bhima dressed in deer-skins and uttering these words of wrath without doing any thing, for he could not deviate from the path of virtue, Dussasana abandoning all sense of shame, dancing around in the midst of the Kurus, loudly said,—'O cow ! O cow !'

Bhima at this once more said,—'Wretch darest thou, O Dussasana, use harsh words as these ? Whom doth it behove to boast, thus having won wealth by foul means ? I tell thee that if Vrikodara, the son of Pritha, drinketh not thy life-blood, piercing open thy breast in battle, let him not attain to regions of blessedness. I tell thee truly that by slaying the sons of Dhritarashtra in battle, before the very eyes of all the warriors, I shall pacify this wrath of mine soon enough.' "

Vaisampayana continued,—"And as the Pandavas were going away from the assembly, the wicked king Duryodhana from excess of

joy mimiced by his own steps the playful leonine tread of Bhima. Then Vrikodara, half turning towards the king said, 'Think not, ye fool, that by this thou gainest, any ascendancy over me! Slay thee I soon shall with all thy followers, and answer thee, recalling all this to thy mind! And beholding this insult offered to him, the mighty and proud Bhima, supressing his rising rage and following the steps of Yudhishtira, also spake these words while going out of the Kaurava court, 'I will slay Duryodhana, and Dhananjaya will slay Karna, and Sahadeva will slay Sakuni that gambler with dice. I also repeat in this assembly these proud words which the gods will assuredly make good if ever we engage in battle with the Kurus! I will slay this wretched Duryodhana in battle with my mace, and prostrating him on the ground I will place my foot on his head! And as regards this (other) wicked person—Dussasana who is audacious in speech, I will drink his blood like a lion!'

"And Arjuna said, 'O Bhima, the resolutions of superior men are not known in words only. On the fourteenth year from this day, they shall see what happeneth!'

"And Bhima again said, 'The earth shall drink the blood of Duryodhana, and Karna, and the wicked Sakuni, and Dussasana that maketh the fourth.'

"And Arjuna said, 'O Bhima, I will, as thou directest, slay in battle this Karna so malicious and jealous and harsh-speeched and vain! For doing what is agreeable to Bhima, Arjuna voweth that he will slay in battle with his arrows this Karna with all his followers! And I will send unto the regions of Yama also all those other kings that will from foolishness fight against me! The mountains of Himavat might be removed from where they are, the maker of the day lose his brightness, the moon his coldness, but this vow of mine will ever be cherished! And all this shall assuredly happen if on the fourteenth year from this, Duryodhana doth not, with proper respect, return us our kingdom!'

Vaisampayana continued, "After Arjuna had said this, the handsome son of Madri.—Sahadeva, endued with great energy—desirous of slaying Sakuni, waving his mighty arms and sighing like snake, exclaimed, with eyes red with anger. 'Thou disgrace of the Gandhara kings, those who thou thinkest as defeated are not really so! Those are even sharp-pointed arrows of whose wounds thou hast run the risk in battle. I shall certainly accomplish all which Bhima hath said adverting to thee with all thy followers! If therefore thou hast anything to do, do it before that day cometh! I shall assuredly slay thee in battle with all thy followers soon enough, if thou, O son of Suvala, stayest in the fight pursuant to the Kshatriya usage.'

"Then, O monarch hearing these words of Sahadeva, Nakula the handsomest of men spake these words,—'I shall certainly send unto the abode of Yama all those wicked sons of Dhritarashtra, who, desirous of death and impelled by Fate, and moved also by the wish of doing what is agreeable to Duryodhana, have used harsh and insulting speeches towards this daughter of Yajnasena at the gambling match! Soon enough shall I, at the command of Yudhishtira, and remembering the wrongs to Draupadi, make the earth destitute of the sons of Dhritarashtra.'

Vaisampayana continued, "And those tigers among men, all endued with long arms, having thus pledged themselves to virtuous promises, approached king Dhritarashtra."

Thus ends the seventy-seventh section in the Anudyuta Parva of the Sabha Parva.

SECTION LXXVIII

(*Anudyuta Parva continued.*)

"Yudhishtira said—'I bid farewell unto all the Bharatas, unto my old grand-sire (Bhishma), king Somadatta, the great king Vahlika, Drona, Kripa, all the other kings, Aswathaman, Vidura, Dhritarashtra, all the sons of Dhritarashtra, Yayutsu, Sanjaya, and all the courtiers! I bid farewell, all of ye and returning again I shall see you!'"

Vaisampayana continued, "Overcome with shame none of those that were present there could tell Yudhishtira anything. Within their hearts, however, they prayed for the welfare of that intelligent prince.

"Vidura then said, 'The reverend Pritha is a princess by birth. It behoveth her not to go into the woods. Delicate and old and ever known to happiness the blessed one will live, respected by me, in my abode! Know this, ye sons of Pandu! And let safety be always yours!'"

Vaisampayana continued, 'The Pandavas thereupon said,—'O sinless one, let it be as thou sayest! Thou art our uncle, and, therefore like as our father! We also are all obedient to thee! Thou art, O learned one, our most respected superior! We should always obey what thou chooseth to command. And, O high-souled one, order thou whatever else there is that remaineth to be done!'

"Vidura replied, 'O Yudhishtira, O bull of the Bharata race! know this to be my opinion, that one that is vanquished by sinful means need not be pained by such defeat. Thou knowest every rule of morality, Dhananjaya is ever-victorious in battle; Bhimasena is the slayer of foes; Nakula is the gatherer of wealth; Sahadeva hath

administrative talents ; Dhaumya is the foremost of all conversant with the *Vedas* ; and the well-behaved Draupadi is conversant with virtue and economy. Ye are attached to one another and feel delight at one another's sight and enemies can not separate you from one another and ye are contented. Therefore, who is there that will not envy ye ? O Bharata, this patient abstraction from the possession of the world will be of great benefit to thee. No foe, even if he were equal to Sakra himself, will be able to stand it. Formerly thou wert instructed on the mountains of Himavat by Meru Savarni ; in the town of Varanavata by Krishna Dwaipayana ; on the cliff of Bhrigu by Rama ; and on the banks of the Dhrishadwati by Sambhu himself. Thou hast also listened to the instruction of the great Rishi Asita on the hills of Anjana ; and thou becamest a disciple of Bhrigu on the banks of the Kalmashi ! Narada and this thy priest Dhaumya will now become thy instructors. In the matter of the next world, abandon not these excellent lessons thou hast obtained from the Rishis. O son of Pandu, thou surpassest in intelligence even Pururavas, the son of Ila ; in strength, all other monarchs, and in virtue, even the Rishis. Therefore, resolve thou earnestly to win victory, which belongeth to Indra ; to control thy wrath, which belongeth to Yama ; to give in charity which belongeth to Kuvera ; and to control all passions, which belongeth to Varuna. And, O Bharata, obtain thou the power of gladdening from the moon, the power of sustaining all from the water ; forbearance from Earth ; energy from the entire solar disc ; strength from the winds, and affluence from the other elements. Welfare and immunity from ailment be thine ; I hope to see thee return. And, O Yudhishthira, act properly and duly in all seasons,—in those of distress—in those of difficulty,—indeed, in respect of everything. O son of Kunti, with our leave go hence. O Bharata, blessing be thine ! No one can say that ye have done anything sinful before. We hope to see thee, therefore, return in safety and crowned with success." "

Vaisampayana continued, "Thus addressed by Vidura, Yudhishthira the son of Pandu, of prowess incapable of being baffled, saying, 'So be it' and bowing low unto Bhishma and Drona, went away."

Thus ends the seventy-eighth section in the Anudyuta Parva of the Sabha Parva.

SECTION LXXIX

(*Anudyuta Parva continued.*)

Vaisampayana said.—“Then when Draupadi was about to set out she went unto the illustrious Pritha and solicited her leave. And she also asked leave of the other ladies of the household who had all been plunged into grief. And saluting and embracing every one of them as each deserved, she desired to go away. Then there arose within the inner apartments of the Pandavas a loud wail of woe. And Kunti, terribly afflicted upon beholding Draupadi on the eve of her journey, uttered these words in a voice choked with grief:—

‘O child, grieve not that this great calamity hath overtaken thee. Thou art well conversant with the duties of the female sex, and thy behaviour and conduct also are as they should be! It becometh me not. O thou of sweet smiles, to instruct thee as to thy duties towards thy lords! Thou art chaste and accomplished, and thy qualities have adorned the race of thy birth as also the race into which thou hast been admitted by marriage! Fortunate are the Kauravas that they have not been burnt by thy wrath! O child, safely go thou blest by my prayers! Good women never suffer their hearts to the unstrung at what is inevitable! Protected by virtue that is superior to everything, soon shalt thou obtain good fortune! While living in the woods, keep thy eye on my child Sahadeva! See that his heart sinketh not under this great calamity.’

“Saying ‘So be it!’ the princess Draupadi bathed in tears, and clad in one piece of cloth, stained with blood, and with hair dishavelled left her mother-in-law. And as she went away weeping and wailing, Pritha herself in grief followed her. She had not gone far when she saw her sons shorn of their ornaments and robes, their bodies clad in deer-skins, and their heads down with shame. And she beheld them surrounded by rejoicing foes and pitied by friends. Endued with excess of parental affection, Kunti approached her sons. In that state, and embracing them all, and in accents choked by woe, said these words:—

“Ye are virtuous and good-mannered, and adorned with all excellent qualities and respectful behaviour! Ye are all high-minded, and engaged in the service of your superiors! And ye are also devoted to the gods and the performance of sacrifices! Why, then, hath this calamity overtaken you! Whence is this reverse of fortune? I do not see by whose wickedness this sin hath overtaken you. Alas I have brought you forth! All this must be due to my ill fortune. It is for this that ye have been overtaken by this calamity, though ye all are endued with excellent virtues. In energy and prowess and

strength and firmness and might ye are not wanting ! How shall ye now, losing your wealth and possessions, live poor in the pathless woods ? If I had known before that ye were destined to live in the woods, I would not have on Pandu's death, come from the mountains of Satasringa to Hastinapore ! Fortunate was your father, as I now regard for he truly reaped the fruit of his asceticism, and he was gifted with foresight, as he entertained the wish of ascending heaven, without having to feel any pain on account of his sons ! Fortunate also was the virtuous Madri, as I regard her today, who had it seems, a fore-knowledge of what would happen and who on that account, obtained the high path of emancipation and every blessing therewith. Ah ! Madri looked upon me as her stay, and her mind and her affections were ever fixed on me. Oh ! Fie on my desire of life, owing to which I suffer all this woe. Ye children, ye are all excellent and dear unto me ! I have obtained you after much suffering ! I cannot leave you ! Even I will go with you ! Alas ! O Krishna, (Draupadi) why dost thou leave me so ? Everything endued with life is sure to perish ! Hath *Dhata* (*Brahma*) himself forgotten to ordain my death ? Perhaps, it is so, and, therefore, life doth not quit me ! O Krishna, O thou who dwellest in Dwaraka, O younger brother of Sankarshana, where art thou ? Why dost thou not deliver me and these best of men also from such woe ? They say that thou who art without beginning and without end deliverest those that think of thee. Why doth this saying become untrue ! These my sons are ever attached to virtue and nobility and good fame and prowess ! They deserve not to suffer affliction ! Oh, show them mercy ! Alas ! When there are such elders amongst our race as Bhishma and Drona and Kripa, all conversant with morality and the science of worldly concerns, how could such calamity at all come ? O Pandu ! O king ! Where art thou ? Why sufferest thou quietly thy good children to be thus sent into exile, defeated at dice ? O Sahadeva, desist from going ! Thou art my dearest child, dearer, O son of Madri, than my body itself ! Forsake me not ! It behoveth thee to have some kindness for me ! Bound by the ties of virtue, let these thy brothers go ! But then, earn thou that virtue which springeth from waiting upon me ! "

Vaisampayana continued,—“The Pandavas then consoled their weeping mother and with hearts plunged in grief set out for the woods. And Vidura himself also much afflicted, consoling the distress Kunti with reasons, and led her slowly to his house. And the ladies of Dhritarashtra's house, hearing everything as it happened, viz., the exile (of the Pandavas) and the dragging of Krishna into the assembly

where the princess had gambled loudly wept, censuring the Kauravas. And the ladies of the royal household also sat silent for a long time, covering their lotus-like faces with their fair hands. And king Dhritarashtra also thinking of the dangers that threatened his sons, became a prey to anxiety and could not enjoy peace of mind, And anxiously meditating on everything, and with mind deprived of its equanimity through grief, he sent a messenger unto Vidura, saying, 'Let Kshatta come to me without a moment's delay.'

"At this summons, Vidura quickly came to Dhritarashtra's palace. And as soon as he came, the monarch asked him with great anxiety how the Pandavas had left Hastinapore."

Thus ends the seventy-ninth section in the Anudyuta Parva of the Sabha Parva.

SECTION LXXX

(*Anudyuta Parva continued.*)

Vaisampayana said,—“As soon as Vidura endued with great foresight came unto him king Dhritarashtra, the son of Amvika, timidly asked his brother,—‘How doth Yudhishtira, the son of Dharma, proceed along? And how Arjuna? And how the twin sons of Madri? And how, O Kshatta, doth Dhaumya proceed along? And how the illustrious Draupadi? I desire to hear everything, O Kshatta; describe to me all their acts!’

Vidura replied,—‘Yudhishtira, the son of Kunti, hath gone away covering his face with his cloth. And Bhima, O king, hath gone away looking at his own mighty arms. And Jishnu (Arjuna) hath gone away, following the king spreading sand-grains around. And Sahadeva, the son of Madri, hath gone away besmearing his face, and Nakula, the handsomest of men, O king hath gone away, staining himself with dust and his heart in great affliction. And the large-eyed and beautiful Krishna hath gone away, covering her face with her dishevelled hair following in the wake of the king, weeping and in tears. And O monarch, Dhaumya goeth along the road, with *kusa* grass in hand, and uttering the awful mantras of *Sama Veda* that relate to Yama!’

“Dhritarashtra asked,—“Tell me, O Vidura, what is it that the Pandavas are leaving Hastinapura in such varied guise!’

“Vidura replied,—‘Though persecuted by thy sons and robbed of his kingdom and wealth the mind of the wise king Yudhishtira the just hath not yet deviated from the path of virtue. King Yudhishtira is always kind, O Bharata, to thy children! Though deprived

(of his kingdom and possessions) by foul means, filled with wrath as he is, he doth not open eyes. 'I should not burn the people by looking at them with angry eyes,'—thinking so, the royal son of Pandu goeth covering his face! Listen to me as I tell thee, O bull of the Bharata race, why Bhima goeth, so! 'There is none equal to me in strength of arms,' thinking so Bhima goeth repeatedly stretching forth his mighty arms! And, O King, proud of the strength of his arms, Vrikodara goeth, exhibiting them and desiring to do unto his enemies deeds worthy of those arms! And Arjuna the son of Kunti, capable of using both his arms (in wielding the Gandiva) followeth the footsteps of Yudhishthira, scattering sand-grains emblematical of the arrows he would shower in battle. And Bharata, he indicateth that as the sand-grains are scattered by him with ease, so will he rain arrows with perfect ease on the foe (in time of battle), And Sahadeva goeth besmearing his face, thinking 'None may recognise me in this day of trouble. And, O exalted one, Nakula goeth staining himself with dust thinking, 'Lest otherwise I steal the hearts of the ladies that may look at me.' And Draupadi goeth, attired in one piece of stained cloth, her hair dishevelled, and weeping, signifying—'The wives of those for whom I have been reduced to such a plight, shall on the fourteenth year hence be deprived of husbands, sons and relatives and dear ones and smeared all over with blood, with hair dishevelled and all in their feminine seasons enter Hastinapore having offered oblations of water (unto the manes of those they will have lost). And O Bharata, the learned Dhaumya with passions under full control, holding the kusa grass in his hand and pointing the same towards the south-west, walketh before, singing the mantras of the Sama Veda that relate to Yama. And, O monarch, that learned Brahmana goeth, also signifying, 'When the Bharatas shall be slain in battle, the priests of the Kurus will thus sing the Soma mantras (for the benefit of the deceased,' And the citizens, afflicted with great grief, are repeatedly crying out, 'Alas! Alas! Behold our masters are going away! O fie on the Kuru elders that have acted like foolish children in thus banishing heirs of Pandu from covetousness alone! Alas, separated from the son of Pandu we all shall become masterless! What love can we bear to the wicked and avaritious Kurus?' Thus O king, have the sons of Kunti, endued with great energy of mind, gone away,—indicating, by manner and signs, the resolutions that are in their hearts! And as those foremost of men had gone away from Hastinapore, flashes of lightning appeared in the sky though without clouds and the earth itself began to tremble. And Rahu came to devour the Sun, although it was not the day of conjunction. And meteors began to fall, keeping the city to their right. And jackals and vul-

tures and ravens and other carnivorous beasts and birds began to shriek and 'cry aloud from the temples of the gods and the tops of sacred trees and walls and house-tops. And these extraordinary calamitous portents, O king, were seen and heard, indicating the destruction of the Bharatas as the consequence of thy evil counsels ! "

Vaisampayana continued,—“And, O monarch, while king Dhritarashtra and the wise Vidura were thus talking with each other, there appeared in that assembly of the Kauravas and before the eyes of all, the celestial Rishis. And appearing before them all, he uttered these terrible words; ‘On the fourteenth year hence, the Kauravas, in consequence of Duryodhana’s fault, will all be destroyed by the might of Bhima and Arjuna.’ And having said this, that best of celestial Rishis, adorned with surpassing Vedic grace, passing through the skies, disappeared from the scene. Then Duryodhana and Karna and Sakuni the son of Suvala regarding Drona as their sole refuge, offered the kingdom to him. Drona then, addressing the envious and wrathful Duryodhana and Dussasana and Karna and all the Bharata, said, ‘The Brahmanas have said that the Pandavas of celestial origin are incapable of being slain. The sons of Dhritarashtra, however, having, with all the kings, heartily and with reverence sought my protection, I shall look after them to the best of my power. Destiny is supreme, I cannot abandon them. The sons of Pandu, defeated at dice, are going into exile in pursuance of their promise. They will live in the woods for twelve years. Practising the *Brahmacharya* mode of life for this period, they will return in anger and to our great grief take the amplest vengeance on their foes. I had formerly deprived Drupada of his kingdom in a friendly dispute. Robbed of his kingdom by me, O Bharata, the king performed a sacrifice for obtaining a son (that should slay me). Aided by the ascetic power of Yaja and Upayaja, Drupada obtained from the (sacrificial) fire a son named Dhrishtadyumna and a daughter, viz., the faultless Krishna, both risen from the sacrificial platform. That Dhrishtadyumna is the brother-in-law of the sons of Pandu by marriage, and dear unto them. It is for him, therefore, that I have much fear. Of celestial origin and resplendent as the fire, he was born with bow, arrows, and encased in mail. I am a being that is mortal. Therefore it is for him that I have great fear. That slayer of all foes, the son of Parshatta, hath taken the side of the Pandavas. I shall have to lose my life if he and I ever to encounter each other in battle. What grief can be greater to me in this world than this, ye Kauravas ! ‘Dhrishtadyumna is the destined slayer of Drona’—this belief is general. That he hath been born for slaying me hath been heard by me and is

widely known also in the world. For thy sake, O Duryodhana, that terrible season of destruction is almost come ! Do, without loss of time, what may be beneficial unto thee ! Think not that everything hath been accomplished by sending the Pandavas into exile ! This thy happiness will last for but a moment, even as in winter the shadow of the top of the palm free resteth (for a short time) at its base. Perform various kinds of sacrifices, and enjoy, and give, O Bharata, everything thou likest ! On the fourteenth year hence, a great calamity will overwhelm thee ! "

Vaisampayana continued,—“Hearing these words of Drona, Dhritarashtra said,—‘O Kshatta, the preceptor hath uttered what is true ! Go thou and bring back the Pandavas. If they do not come back, let them go treated with respect and affection. Let those my sons go with weapons, and cars, and infantry, and enjoying every other good thing ! ’ ”

Thus ends the eightieth section in the Anudyuta Parva of the Sabha Parva.

SECTION LXXXI

(Anudyuta Parva continued.)

Vaisampayana said,—“Defeated at dice, after the Pandavas had gone to the woods, Dhritarashtra, O king, was overcome with anxiety, And while he was seated restless with anxiety and sighing in grief, Sanjaya approaching him said, ‘O lord of the earth having now obtained the whole earth with all its wealth and sent away the sons of Pandu into exile, why is it, O king, that thou grieveest so ?’

“Dhritarashtra said,—‘What have they not to grieve for who will have to encounter in battle those bulls among warriors—the sons of Pandu—fighting on great cars and aided by allies ?’

“Sanjaya said,—“This, indeed is thy graceful act, O king, this great hostility that is inevitable and that will assuredly bring about the wholesale destruction of the whole world ! Forbidden by Bhishma, by Drona, and by Vidura, the wicked-minded and shameless son Duryodhana sent his Suta messenger commanding him to bring into court the beloved and virtuous wife of the Pandavas. The gods first deprive that man of his reason unto whom they send defeat and disgrace. It is for this that such a person seeth things in a strange light. When destruction is at hand, evil appeareth as good unto the understanding polluted by sin, and the man adhereth to it firmly. That which is improper appeareth as proper, and that which is proper appeareth as improper unto the man about to be overwhelmed by destruction,

and evil and impropriety are what he liketh. The time that bringeth on destruction doth not come with upraised club and smash one's head. On the other hand the peculiarity of such a time is that it maketh a man behold evil in good and good in evil. The wretches have brought on themselves this terrible, wholesale, and horrible destruction by dragging the helpless princess of Panchala into the court. Who else than Duryodhana—that false player of dice could bring into the assembly, with insults, the daughter of Drupada, endued with beauty and intelligence, and conversant with every rule of morality and duty, and sprung not from any woman's womb but from the sacred fire? The handsome Krishna, then in her season, attired in one piece of stained cloth when brought into the court cast her eyes upon the Pandavas. She beheld them, however, robbed of their wealth, of their kingdom, of even their attire, of their beauty, of every enjoyment, and plunged into a state of bondage! Bound by the tie of virtue, they were then unable to exert their prowess! And before all the assembled kings Duryodhana and Karna spake cruel and harsh words unto the distressed and enraged Krishna undeserving of such treatment! O monarch, all this appeareth to me as forboding fearful consequences!

Dhritarashtra said,—'O Sanjaya, the glances of the distressed daughter of Drupada might consume the whole earth! Can it be possible that even a single son of mine will live? The wives of the Bharatas, uniting with Gandhari upon beholding virtuous Krishna, the wedded wife of the Pandavas, endued with beauty and youth, dragged into the court, set up frightful wail! Even now, along with all my subjects, they weep every day! Enraged at the ill treatment of Draupadi, the Brahmanas in a body did not perform that evening their Agnihotra ceremony. The winds blew mightily as they did at the time of the universal dissolution. There was a terrible thunder-storm also. Meteors fell from the sky, and Rahu by swallowing the Sun unseasonably alarmed the people terribly. Our war-chariots were suddenly ablaze, and all their flagstaves fell down foreboding evil unto the Bharatas! Jackals began to cry frightfully from within the sacred fire chamber of Duryodhana, and asses from all directions began to bray in response. Then Bhishma and Drona, and Kripa, and Somadatta and the high-souled Vahlika, all left the assembly. It was then that at the advice of Vidura I addressed Krishna and said, 'I will grant thee boons, O Krishna, indeed, whatever thou wouldst ask? The princess of the Panchala there begged of me the liberation of the Pandavas. Out of my own motion I then set free the Pandavas, commanding them to return (to their capital) on their cars and with their bows and arrows. It was then that Vidura told me, 'Even this

will prove the destruction of the Bharata race, viz., this dragging of Krishna into the court ! This daughter of the King of Panchala is the faultless Sree herself. Of celestial origin, she is the wedded wife of the Pandavas. The wrathful sons of Pandu will never forgive this insult offered unto her. Nor will the mighty bowmen of the Vrishni race, nor the mighty warriors amongst the Panchalas suffer this in silence. Supported by Vasudeva of unbaffled prowess, Arjuna will assuredly come back, surrounded by the Panchala host. And that mighty warrior amongst them, Bhimasena endued with surpassing strength, will also come back, whirling his mace like Yama himself with his club. Those king will scarcely be able to bear the force of Bhima's mace. Therefore, O king, not hostility but peace for ever with the sons of Pandu is what seemeth to me to be the best ! The sons of Pandu are always stronger than the Kurus. Thou knowest, O king, that the illustrious and mighty king Jarasandha was slain in battle by Bhima with his bare arms alone ! Therefore, O bull of the Bharata race, it behoveth thee to make peace with the sons of Pandu ! Without scruples of any kind, unite the two parties, O king ! And if thou actest in this way, thou art sure to obtain good luck, O king ! It was thus, O son of Gavalgani, that Vidura addressed me in words of both virtue and profit. And I did not accept this counsel, moved by affection for my son !"

Thus ends the eighty first section in the Anudyuta Parva of the Sabha Parva.

SABHA PARVA FINISH

THE MAHABHARATA
VANA PARVA

THE MAHABHARATA

VANA PARVA

SECTION I

(*Aranyaka Parva*)

Having bowed down to Narayana, and Nara the foremost of male beings, and the goddess Saraswati also, must the word Jaya be uttered.

Janamejaya said,—“O thou foremost of regenerate ones, deceitfully defeated at dice by the sons of Dhritarashtra and their counsellors, incensed by those wicked ones that thus brought about a fierce animosity, and addressed in language that was so cruel, what did the Kuru princes, my ancestors—the sons of Pritha—(then) do? How also did the sons of Pritha, equal unto Sakra in prowess, deprived of affluence and suddenly overwhelmed with misery, pass their days in the forest? Who followed the steps of those princes plunged in excess of affliction? And how did those high-souled ones bear themselves and derive their sustenance, and where did they put up? And, O illustrious ascetic and foremost of Brahmanas, how did those twelve years (of exile) of those warriors who were slayers of foes, pass away in the forest? And undeserving of pain, how did that princess, the best of her sex, devoted to her husbands, eminently virtuous, and always speaking the truth, endure that painful exile in the forest? O thou of ascetic wealth, tell me all this in detail, for, O Brahmana, I desire to hear thee narrate the history of those heroes possessed of abundant prowess and lustre. Truly my curiosity is great”.

Vaisampayana said,—“Thus defeated at dice and incensed by the wicked sons of Dhritarashtra and their counsellors, the sons of Pritha set out from Hastinapur. And issuing through “Vardhamana” gate of the city, the Pandavas bearing their weapons and accompanied by Draupadi set out in a northerly direction. Indrasena and others, with servants numbering altogether fourteen, with thier wives, followed them on swift cars. And the citizens learning of their departure became overwhelmed with sorrow, and began to censure Bhishma and Vidura and Drona and Gautama. And having met together they thus addressed one another fearlessly :—

“Alas; Our families, we ourselves, and our homes are all gone, when the wicked Duryodhana, backed by the son of Suvala, by Karna,

and Dussasana, aspireth to this kingdom. And, Oh our families, our (ancestral) usages, our virtue and prosperity, are all doomed where this sinful wretch supported by wretches as sinful aspireth to the kingdom ! And, Oh, how can happiness be there where these are not ! Duryodhana beareth malice towards all superiors, hath taken leave of good conduct, and quarreleth with those that are near to him in blood, Covetous and vain and mean, he is cruel by nature. The whole earth is doomed when Duryodhana becometh its ruler. Thither, therefore, let us proceed whither the merciful and high-minded sons of Pandu with passions under control and victorious over foes, and possessed of modesty and renown, and devoted to pious practices, repair ! "

Vaisampayana said—"And saying this, the citizens went after the Pandavas, and having met them, they all, with joined hands, thus addressed the sons of Kunti and Madri :—

"Blest be ye ! Where will ye go, leaving us in grief ? We will follow you whithersoever ye will go ! Surely have we been distressed upon learning that ye have been deceitfully vanquished by relentless enemies ! It behoveth you not to forsake us that are your loving subjects and devoted friends always seeking your welfare and employed in doing what is agreeable to you ! We desire not to be overwhelmed in certain destruction living in the dominions of the Kuru king. Ye bulls among men, listen as we indicate the merits and demerits springing respectively from association with what is good and bad ! As cloth, water, the ground, and sesame seeds are perfumed by association with flowers, even so are qualities ever the product of association. Verily association with fools produceth an illusion that entangleth the mind, as daily communion with the good and the wise leadeth to the practice of virtue. Therefore, they that desire emancipation should associate with those that are wise and old and honest and pure in conduct and possessed of ascetic merit. They should be waited upon whose triple possessions, viz., knowledge (of the Vedas,) origin and acts, are all pure, and association with them is even superior to (the study of the) scriptures. Devoid of the religious acts as we are, we shall yet reap religious merit by association with the righteous, as we should come by sin by waiting upon the sinful. The very sight and touch of the dishonest, and converse and association with them; cause diminution of virtue, and men (that are doomed to these) never attain purity of mind. Association with the base impaireth the understanding, as, indeed, with the indifferent maketh it indifferent, while communion with the good ever exalteth it. All those attributes which are spoken of in the world as the sources of religious merit, of worldly prosperity and sensual pleasures, which are regarded

by the people, extolled in the *Vedas*, and approved by the well-behaved, exist in you, separately and jointly ! Therefore, desirous of our own welfare, we wish to live amongst you who possess those attributes !

"Yudhishtira said,—'Blessed are we since the people with the Brahmanas at their head, moved by affection and compassion credit us with merits we have not. I however, with my brothers, would ask all of you to do one thing. Ye should not, through affection and pity for us, act otherwise ! Our grand-father Bhishma, the king, (Dhritarashtra), Vidura, my mother and most of my well-wishers, are all in the city of Hastinapura. Therefore, if ye are minded to seek our welfare, cherish ye them with care, uniting together as they are overwhelmed with sorrow and afflictions. Grieved at our departure, ye have come far ! Go ye back, and let your hearts be directed with tenderness towards the relatives I entrust to you as pledges ! This, of all others, is the one act upon which my heart is set, and by doing this ye would give me great satisfaction and pay me your best regards ! "

Vaisampayana continued,—"Thus exhorted by Yudhishtira the just, the people in a body set up a loud wail exclaiming, '*Atas O king !*' And afflicted and overwhelmed with sorrow on remembering the virtues of Pritha's son, they unwillingly retraced their steps asking leave of the Pandavas.

"The citizens having ceased to follow, the Pandavas ascended their cars, and setting out reached (the site of) the mighty banian tree called *Pramana* on the banks of the Ganges. And reaching the site of the banian about the close of the day, the heroic sons of Pandu purified themselves by touching the (sacred) water, and passed the night there. And afflicted with woe they spent that night taking water alone as their sole sustenance. Certain Brahmanas belonging to both classes *viz.*, those that maintained the sacrificial fire and those that maintained it not, who had, with their disciples and relatives, out of affection followed the Pandavas thither also passed the night with them. And surrounded by those utterers of *Brahma*, the king shone resplendent in their midst. And that evening, at once beautiful and terrible, those Brahmanas, having lighted their (sacred) fires, began to chant the *Vedas* and hold mutual converse. And those foremost of Brahmanas, with swan-sweet voices spent the night, comforting that best of Kurus—the king."

And thus ends the first section in the Aranyaka Parva of the Vana Parva.

SECTION II .

(*Aranyaka Parva continued.*)

Vaisampayana said,—"When that night passed away and day broke in, those Brahmanas who supported themselves by mendicancy, stood

before the Pandavas of exalted deeds, who were about to enter the forest. Then king Yudhishtira, the son of Kunti, addressed them, saying,—‘Robbed of our prosperity and kingdom, robbed of everything, we are about to enter the deep woods in sorrow, depending for our food on fruits and roots, and the produce of the chase. The forest too is full of dangers, and abounds with reptiles and beasts of prey. It appeareth to me that ye will certainly have to suffer much privation and misery there. The sufferings of the Brahmanas might overpower even the gods. That they would overwhelm me is too certain. Therefore, O Brahmana, go ye back whithersoever ye list !’

“The Brahmanas replied,—‘O king, our path is even that on which ye are for setting out ! It behoveth thee not, therefore, to forsake us who are thy devoted admirers practising the true religion ! The very gods have compassion upon their worshippers,—specially upon Brahmanas of regulated lives !’

Yudhishtira said,—‘Ye regenerate ones, I too am devoted to the Brahmanas ! But this destitution that hath overtaken me overwhelmed me with confusion ! These my brothers that are to procure fruits and roots and the deer (of the forest) are stupefied with grief arising from their afflictions and on account of the distress of Draupadi and the loss of our kingdom ! Alas ! as they are distressed, I cannot employ them in painful tasks !’

“The Brahmanas said,—‘Let no anxiety, O king, in respect of our maintenance, find a place in thy heart ! Ourselves providing our own food, we shall follow thee, and by meditation and saying our prayers we shall compass thy welfare while by pleasant converse we shall entertain thee and be cheered ourselves.’

“Yudhishtira said,—‘Without doubt, it must be as ye say, for I am ever pleased with the company of the regenerate ones ! But my fallen condition maketh me behold in myself an object of reproach ! How shall I behold you all, that do not deserve to bear trouble, out of love for me painfully subsisting upon food procured by your own toil ? Oh, fie upon the wicked sons of Dhritarashtra !’

Vaisampayana continued,—“Saying this, the weeping king sat himself down upon the ground. Then a learned Brahmana, Saunaka by name versed in self-knowledge and skilled in the Sankhya system of yoga, addressed the king, saying,—‘Causes of grief by thousands, and causes of fear by hundreds, day after day, overwhelm the ignorant but not the wise. Surely, sensible men like thee never suffer themselves to be deluded by acts that are opposed to true knowledge, fraught with every kind of evil, and destructive of salvation. O king, in thee dwelleth that understanding furnished with the eight attributes which is said to be capable of providing against all evils and which

resulteth from a study of the *Sruti* (*Vedas*) and scriptures! And men like unto thee are never stupefied, on the accession of poverty or an affliction overtaking their friends, through bodily or mental uneasiness! Listen! I shall tell the *slokas* which were chanted of old by the illustrious Janaka touching the subject of controlling the self! This world is afflicted with both bodily and mental suffering. Listen now to the means of allaying it as I indicate them both briefly and in detail. Disease, contact with painful things, toil and want of objects desired,—these are the four causes that induce bodily suffering. And as regards disease, it may be allayed by the application of medicine, while mental ailments are cured by seeking to forget them by *yoga* meditation. For this reason sensible physicians first seek to allay the mental sufferings of their patients by agreeable converse and the offer of desirable objects. And as a hot iron bar thrust into a jar maketh the water therein hot, even so doth mental grief bring on bodily agony. And as water quencheth fire, so doth true knowledge ally mental disquietude. And the mind attaining ease, the body findeth ease also. It seemeth that affection is the root of all mental sorrow. It is affection that maketh every creature miserable and bringeth on every kind of woe. Verily affection is the root of all misery and of all fear, of joy and grief of every kind of pain. From affection spring all purposes, and it is from affection that spring the love of worldly goods! Both of these (latter) are sources of evil, though the first (our purposes) is worse than the second. And as (a small portion of) fire thrust into the hollow of a tree consumeth the tree itself to its roots, even so affection, ever so little, destroyeth both virtue and profit. He cannot be regarded to have renounced the world who hath merely withdrawn from worldly possessions. He however, who though in actual contact with the world regardeth its faults, may be said to have truly renounced the world. Freed from every evil passion, soul dependent on nothing with such a one hath truly renounced the world. Therefore, should no one seek to place his affections on either friends or the wealth he hath earned. And so should affection for one's own person be extinguished by knowledge. Like the lotus-leaf that is never drenched by water, the souls of men capable of distinguishing between the ephemeral and the ever-lasting, of men devoted to the pursuit of the eternal, conversant with the scriptures and purified by knowledge, can never be moved by affection. The man that is influenced by affection is tortured by desire; and from the desire that springeth up in his heart his thirst for worldly possessions increaseth. Verily, this thirst is sinful and is regarded as the source of all anxieties. It is this terrible thirst, fraught with sin that leaneth unto unrighteous acts. Those find happiness that can renounce this thirst, which can never be renounced by the wicked,

which decayeth not with the decay of the body, and which is truly a fatal disease ! It hath neither beginning nor end. Dwelling within the heart, it destroyeth creatures, like a fire of incorporeal origin. And as a faggot of wood is consumed by the fire that is fed by itself, even so doth a person of impure soul find destruction from the covetousness born of his heart. And as creatures endued with life have ever a dread of death, so men of wealth are in constant apprehension of the king and the thief, of water and fire and even of their relatives. And as a morsel of meat, if in air, may be devoured by birds ; if on ground by beasts of prey ; and if in water by the fishes ; even so is the man of wealth exposed to dangers wherever he may be. To many the wealth they own is their bane, and he that beholding happiness in wealth becometh wedded to it, knoweth not true happiness. And hence assession of wealth is viewed as that which increaseth covetousness and folly. Indeed, wealth alone is the root of niggardliness and boastfulness, pride and fear and anxiety ! These are the miseries of men that the wise see in riches ! Men undergo infinite miseries in the acquisition and retention of wealth. Its expenditure also is fraught with grief. Nay, sometimes, life itself is lost for the sake of wealth ! The abandonment of wealth produces misery, and even they that are cherished by one's wealth become enemies for the sake of that wealth ! When therefore, the possession of wealth is fraught with such misery, one should not mind its loss. It is the ignorant alone who are discontented. The wise however, are always content. The thirst of wealth can never be assuaged. Contentment is the highest happiness ; therefore, it is, that the wise regard contentment as the highest object of pursuit. The wise knowing the instability of youth and beauty, of life and treasure-hoards, of prosperity and the company of the loved ones, never covet them. Therefore, one should refrain from the acquisition of wealth, bearing the pain incident to it. None that is rich is free from trouble, and it is for this that the virtuous applaud them that are free from the desire of wealth. And as regards those that pursue wealth for purposes of virtue, it is better for them to refrain altogether from such pursuit, for, surely, it is better not to touch mire at all than to wash it off after having been besmeared with it. And, O Yudhishtira, it becometh thee not to covet anything ! And if thou wouldst have virtue, emancipate thyself from desire of worldly possessions !

"Yudhishtira said,—'O Brahmana, this my desire of wealth is not for enjoying it when obtained. It is only for the support of the Brahmanas that I desire it and not because I am actuated by avarice ! For what purpose, O Brahmana, doth one like us lead a domestic life, if he cannot cherish and support those that follow him ? All creatures are seen to divide the food (they procure) amongst those

that depend on them.¹ So should a person leading a domestic life give a share of his food to *Yatis* and *Brahmacharins* that have renounced cooking for themselves. The houses of the good men can never be in want of Grass (for seat), space (for rest), water (to wash and assuage thirst), and fourthly, sweet words. To the weary a bed,—to one fatigued with standing, a seat,—to the thirsty, water,—and to the hungry, food should ever be given. To a guest are due pleasant looks and a cheerful heart and sweet words. The host, rising up, should advance towards the guest, offer him a seat, and duly worship him. Even this is eternal morality. They that perform not the *Agni hotra*² nor wait upon bulls, nor cherish their kinsmen and guests and friends and sons and wives and servants, are consumed with sin for such neglect. None should cook his food for himself alone and none should slay an animal without dedicating it to the gods, the *pitris*, and guests. Nor should one eat of that food which hath not been duly dedicated to the gods and *pitris*. By scattering food on the earth, morning and evening, for (the behoof of) dogs and *Chandalas* and birds, should a person perform the *Viswadeva* sacrifice.³ He that eateth the *Vighasa*, is regarded as eating ambrosia. What remaineth in a sacrifice after dedication to the gods and the *pitris* is regarded as ambrosia ; and what remaineth after feeding the guest is called *Vighasa* and is equivalent to ambrosia itself. Feeding a guest is equivalent to a sacrifice, and the pleasant looks the host casteth upon the guest, the attention he devoteth to him, the sweet words in which he addresseth him, the respect he payeth by following him, and the food and drink with which he treateth him, are the five *Dakshinas*⁴ in that sacrifice. He who giveth without stint food to a fatigued wayfarer never seen before, obtaineth merit that is great. And he who leading a domestic life, followeth such practices, acquireth religious merit that is said to be very great. O Brahmana, what is thy opinion on this ?

"Saunaka said,—'Alas this world is full of contradictions ! That which shameth the good, gratifieth the wicked ! 'Alas, moved by igno-

1. This seems to be the obvious. There is a different reading however. For *Dris—cyate*—seen, some texts have *Sasyate*—applauded. Nilkanta imagines that the meaning is "As distribution (of food) amongst the various classes of beings like the gods, the *Pitris*, &c. is applauded, &c., &c."—T.

2. A form of sacrifice which consists in pouring oblations of clarified butter with prayers into a blazing fire. It is obligatory on Brahmanas and Kshatriyas, except those that accept certain vows of great austerity.—

3. The *Viswadeva* sacrifice is the offer of food to all creatures of the earth (by scattering a portion).—T.

4. A gift. It may be of various kinds. The fees paid to Brahmanas assisting at sacrifices and religious rites, such as offering oblations to the dead, are *Dakshinas*, as also gifts to Brahmanas on other occasions particularly when they are fed, it being to this day the custom never to feed a Brahmana without paying him a pecuniary fee. There can be no sacrifice, no religious rite, without *Dakshina*.—T.

rance and passion and slaves of their own senses, even fools perform many acts of (apparent merit) to gratify (in after-life) their appetites ! With eyes open are these men led astray by their seducing senses, even as a charioteer, who hath lost his senses, by restive and wicked steeds ! When any of the six senses findeth its particular object, the desire springeth up in the heart to enjoy that particular object. And thus when one's heart proceedeth to enjoy the objects of any particular sense a wish is entertained which in its turn giveth birth to a resolve. And finally, like unto an insect falling into a flame from love of light, the man falleth into the fire of temptation, pierced by the shafts of the object of enjoyment discharged by the desire constituting the seed of the resolve ! And thenceforth blinded by sensual pleasure which he seeketh without stint, and steeped in dark ignorance and folly which he mistaketh for a state of happiness, he knoweth not himself ! And like unto a wheel that is incessantly rolling, every creature, from ignorance and deed and desire, falleth into various states in this world, wandering from one birth to another, and rangeth the entire circle of existences from a *Brahma* to the point of a blade of grass, now in water, now on land, and now again in the air !

'This then is the career of those that are without knowledge. Listen now to the course of the wise they that are intent on profitable virtue, and are desirous of emancipation ! The *Vedas* enjoin act but renounce (interest in) action. Therefore, shouldst thou act, renouncing *Abhimana*¹ performance of sacrifices, study (of the *Vedas*), gifts, penance, truth (in both speech and act), forgiveness, subduing the senses, and renunciation of desire,—these have been declared to be the eight (cardinal) duties constituting the true path. Of these, the four first pave the way to the world of the *pitris*. And these should be practised without *Abhimana*. The four last are always observed by the pious, to attain the heaven of the gods. And the pure in spirit should ever follow these eight paths. Those who wish to subdue the world for purpose of salvation, should ever act, fully renouncing motives, effectually subduing their senses, rigidly observing particular vows, devotedly serving their preceptors, austere regulating their fare, diligently studying the *Vedas*, renouncing action as mean and restraining their hearts. By renouncing desire and aversion, the gods have attained prosperity. It is by virtue of their wealth of *yoga*² that the *Rudras*, and the *Sadhyas*, and the *Adityas* and the *Vasus*, and the twins *Aswins*, rule the creatures. Therefore, O son of Kunti, like unto them do thou, O Bharata,

1. Reference to self i.e., without the motive of bettering one's own self, or without any motive at all. (This contains the germ of the doctrine preached more elaborately in the *Bhagavat gita*).

2. This *Yoga* consists, in their case, of a combination of attributes by negation of the contrary ones, i.e., by renunciation of motives in all they do.—T.

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entirely refraining from action with motive, strive to attain, success in *yoga* and by ascetic, austerities ! Thou hast already achieved such success so far as thy debts to thy ancestors, both male and female, concerned, and that success also which is derived from action (sacrifices) ! Do thou, for serving the regenerate ones endeavour to attain success in penances. Those that are crowned with ascetic success can, by virtue of that success, do whatever they list ; do thou, therefore, practising asceticism realise all thy wishes ' "

Thus ends the second section in the Aranyaka of the Vana Parva.

SECTION III.

(*Aranyaka Parva continued.*)

Vaisampayana said,—Yudhishtira the son of Kunti, thus addressed by Saunaka, approached his priest and in the midst of his brothers said,—The Brahmanas versed in the *Vedas* are following me who am departing for the forest ! Afflicted with many calamities I am unable to support them ! I cannot abandon them, nor have I the power to offer them sustenance : Tell me, O holy one, what should be done by me in such a pass ! "

Vaisampayana said,—“After reflecting for a moment seeking to find out the (proper) course by his *yoga* powers, Dhaumya, that foremost of all virtuous men, addressed Yudhishtira, in these words :—“In days of old, all-living beings that had been created were sorely afflicted with hunger. And like a father (unto all of them), *Savita* (the sun) took compassion upon them. And going first into the northern declension, the sun drew up water by his rays, and coming back to the southern declension, stayed over the earth, with his heat centered in himself. And while the Sun so stayed over the earth, the lord of the vegetable world (the moon), converting the effects of the solar heat (vapours) into clouds and pouring them down in the shape of water, caused plants to spring up. Thus it is the Sun himself who, drenched by the lunar influence, is transformed, upon the sprouting of seeds, into holy vegetable furnished with the six tastes. And it is these which constitute the food of all creatures upon the earth. Thus the food that supporteth the lives of creatures is instinct with solar energy, and the Sun is, therefore, the father of all creatures ! Do thou, hence, O Yudhishtira, take refuge even in him ! All illustrious monarchs of pure descent and deeds are known to have delivered their people by practising high asceticism. The great Karttavirya, and Vainya and Nahusha, had all, by virtue of ascetic meditation preceded by vows, delivered their people from

heavy afflictions ! Therefore, O Virtuous one, as thou art purified by the acts do thou likewise, entering upon a life of austerities, O Bharata, virtuously support the regenerate ones ! ”

Janamejaya said,—“How did that bull among the Kurus, king Yudhishthira, for the sake of the Brahmanas adore the Sun of wonderful appearance ? ”

Vaisampayana said,—“Listen attentively, O king, purifying thyself and withdrawing thy mind from every other thing ! And, O king of kings, appoint thou a time. I will tell thee everything in detail ! And, O illustrious one, listen to the one hundred and eight names (of the Sun) as they were disclosed of old by Dhaumya to the high-souled son of Pritha ! Dhaumya said,—“Surya, Aryaman, Bhaga, Twastri, Pusha, Arka, Savitri, Ravi, Gabhastimat, Aja, Kala, Mrityu, Dhatri, Prabhakara, Prithibi, Apa, Teja, Kha, Vayu, the sole stay, Soma, Vrihaspati, Sukra, Budha, Angaraka, Indra, Vivaswat, Diptanshu, Suchi, Sauri, Sanaichara, Brahma, Vishnu, Rudra, Skanda, Vaisravana, Yama, Vaidyutagni, Jatharagni, Aindhna, Tejasam-pati, Dharmadhruva, Veda-karttri, Vedanga, Vedavahana, Krita, Treta, Dwapara, Kali, full of every impurity, Kala Kastha, Muhurta, Kshapa, Yama, and Kshana; Samvatsara-kara, Aswattha, Kalachakra, Bibhvasu, Purusha, Saswata, Yogin, Vyaktavyakta. Sanatana, Kaladhyaksha, Prajadhyaksha, Viswakarma, Tamonuda, Varuna, Sagara, Ansu Jimuta. Jivana, Arihan, Bhutasraya, Bhutapati, Srastri, Samvartaka, Vanhi, Sarvadi, Alolupa, Ananta, Kapila, Bhanu, Kamada, Sarvatomukha, Jaya, Visala, Varada, Manas, Suparna, Bhutadi, Sighraga, Prandharana, Dhanwantari, Dhuma- ketu, Adideva, Aditisuta, Dwadasatman, Aravindaksha, Pitri, Matri, Pitamaha Swarga dwara, Prajadwara, Mokshadwara, Tripistapa, Dehakarti, Prasantatman, Viswatman, Viswatomukha, Characharatman, Sukhsmatman, the merciful Maitreya. These are the hundred and eight names of Surya of immeasurable energy, as told by the selfcreate (Brahma). For the acquisition of prosperity. I bow down to thee, O Bhaskara, blazing like unto gold or fire, who is worshipped of the gods and the *Pitris* and the Yakhas, and who is adored by Asuras, Nisacharas, and Siddhas. He that with fixed attention reciteth this hymn at sun-rise, obtaineth wife and offspring and riches and the memory of his former existence, and by reciting this hymn a person attaineth patience and memory. Let a man concentrating his mind, recite this hymn. By doing so, he shall be proof against grief and forest-fire and ocean and every object of desire shall be his.”

Vaisampayana continued—“Having heard from Dhaumya these words suitable to the occasion, Yudhishthira the just, with heart concentrated within itself and purifying it duly, became engaged in austere acetic meditation, moved by the desire of supporting the Brahmanas. And worshipping the maker of day with offsprings of flowers and other articles, the king performed his ablutions. And standing in the stream, he turned his face towards the god of day. And touching the water of the Ganges the virtuous Yudhishthira

with senses under complete control and depending upon air alone for his sustenance, stood there with rapt soul engaged in *pranayama*.^{*} And having purified himself and restrained his speech, he began to sing the hymn of praise (to the Sun).

"Yudhishtira said—"Thou art, O sun, the eye of the universe ! Thou art the soul of all corporeal existences ! Thou art the origin of all things ! Thou art the embodiment of the acts of all religious men ! Thou art the refuge of those versed in the *Saṅkhya* philosophy (the mysteries of the soul), and thou art the support of the *Yogins* ! Thou art a door unfastened with bolts ! Thou art the refuge of those wishing for emancipation ! Thou sustainest and discoverest the world, and sanctifiest and supportest it from pure compassion ! Brahmanas versed in the *Vedas* appearing before thee, adore thee in due time, reciting the hymns from the respective branches (of the *Vedas*) they refer ! Thou art the adored of the *Rishis* ! The *Siddhas*, and the *Charanas* and the *Gandharvas* and the *Yakshas*, and the *Guhyks*, and the *Nagas*, desirous of obtaining boons follow thy car coursing through the skies ! The thirty-three godst with Upendra (Vishnu) and Mahendra, and the order of *Vaimanikas* † have attained success by worshipping thee ! By offering thee garlands of the celestial *Mandaras* § the best of the *Vidyadharas* have obtained all their desires ! The *Guhyas* and the seven orders of the *Pitris*—both divine and human—have attained superiority by adoring thee alone ! The *Vasus* the *Marutas* and the *Rudras*, the *Saddhyas* the *Marichipas*, the *Valikhilyas*, and the *Siddhas*, have attained pre-eminence by bowing down unto thee ! There is nothing that I know in the entire seven worlds, including that of Brahma which is beyond thee ! There are other beings both great and endued with energy ; but none of them hath thy lustre and energy ! All light is in thee, indeed thou art the lord of all light ! In thee are the (five) elements and all intelligence, and knowledge and asceticism and the ascetic properties || The discus by which the wielder of the *Saranga* ¶ humbleth the pride of Asuras and which is furnished with a beautiful nave, was forged by Viswakṛman with thy energy ! In summer thou drawest, by thy rays, moisture from all corporeal existences and plants and liquid substances, and pourest it down in the rainy season ! Thy rays warm and scorch, and becoming as clouds roar and flash with lightning and pour down showers when the season cometh. Neither fire nor shelter, nor woollen cloths give greater comfort to one suffering from chilling blasts than thy

*A form of *Yoga* that is said to consist in the mingling of some of the air, supposed to exist in every animal body. These airs are five ; *Prana*, *Āpana*, *Samana*, *Udana*, and *Vyana*—T.

† The 8 *Vasus*, the 11 *Rudras* the 12 *Adityas*, *Prajapati*, and *Vashatkara*—T.

‡ An order of celestials.—T.

§ Celestial flowers of much fragrance—T.

|| The ascetic properties are *Anima*, *Laghima*, &

¶ The bow of Vishnu, as that of Siva is called *Pinaka*.

rays ! Thou illuminest by thy rays the whole Earth with her thirteen islands ! Thou alone art engaged in the welfare of the three worlds ! If thou dost not rise the universe becometh blind and the learned cannot employ themselves in the attainment of virtue, wealth and profit ! It is though thy grace that the (three) orders of Brahmanas, Kshatriyas and Vaisyas are able to perform their various duties and sacrifices.* Those versed in chronology say that thou art the beginning and thou the end of a day of Brahma, which consisteth of a full thousand *Yugas* ! Thou art the lord of Manus and of the sons of the Manus, of the universe and of man, of the *Manvantaras*, and their lords ! When the time of universal dissolution cometh, the fire *Samvartaka* born of thy wrath consumeth the three worlds and existeth alone ! And clouds of various hues begot of thy rays, accompanied by the elephant Airavata and the thunderbolt, bring about the appointed deluges. And dividing thyself into twelve parts and becoming as many suns, thou drinkest up the ocean once more with thy rays ! Thou art called Indra, thou art Vishnu, thou art Brahma, thou art Prajapati ! Thou art fire and thou art the subtle mind ! And thou art the lord and the eternal *Brahma* ! Thou art *Hansa*, thou art *Savitri*, thou art *Bhanu*, *Ansumalin*, and *Irishakapi* ! Thou art *Vivasawan*, *Mihira*, *Pusha*, *Mitra*, and *Dharma* ! Thou art thousand-rayed, thou art *Aditya*, and *Tapana*, and the lord of rays ! Thou art *Martanda*, and *Arka* and *Ravi* and *Surya* and *Saranya* and maker of day, and *Divakara*, and *Saptasaspti*, and *Dhumakeshin* and *Virochana* ! Thou art spoken of as swift of speed and the destroyer of darkness, and the possessor of yellow steeds ! He that reverentially adoreth thee on the sixth or the seventh lunar day with humility and tranquillity of mind, obtaineth the grace of Lakshmi ; They that with undivided attention adore and worship thee, are delivered from all dangers, agonies, and afflictions. And they that hold that thou art everywhere (being the soul of all things) living long, freed from sin and enjoying an immunity from all diseases ! O lord of all food, it behoveth thee to grant food in abundance unto me whom am desirous of food even for entertaining all my guests with reverence ! I bow also to all those followers of thine that have taken refuge at thy feet—*Mathara* and *Aruna* and *Danda* and others, including *Asani* and *Kshuva* and the others ! And I bow also to the celestial mothers of all creatures, *viz.*, *Kshuva* and *Maitri* and the others of the class ! O, let them deliver me their supplicant ”.

Vaisampayana said,—“Thus, O great king, was the Sun that purifier of the world, adored (by Yudhishtira) ! And pleased with the hymn, the maker of day, self-luminous, and blazing like fire, showed himself to the son of pandu. And Vivaswan said,—Thou shalt obtain all that thou desirest ! I shall provide

* The words of the text are *Adhana*, *Pashubandha*, *Ishti Mantra*, *Yajana* and *Tapa-kriya*.

thee with food for five and seven years together ! And O king, accept this copper vessel which I give unto thee ! And O thou of excellent vows, as long as Panchali will hold this vessel, without partaking of its contents fruits and roots and meat and vegetables cooked in thy kitchen, these four kinds of food shall from this day be inexhaustible ! And on the fourteenth year from this, thou shalt regain thy kingdom ! ”

Vaisampayana continued,—“Having said this, the god vanishing away. He that, with the desire of obtaining a boon, reciteth this hymn concentrating his mind with ascetic abstraction, obtaineth it from the Sun, however difficult of acquisition it may be that he asketh for. And the person, male or female, that reciteth or heareth this hymn day after day, if he or she desireth for a son, obtaineth one, and if riches, obtaineth them, and if learning, acquireth that too ! And the person male or female, that reciteth this hymn every day in the two twilights, if overtaken by danger, is delivered from it, and if bound, is freed from the bonds. Brahma himself had communicated this hymn to the illustrious Sakra, and from Sakra was it obtained by Narada, and from Narada, by Dhaumya. And Yudhishtira, obtaining it from Dhaumya, attained all his wishes. And it is by virtue of this hymn that one may always obtain victory in war, and acquire immense wealth also. And it leadeth the reciter from all sins, to the solar region.”

Vaisampayana continued,—“Having obtained the boon, the virtuous son of Kunti, rising from the water, took hold of Dhaumya’s feet and then embraced his brothers. And, O exalted one, wending then with Draupadi to the kitchen, and adored by her duly, the son of Pandu set himself to cook (their day’s) food. And the clean food, however little, that was dressed, furnished with the four tastes, increased and became inexhaustible. And with it Yudhishtira began to feed the regenerate ones. And after the Brahmanas had been fed, and his younger brothers also, Yudhishtira himself ate of the food that remained, and which is called *Vighasa*. And after Yudhishtira had eaten, the daughter of Prishata took what remained. And after she had taken her meal, the day’s food became exhausted.

“And having thus obtained the boon from the maker of day, the son of Pandu, himself as resplendant as that celestial, began to entertain the Brahmanas agreeably to their wishes. And obedient to their priest, the sons of Pritha, on auspicious lunar days and constellations and conjunctions, performed sacrifices according to the ordinance, the scriptures, and the *Mantras*. After the sacrifices, the sons of Pandu, blessed by the auspicious rites performed by Dhaumya and accompanied by him, and surrounded also by the Brahmanas, set out for the woods of *Kamyaka*.

Thus ends the third section in the Aranyaka of the Vana Parva.

SECTION IV.

(*Aranyaka Parva continued.*)

Vaisampayana said,—“After the Pandavas had gone to the forest, Dhritarashtra the son of Amvika, whose knowledge was his eye,* became exceedingly sorrowful. And seated at his ease the king addressed these words to the virtuous Vidura of profound intelligence :—‘Thy understanding is as clear as that of Bhargava ! † Thou knowest also all the subtleties or morality, and thou look-est on all the Kauravas with an equal eye. O tell me what is proper for me and them ! O Vidura, things having thus taken their course, what should we do now ? How may I secure the good will of the citizens so that they may not destroy us to the roots ? O, tell us all, since thou art conversant with every excellent expedient ! ’

Vidura said,—“The three-fold purposes, O king, (*viz.*, profit, pleasure, and salvation), have their foundations in virtue, and the sages say that a kingdom also standeth on virtue as its basis. Therefore, O monarch, according to the best of thy power, cherish thou virtuously thy own sons and those of Pandu ! That virtue had been beguiled by wicked souls with Suvala’s son at their head, when thy sons invited the righteous Yudhishtira and defeated him in the match at dice. O king, of this deed of utter iniquity I behold this expiation whereby, O chief of the Kurus, thy son, freed from sin, may win back his position among good men ! Let the sons of Pandu, obtain that which was given unto them by thee. For, verily, even this is the highest morality that a king should remain content with his own, and never covet another’s possessions. Thy good name then would not suffer, nor would family dissensions ensue, nor unrighteousness be thine ! This then is thy prime duty now,—to gratify the Pandavas and disgrace Sakuni. If thou wishest to restore to thy sons the good fortune they have lost, then, O king, do thou speedily adopt this line of conduct ! If thou dost not act so, the Kurus will surely meet with destruction, for neither Bhimasena nor Arjuna, if angry, will leave any of their foes unslain. What is there in the world which is unattainable to those who count among their warriors *Savyasachin* skilled in arms ; who have the *Gandiva*, the most powerful of all weapons in the world, for their bow ; and who have amongst them the mighty Bhima also as a warrior ? Formerly, as soon as thy son was born, I told thee—*Forsake thou this inauspicious child of thine. Herein lieth the good of thy race*—But thou didst not then act accordingly. Nor also, O’ king, have I pointed out to thee the way of thy welfare. It thou doest as I have counselled, thou shalt not have to repent afterwards ! If thy son consent

* Dhritarashtra being blind is described as *Pragnachakshu*, i. e., having knowledge for his eye. It may also mean, “Of the prophetic eye.”—T.

† The great preceptor of the Asuras, *viz.*, *Sukra*, possessing the highest intelligence as evidenced by his various works on all manner of subjects particularly, the *Sukra-niti*,—T.

to reign in peace jointly with the sons of Pandu, passing thy days in joy thou shalt not have to repent ! Should it be otherwise, abandon thou thy child for thy own happiness ! Putting Duryodhana aside, do thou instal the son of Pandu in the sovereignty, and let, O king, Ajatasatru, free from passion, rule the earth virtuously. All the kings of the earth, then, like Vaisyas, will, without delay, pay homage unto us ! And, O king, let Duryodhana and Sakuni and Karna with alacrity wait upon the Pandavas. And let Dussasana, in open court, ask forgiveness of Bhimasena and of the daughter of Drupada also. And do not pacify Yudhishtira by placing him on the throne with every mark of respect. Asked by thee, what else can I counsel thee to do ? By doing this, O monarch, thou wouldst do what was proper !'

'Dhritarashtra said,—'These words O Vidura, then thou hast spoken in this assembly, with reference to the Pandavas and myself, are for their good but not for ours. My mind doth not approve them. How hast thou settled all this in thy mind now ? when thou hast spoken all this on behalf of the Pandavas, I perceive that thou art not friendly to me. How can I abandon my son for the sake of the sons of Pandu ? Doubtless they are my sons, but Duryodhana is sprung from my body. Who then, speaking with impratinality, will ever counsel me to renounce my own body for the sake of others ? O Vidura, all that thou sayest is crooked, although I hold thee in high esteem. Stay or go as thou listest ! However much may she be humoured, an unchaste wife forsaketh her husband !'

Vaisampayana said,—"O king, saying this, Dhritarashtra rose suddenly and went into the inner apartments. And Vidura, saying 'This race is doomed' went away to where the sons of Pritha were "

Thus ends the fourth section in the Aranyaka of the Vana Parva.

SECTION V.

(*Aranyaka Parva continued*)

Vaisampayana said,—"Desirous of living in the forest, those bulls of the Bharata race, the Pandavas, with their followers, setting out from the banks of the Ganges went to the field of Kurukshetra. And performing their ablutions in the Saraswati the Drisadwati and the Yamuna, they went from one forest to another, travelling in an westerly direction. And at length thy saw before them the woods, Kamyaka, the favorite haunt of *Munis*, situated by a level and wild plain on the banks of the Saraswati. And in those woods, O Bharata, abounding in birds and deers, those heroes began to dwell, entertained and

comforted by the Munis. And Vidura always longing to see the Pandavas, went in a single car to the Kamyaka woods abounding in every good thing. And arriving at Kamyaka on a car drawn by swift steeds, he saw Yudhishtira the just sitting with Draupadi at a retired spot, surrounded by his brothers and the Brahmanas. And seeing Vidura approach from a distance with swift steps, the virtuous king addressed brother, Bhimasena, saying, 'With what message doth Kshatta come to us? Doth he come hither, despatched by Sakuni, to invite us again to a game of dice? Doth the little-minded Sakuni intend to win again our weapons at dice? O Bhimasena, challenged by any one addressing me,—Come, I am unable to stay! And if our possession of the *Gandiva* becomes doubtful, will not the acquisition of our kingdom also be so!'

Vaisampayana said,—'O king, the Pandavas then rose up and welcome Vidura. And received by them, that descendant of the Ajamida line (Vidura) sat in their midst and made the usual enquiries. And after Vidura had rested awhile, those bulls among men asked him the reason of his coming. And Vidura began to relate unto them in detail everything connected with the bearing of Dhritarashtra the son of Amvika.

"Vidura said,—'O Ajatasatru, Dhritarashtra called me, his dependant, before him and honouring me duly said,—Things have fared thus. Now, do thou tell me what is good for the Pandavas as well as for me,—I pointed out what was beneficial to both the Kauravas and Dhritarashtra. But what I said was not relished by him, nor could I hit upon any other course. What I advised was, O Pandavas, highly beneficial, but the son of Amvika heeded me not. Even as medicine recommendeth itself not to one that is ill, so my words failed to please the king. And, O thou without a foe, as an unchaste wife in the family of a man of pure descent cannot be brought back to the path of virtue, so I failed to bring Dhritarashtra back. Indeed, as a young damsel doth not like a husband of three score, even so Dhritarashtra did not like my words! Surely, destruction will overtake the Kuru race, surely Dhritarashtra will never acquire good fortune! For as water dropped on a lotus leaf doth not remain there, my counsels will fail to produce any effect to Dhritarashtra! The incensed Dhritarashtra told me—O Bharata, go thou thither where thou liketh! Never more shall I seek thy aid in ruling the earth or my capital!—O best of monarchs, forsaken by king Dhritarashtra, I come to thee for tendering good counsel! What I had said in the open court, I will now repeat unto thee! Listen, and bear my words in mind!—That wise man who bearing all the gross wrong heaped upon him by his enemies, patiently biddeth his time, and multiplieth his resources even as men by degress turn a small fire into a large one, ruleth alone this entire earth. He that (in prosperity) enjoyeth his substance with his adherents findeth in them sharers of his adversity,—This is the best means of securing adherents, and it is said that he that hath adherents,

winneth the sovereignty of the world ! And, O Pandava, devide thy prosperity with thy adherents, behave truthfully towards them, and converse with them agreeably ! Share also your food with them ! And never boast thyself in their presence ! This behaviour increaseth the prosperity of kings !—

“Yudhishthira said,—‘Having recourse to such high intelligence, undisturbed by passion, I will do as thou counselest ! And whatever else thou mayst counsel in respect of time and place, I will carefully follow entirely.’ ”

And thus ends the fifth section in the Aranyaka of the Vana Parva.

SECTION VI.

(*Aranyaka Parva continued.*)

Vaisampayana said,—“O king, after Vidura, had gone to the abode of the Pandavas, Dhritarashtra, O Bharata, of profound wisdom, repented of his action. And thinking of the great intelligence of Vidura in matters connected with both war and peace, and also of the aggrandisement of the Pandavas in the future, Dhritarashtra, pained at a recollection of Vidura, having approached the door of the hall of state fell down senseless in the presence of the monarchs (in waiting). And regaining consciousness, the king rose from the ground and thus addressed Sanjaya standing by, “My brother and friend is even like the god of Justice himself ! Recollecting him to-day, my heart burneth in grief ! Go, bring unto me without delay my brother well-versed in morality !” Saying this, the monarch wept bitterly. And burning in repentance, and overwhelmed with sorrow at the recollection of Vidura, the king, from brotherly affection, again addressed Sanjaya saying,—“O Sanjaya, go thou and ascertain whether my brother, expelled by my wretched self through anger, liveth still ! That wise brother of mine of immeasurable intelligence hath never been guilty of even the slightest transgression, but, on the other hand, he it is who hath come by grievous wrong at my hands ! Seek him, O wise one, and bring him hither ; else, O Sanjaya, I will lay down my life !,”

Vaisampayana continued,—“Hearing these words of the king, Sanjaya expressed his approbation, and saying *So be it*, went in the direction of the Kamyaka woods. And arriving without loss of time at the forest were the sons of pandu dwelt, he behold Yudhishthira clad in deer-skin, seated with Vidura, in the midst of Brahmanas by thousands and guarded by his brothers, even like Purandara in the midst of the celestials ! And approaching Yudhishthira Sanjaya worshipped him duly, and was received with due respect by Bhima and Arjuna and the twins. And Yudhishthira made the usual enquiries about his

welfare and when he had been seated at his ease, he disclosed the reason of his visit, in these words :—‘King Dhritarashtra the son of Amvika hath, O Kshatta ! remembered thee ! Returning unto him without loss of time, do thou revive the king ! And O thou best of men, with the permission of these Kuru princes—these foremost of men—it behoveth thee, at the command of that lion among kings, to return unto him !’ ”

Vaisampayana continued,—“Thus addressed by Sanjaya, the intelligent Vidura, ever attached to his relatives, with the permission of Yudhishtira returned to the city named after the elephant.* And after he had approached the king, Dhritarashtra of great energy, the son of Amvika, addressed him, saying,—‘From my good luck alone, O Vidura, thou, O sinless one, so conversant with morality, hast come here remembering me ! And, O thou bull of the Bharata race, in thy absence I was beholding myself, sleepless through the day and the night, as one that hath lost on earth !’ And the king then took Vidura on his lap and smelt his head, and said,—‘Forgive me, O sinless one, the words in which thou wert addressed by me !’ And Vidura said,—‘O king, I have forgiven thee. Thou art my superior, worthy of the highest reverence ! Here am I, having come back, eagerly wishing to behold thee ! All virtuous men, O tiger among men, are (instinctively) partial towards those that are distressed ! This, O king, is scarcely the result of deliberation ! (My partiality to the Pandavas proceedeth from this cause) ! O Bharata, thy sons are as dear to me as the sons of Pandu, but as the latter are now in distress, my heart yearneth after them !’ ”

Vaisampayana continued,—“And addressing each other thus in apologetic speeches, the two illustrious brothers, Vidura and Dhritarashtra, felt themselves greatly happy !”

Thus ends the sixth section in the Aranyaka of the Vana Parva.

SECTION VII.

(*Aranyaka Parva continued.*)

Vaisampayana said,—“Hearing that Vidura had returned, and that the king had consoled him, the evil-minded son of Dhritarashtra began to burn in grief. His understanding clouded by ignorance, he summoned the son of Suvala, and Karna and Dussasana, and addressed them saying,—‘The learned

* The name is written in two ways, Hastinapur, and Hastinapura, the etymology being as explained in the text. There was also a king of the name of Hastin after whom the city has been called. See Shambhava Parva in the *Adi Parva*, p—T.

Vidura, the minister of the wise Dhritarashtra hath returned ! The friend of the sons of Pandu, he is ever engaged in doing what is beneficial to them. So long as this Vidura doth not succeed in including the king to bring them back, do ye all think of what may benefit me ! If ever I behold the sons of Pritha return to the city, I shall again be emaciated by renouncing food and drink, even though there be no obstacle in my path ! And I shall either take poison or hang myself, either enter the pyre or kill myself with my own weapons. But I shall never be able to behold the sons of Pandu in prosperity !'

"Sakuni said,—'O king, O lord of the earth, what folly hath taken possession of thee ! The Pandavas have gone to the forest, having given a particular pledge, so that what thou apprehendest can never take place ! O bull of the Bharata race, the Pandavas ever abide by the truth. They will never, therefore, accept the words of thy father ! If however, accepting the commands of the king, they come back to the capital, violating their vow, even this would be our conduct, *viz.* assuming, an aspect of neutrality, and in apparent obedience to the will of the monarch we will closely watch the Pandavas, keeping our counsels !'

"Dussasana said,—'O uncle of great intelligence, it is even as thou sayest ! The words of wisdom thou utterest always recommend themselves to me !'

"Karna said,—'O Duryodhana, all of us seek to accomplish thy will, and, O king, I see that unanimity at present prevaileth among us ! The sons of Pandu, with passions under complete control, will never return without living out the promised period. If, however, they do return from failing sense, do thou defeat them again at dice."

Vaisampayana said,—"Thus addressed by Karna, king Duryodhana, with cheerless heart, averted his face from his counsellors. Marking all this, Karna expanding his beautiful eyes, and vehemently gesticulating in anger, haughtily addressed Duryodhana and Dussasana and Suvala's son, saying,—'Ye princes, know ye my opinion ! We are all servants of the king (Duryodhana), waiting upon him with joined palms ! We should, therefore, do what is agreeable to him ! But we are not always able to seek his welfare with promptness and activity (owing to our dependence on Dhritarashtra) ! But let us now, encased in mail and armed with our weapons, mount our cars and go in a body to slay the Pandavas now living in the forest ! After the Pandavas have been quieted and after they have gone on the unknown journey, both ourselves and the sons of Dhritarashtra will find peace ! As long as they are in distress, as long as they are in sorrow, as long as they are destitute of help, so long are we a match for them ! This is my mind !

"Hearing these words of the charioteer's son, they repeatedly applauded him, and at last exclaimed,—'Very well !' And saying this each of them mounted his car, and sanguine of success, they rushed in a body to slay the sons of Pandu. And knowing by his spiritual vision that they had gone out, the master Krishna-dwaipayana of pure soul came upon them, and commanded them to

desist. And sending them away, the holy one, worshipped of all the worlds, quickly appeared before the king whose intelligence served the purposes of eyesight, and who was then seated (at his ease). And the holy one addressed the monarch thus."

Thus ends the seventh section in the Aranyaka of the Vana Parva.

SECTION VIII.

(Aranyaka Parva continued)

"Vyasa said,—'O wise Dhritarashtra, hear what I say ! I will tell thee that which is for the great good of all the Kauravas ! O thou of mighty arms it hath not pleased me that the Pandavas have gone to the forest dishonestly defeated (at dice) by Duryodhana and others ! O Bharata, on the expiration of the thirteenth year, recollecting all their woes, they may shower death-dealing weapons, even like virulent poison, upon the Kauravas ! Why doth thy sinful son of wicked heart, ever inflamed with ire, seek to slay the sons of Pandu for the sake of their kingdom ? Let the fool be restrained ; let thy son remain quiet ! In attempting to slay the Pandavas in exile, he will only lose his own life. Thou art as honest as the wise Vidura, or Bhishma, or ourselves, or Kripa, or Drona. O thou of great wisdom, dissensions with one's own kin are forbidden, sinful and reprehensible ! Therefore, O king it beloveth thee to desist from them ! And, O Bharata, Duryodhana looketh with such jealousy towards the Pandavas that great harm would be the consequence if thou didst not interfere. Or let this wicked son of thine, O monarch alone and unaccompanied, himself go to the forest and live with the sons of Pandu For then, if the Pandavas, from association, feel an attachment for Duryodhana, then, O king of men, good fortune may be thine (This, however, may not be) ! For it hath been heard that one's congenital nature leaveth him not till death—But what think Bhishma and Drona and Vidura ? What also dost thou think ? That which is beneficial should be done while there is time, else thy purposes will be unrealised,' "

Thus ends the eighth section in the Aranyaka of the Vana Parva.

SECTION IX.

(*Aranyaka Parva continued.*)

Dhritarashtra said,—‘O holy one, I did not like this business of gambling, but, O Muni, I think I was made to consent to it drawn by Fate ! Neither Bhishma, nor Drona, nor Vidura, nor Gandhari liked this game at dice. No doubt, it was begot of folly. And, O thou who delightest in the observance of vows, O illustrious one, knowing everything yet influenced by paternal affection, I am unable to cast off my senseless son, Duryodhana !’

“Vyasa said,—‘O king. O son of Vichitra-virya, what thou sayest is true ! We know it well that a son is the best of all things and that there is nothing that is so good as a son. * Instructed by the tears of Suravi † Indra came to know that the son surpasseth in worth other valuable possessions. O monarch, I will, in this connection, relate to thee that excellent and best of stories, the conversation between Indra and Suravi. In days of yore, Suravi the mother of cows was once weeping in the celestial regions. O child, Indra took compassion upon her, and asked her, saying,—O auspicious one ! why dost thou weep ? Is everything well with the celestials ? Hath any misfortune, ever so little, befallen the world of men or serpents ?—Suravi replied,—No evil hath befallen thee that I perceive. But I am agrieved on account of my son, and it is therefore, O Kausika, that I weep ! See, O chief of the celestials, yonder cruel husbandman is belabouring my weak son with the wooden stick, and oppressing him with the (weight of the) plough, in consequence of which my child agitated with agony is falling upon the ground and is at the point of death. At sight of this, O lord of the celestials, I am filled with compassion, and my mind is agitated ! The one that is the stronger of the pair is bearing his burthen of greater weight (with ease), but, O Vasava, the other is lean, and weak and is a mass of veins and arteries ! He beareth his burden with difficulty ! And it is for him that I grieve. See, O Vasava, sore inflicted with the whip, and harassed exceedingly, he is unable to bear his burthen. And it is for him that, moved by grief, I weep in heaviness of heart, and these tears of compassion trickle down my eyes !

‘ Sakra said.—O fair one, when thousands of thy sons are (daily) oppressed, why dost thou grieve for one under infliction ?—Suravi replied,—Although I

* Nilkantha (the commentator) explains the word *Param* (occurring twice) in the second line of this verse as meaning both the best and the worst. The sense then would be, ‘A son is the best or the worst thing one may have, according as he is a good or a bad son.’ Beyond a popular adage to that effect, there is no authority that he cites, although, of course, he himself is no mean authority as regards the meaning of a word.—T.

† The celestail cow supposed to be the progenetrix of all creatures of the vaccine species.—T.

have a thousand offspring, yet my affections flow equally towards all ! But, O Sakra, I feel greater compassion for one that is weak and innocent !—'

"Vyasa continued,—“Then Indra having heard these words of Suravi, was much surprised, and, O thou of the Kuru race, he became convinced that a son is dearer than one's life ! And the illustrious chastiser of Paka thereupon suddenly poured there a thick shower and caused obstruction to the husbandman's work. And as Suravi said, thy affections, O king, equally flow towards all thy sons. Let them be greater towards those that are weak ! And as my son Pandu is to me, so art thou, O son, and so also Vidura of profound wisdom ! It is out of affection that I tell you all this ! O Bharata, thou art possessed of a hundred and one sons, but Pandu hath only five. And they are in a bad plight and passing their days in sorrow. *How may they save their lives, how may they thrive*—such thoughts regarding the distressed sons of Pritha continually agitate my soul ! O king of the earth, if thou desirest all the Kauravas to live, let thy son Duryodhana make peace with the Pandavas !”

Thus ends the ninth section in the Aranyaka of the Vana Parva.

SECTION X.

(*Aranyaka Parva continued.*)

“Dhritarashtra said,—‘O *Muni* of profound wisdom, it is even as thou sayest ! I know it well as do all these kings ! Indeed, what thou considerest to be beneficial for the Kurus was pointed out to me, O *Muni*, by Vidura and Bhishma and Drona. And if I deserve thy favour, and if thou hast kindness for the Kurus, do thou exhort my wicked son Duryodhana !’

“Vyasa said,—‘O king, after having seen the Pandava-brothers here cometh the holy *Rishi* Maitreya, with the desire of seeing us. That mighty *Rishi*, O king, will admonish thy son for the welfare of this race. And, O Kauravya, whatever he adviseth must be followed undoubtingly, for if what he recommendeth is not done, the sage will curse thy son in anger.’”

Vaisampayana continued,—“Saying this, Vyasa departed, and Maitreya made his appearance. And the king with his son respectfully received that way-worn chief of *Munis*, with offerings of the *Arghya* and other rites. And king Dhritarashtra, the son of Amvika, in words of respect thus addressed the sage,—‘O holy one, hath journey from the *Kuru-jangala* been a pleasant one ? Are those heroes the five Pandavas living happily ? Do those bulls of the Kuru race intend to stay out their time ? Will the brotherly affection of the Kauravas ever be impaired ?’

"Maitreya said,—'Setting out on a pilgrimage to the different shrines, I arrived at *Kuru-jangalu*, and there I unexpectedly saw Yudhishtira the just in the woods of Kamyaka. And, O exalted one, many *Munis* had come there to behold the high-souled Yudhishtira, dwelling in an ascetic asylum, clad in deer-skin and wearing matted locks. It was there, O king of kings, that I heard of the grave error committed by thy sons and the calamity and the terrible danger arisen from dice that had overtaken them. 'Therefore it is that I have come to thee, for the good of the Kauravas, since, O exalted one, my affection is great for thee and I am delighted with thee ! O king, it is not fit that thy sons should on any account quarrel with one another, thyself and Bhishma living. Thou art, O king, the stake at which bulls are tied (in treading cord), and thou art competent to punish and reward ! Why dost thou overlook then this great evil that is about to overtake all ? And, O descendant of the Kurus, for those wrongs that have been perpetrated in thy Court, which are even like the acts of wretched outcastes, thou art not well thought amongst the ascetics ! "

Vaisampayana continued,—'Then turning to the wrathful prince Duryodhana, the illustrious *Rishi* Maitreya addressed him in these soft words :—'O mighty armed Duryodhana, O best of all eloquent men, O illustrious one, give heed unto the words I utter for my good ! O king, seek not to quarrel with the Pandavas ! And, O bull among men, compass thou thy own good as also of the Pandavas, of the Kurus and of the world ! All those tigers among men are heroes of high prowess in war, gifted with the strength of ten thousand elephants, with bodies hard as the thunderbolt, holding fast by their promises, and proud of their manliness ! They have slain the enemies of the celestials—those Rakshasas capable of assuming any form at will, such as were headed by Hidimva and Kirmira ! When those high-sould ones went from hence, that Rakshasa of fierce soul obstructed their nocturnal path even like an immovable hill. And even as a tiger slayeth a little deer, Bhima, that foremost of all endued with strength, and ever delighted in fight, slew that monster. Consider also, O king, how while out on his campaign of conquest, Bhima slew in battle that mighty warrior, Jarasandha, possessing the strength of ten thousand elephants. Related to Vasudeva and having the sons of king Drupada as their brothers-in-law, who that is subject to decrepitude and death would undertake to cope with them in battle ? O bull of the Bharata race, let there be peace between thee and the Pandavas ! Follow thou my counsels and surrender not thyself to anger ! '

"O king, thus admonished by Maitreya, Duryodhana began to slap his thigh resembling the trunk of the elephant, and smilingly began to scratch the ground with his foot. And the wicked wretch spake not a word, but hung down his head. And, O monarch, beholding Duryodhana thus offer him a slight by scratching the earth silently, Maitreya, became angry. And, as if commissioned by Fate, Maitreya, the best of Munis, overwhelmed by wrath, set his mind upon cursing Duryodhana ! And then, with eyes red in anger,

Maitreya, touching water, caused the evil-minded son of Dhritarashtra, saying,—Since, slighting me thou declinest to act according to my words, thou shalt speedily reap the fruit of this thy insolence ! In the great war which shall spring out the wrongs perpetrated by thee, by the mighty Bhima shall smash that thigh of thine with a stroke of his mace ! ’

“When the Muni had spoken so, king Dhritarashtra began to pacify the sage, in order that what he had said might not happen. But Maitreya said, ‘ O king, if thy son concludeth peace with the Pandavas, this curse of mine, O child, will not take effect, otherwise it must be as I have said ! ’ ”

Vaisampayana said,—Desirous of ascertaining the might of Bhima, that foremost of kings, the father of Duryodhana, then asked Maitreya, saying,—‘ How was Kirmira slain by Bhima ? ’

“Maitreya said,—‘ I shall not speak again unto thee, O king, for my words are not regarded by thy son. After I have gone away, Vidura will relate everything unto thee ! ’ And saying this, Maitreya went away to the place whence he had come, And Duryodhana also went out perturbed at the tidings of Kirmira’s death (at the hands of Bhima).”

Thus ends the tenth section in the Aranyaka of the Vana Parva.

SECTION XI.

(*Kirmirabadha Parva.*)

“Dhritarashtra said,—‘ O Kshatta, I am desirous to hear of the destruction of Kirmira ! Do thou tell me how the encounter took place between the Rakshasa and Bhimasena ! ’

“Vidura said,—‘ Listen to the story of that feat of Bhimasena of superhuman achievements ! I have often heard of it in course of my conversation with the Pandavas (while I was with them).

“O foremost of kings’ defeated at dice the Pandavas departed from hence, and travelling for three days and nights they at length reached those woods that go by the name of Kamyaka. O king, just after the dread hour of midnight when all nature is asleep, when man-eating Rakshasas of terrible deeds begin to wander, the ascetics and the cow-herds and other rangers of the forest used to shun the woods of Kamyaka and fly to a distance from fear of cannibals. And, O Bharata, as the Pandavas were at this hour entering those woods, a fearful Rakshasa of flaming eyes appeared before them with a lighted brand,

obstructing their path. And with outstretched arms and terrible face, he stood obstructing the way on which those perpetrators of the Kuru race were proceeding. With eight teeth standing out, with eyes of coppery hue, and with the hair of his head blazing and standing erect, the fiend looked like a mass of clouds reflecting the rays of the sun or mingled with lightning flashes and graced with flocks of cranes underneath on their wings. And uttering frightful yells and roaring like a mass of clouds charged with rain, the fiend began to spread the illusion proper to his species. Hearing that terrible roar, birds along with other creatures that live on land or in water, began to drop down in all directions, uttering cries of fear. And in consequence of the deers and the leopards and the buffaloes and the bears flying about in all directions, it seemed as if the forest itself was in motion. And swayed by the wind raised by the thighs of the Rakshasas, creepers growing at a great distance seemed to embrace the trees with their arms of coppery leaves. And at that moment, a violent wind began to blow, and the sky became darkened with the dust that covered it. And as grief is the greatest enemy of the objects of the five senses, even so appeared before the Pandavas that unknown foe of theirs. And beholding the Pandavas from a distance clad in black deer-skins, the Rakshasa obstructed their passage through the forest even like the *Mainaka* mountain. And at the sight of him never seen before, the lotus-eyed Krishna, agitated with fear, closed her eyes. And she whose braids had been dishevelled by the hand of Dussasana, stationed in the midst of the five Pandavas, looked like a stream chafing amid five hills. And seeing her overwhelmed with fear the five Pandavas supported her as the five senses influenced by desire adhere to the pleasures relating to their objects. And Dhaumya of great (ascetic) energy, in the presence of the sons of Pandu, destroyed the fearful illusion that had been spread by the Rakshasa, by applying various *mantras*, calculated to destroy the Rakshasas. And beholding his illusion dispelled, the mighty Rakshasa of crooked ways, capable of assuming any form at will, expanded his eyes in wrath and seemed like Death himself. Then king Yudhishtira, endued with great wisdom, addressed him, saying—Who art thou, and whose (son)? Tell us what we should do for thee.—The Rakshasa thus addressed, answered Yudhishtira the just, saying,—I am the brother of Vaka, the celebrated Kirmira. I live at ease in these deserted woods of Kamyaka, daily procuring my food by vanquishing men in fight. Who are ye that have come near me in the shape of my food? Defeating ye all in fight, I will eat ye with pleasure—”

Vaisampayana continued,—“O Bharata, hearing these words of the wretch, Yudhishtira announced his own name and lineage, saying—‘I am king Yudhishtira the just, the son of Pandu, of whom thou mayst have heard. Deprived of my kingdom, I have, with my brothers Bhimasena and Arjuna and the

others, in course of my wanderings, came into this terrible forest which is thy dominion, desirous of passing my period of exile here !

"Vidura continued,—'Kirmira said unto Yudhishthira, —By good luck it is that Fate hath accomplished today my long-accomplished desire ! With weapons upraised have I been continually ranging the entire earth with the object of slaying Bhima. But Bhima I had found not. By good luck it is that that slayer of my brother, whom I had been seeking so long, hath come before me ! It was he who in the disguise of a Brahmana slew my dear brother Vaka in the *Vetrakiya* forest by virtue of his science. He hath truly no strength of arms ! It is also this one of wicked soul who formerly slew my dear friend Hidimva, living in this forest and ravished his sister ! And that fool hath now come into this deep forest of mine, when the night is half spent, even at the time when we wander about ! To-day I will wreak my long cherished vengeance upon him, and I will to-day gratify (the names of) Vaka with his blood in plenty ! By slaying this enemy of the Rakshasas, I shall to-day be freed from the debt I owe to my friend and my brother, and thereby attain supreme happiness ! If Bhimasena was let free formerly by Vaka, to-day I will devour him in thy sight, O Yudhishthira ! And even as Agastya, ate up and digested the mighty Asura (Vatapi) I will eat up and digest this Bhima !—'

"Vidura continued,—'Thus addressed by the Rakshasa, the virtuous Yudhishthira, steadfast in his pledges, said—It can never be so,—and in anger rebuked the Rakshasa. The mighty-armed Bhima then tore up in haste a tree of the length of ten *Iyamas** and stripped it of its leaves. And in the space of a moment the ever victorious Arjuna strung his bow *Gandiva* possessing the force of the thunderbolt. And, O Bharata, making Jishnu desist, Bhima approached that Rakshasa still roaring like the clouds and said unto him,—*Stay ! Stay !* And thus addressing the cannibal, and tightening the cloth around his waist, and rubbing his palms, and biting his nether lip with his teeth, and armed with the tree, the powerful Bhima rushed towards the foe. And like unto Maghavat hurling his thunderbolt, Bhima made that tree, resembling the mace of Yama himself, descend with force on the head of the cannibal. The Rakshasa, however, was seen to remain unmoved at that blow, and wavered not in the conflict. On the other hand, he hurled his lighted brand, flaming like lightning, at Bhima. But that foremost of warriors turned it off with his left foot in such a way that it went back towards the Rakshasa. Then the fierce Kirmira on his part, all of a sudden uprooting a tree darted to the encounter like unto the mace bearing Yama himself. And that fight, so destructive of the trees, looked like the encounter in days of yore between the brothers Vali and Sugriva for the possession of the same woman,

* A *Iyama* is equal to the two arms stretched out in a line.

And the trees struck at the heads of the combatants, were broken into shivers, like lotus stalks thrown on the temples of infuriate elephants. And in that great forest, innumerable trees, crushed like unto reeds, lay scattered as rags. That encounter with trees between that foremost of Rakshasa and that best of men, O thou bull of the Bharata race, lasted but for a moment. Then taking up a crag, the angry Rakshasa hurled it at Bhima standing before him, but the latter wavered not. Then like unto Rahu going to devour the Sun dispersing his rays with extended arms, the Rakshasa with outstretched arms darted towards Bhima, who had remained firm under the blow inflicted with the crag. And tugging at and grappling with each other in diverse ways they appeared like two infuriate bulls struggling with each other. Or like unto two mighty tiger armed with teeth and claws, the encounter between them waxed fierce and hard. And remembering their (late) disgrace at the hands of Duryodhana, and proud of the strength of his arms, and conscious also of Krishna looking at him, Vrikodara began to swell in vigor. And fired with anger, Bhima seized the Rakshasa with his arms, as one elephant in rut seizeth another. And the powerful Rakshasa also in his turn seized his adversary, but Bhimasena that foremost of all men endued with strength, threw the cannibal down with violence. The sounds that arose in consequence of those mighty combatants pressing each other's hands, were frightful and resembled the sounds of splintering bamboos. And Bhima by main force hurling the Rakshasa down, seized him by the waist, and began to whirl him about, even as fierce hurricane shaketh a tree. And thus seized by the mighty Bhima, the fatigued Rakshasa became faint, and trembling all over, he still pressed the Pandava with all his strength. And finding him fatigued, Vrikodara twined his own arms round the foe, even as one bindeth a beast with cord. And the monster thereupon began to roar frightfully, as a trumpet out of order. And the mighty Vrikodara for a long while whirled the Rakshasa till the latter appeared to be insensible, and began to move convulsively. And finding the Rakshasa exhausted, the son of Pandu without loss of time took him up in his arms, and slew him like a beast. And placing his knee on the waist of that wretch of Rakshasa. Vrikodara began to press the neck of the foe with his hands. Then Bhima, dragging along the earth the bruised body of the Rakshasa with the eye-lids about to close, said,—O sinful wretch, thou wilt no more have to wipe away the tears of Hidimva or Vaka for thou too art about to go to the mansions of Yama!—And saying this, that foremost of men his heart filled with wrath, beholding the Rakshasa, destitute of clothing and ornaments, and in sensible, and undergoing convulsions, left him dead. And after that Rakshasa of hue like the clouds had been slain, the son of that best of kings (Pandua) praised Bhima for his many qualities, and placing Krishna in their front, set out for the Dwaita woods.'

"Vidura said,—'It was thus, O lord of men, that Kirmira was slain in

combat by Bhima, obedience, O Kaurava, to the commands of Yudhishtira the just ! And having rid the forest of its pest, the victorious Yudhishtira the just began to live in that dwelling of theirs, with Draupadi. And those bulls of the Bharata race comforting Draupadi began to cheerfully extol Bhima with glad hearts. And after the Rakshasa had been slain borne down by the might of Bhima's arms, those heroes entered into the peaceful forest freed from its annoyance. Passing through the great forest I saw lying the body of the wicked and fearful Rakshasa slain by Bhima's might. And, O Bharata, there I heard of this achievement of Bhima from those Brahmanas who have assembled round the Pandavas.' "

Vaisampayana continued,—“Hearing the account of the slaughter in combat of Kirmira that foremost of Rakshasa, the king sighed in sorrow and became absorbed in thought.”

Thus ends the eleventh section in the Kirmira-badha of the Vana Parva.

SECTION XII.

(*Arjunabhisamana Parva.*)

Vaisampayana said,—“Hearing that the Pandavas had been banished, the Bhojas, the Vrishnis, and the Andhanas went to those heroes residing in affliction in the great forest. And the consanguinous relatives of Panchala, and Dhristaketu the king of Chedi, and those celebrated and powerful brothers—the Kaikeyas, their hearts fired with wrath, went to the forest to see the sons of Pritha. And reproaching the sons of Dhritarashtra, they said,—‘What should we do ? And those bulls of the Kshatriya race, with Vasudeva at their head, sat themselves down round Yudhishtira the just. And respectfully saluting that foremost of the Kurus, Kesava mournfully said,—‘The earth shall drink the blood of Duryodhana and Karna, of Dussasana and the wicked Sakuni ! Slaying these in battle and defeating their followers along with their royal allies, will we all install Yudhishtira the just on the throne ! The wicked* deserve to be slain ! Verily, this is eternal morality ! ’”

Vaisampayana continued,—“And when on account of the wrongs of Pritha's sons, Janardana had thus got into a passion, and seemed bent upon consuming all created things, Arjuna exerted himself to pacify him. And beholding Kesava angry, Falguna began to recite the feats achieved in his former lives by that soul of all things, himself immeasurable, the eternal one, of

* The words in the text are *nikrityopacharan* meaning he who behaves artfully.—T.

infinite energy, the lord of *Parjapati* himself, the supreme ruler of the worlds, Vishnu of profound wisdom !

"Arjuna said.—"In days of old, thou, O Krishna, hadst wandered on the Gandhamadana mountains for ten thousands years as a *Muni* having his home where evening fell ! Living upon water alone, thou hadst, in days of old, O Krishna, also dwelt for full eleven thousand years by the lake of Pushkara ! And, O slayer of Madhu, with arms upraised and standing on one leg, thou hadst passed a hundred years on the high hills of Vadari,* living all the while upon air ! And leaving aside thy upper garment, with body emaciated and looking like a bundle of veins, thou hadst lived on the banks of the Saraswati, employed in thy sacrifice extending for twelve years ! And, O Krishna of mighty energy, in observance of thy vow thou hadst stood on one leg for the length of a thousand years of the celestials, on the plains of *Prabhasa* which it becometh the virtuous to visit ! Vyasa hath told me that thou art the cause of the creation and its course ! And, O Kesava, the lord of *Kshetra*,† thou art the mover of all minds, and the beginning and end of all things ! All asceticism resteth in thee, and thou too art the embodiment of all sacrifices, and the eternal one ! Slaying the Asura Naraka, offspring of the Earth—first begotten, thou hadst obtained his ear-rings, and performed, O Krishna, the first horse-sacrifice, (offering up that Asuras as the sacrificial horse) ! And, O bull of all ! the worlds, having performed that feat, thou hast become victorious over all ! Thou hadst slain all the *Daityas* and *Danavas* mustered in battle, and giving the lord of *Sachi* (Indra) the sovereignty of the universe, thou hast, O Kesava of mighty arms, taken thy birth among men ! O slayer of all foes, having floated on the primordial waters, thou subsequently becamest *Hari*,‡ and *Brahma* and *Surya*, and *Dharma*, and *Dhatri* and *Yama*, and *Analu*, and *Vayu*, and *Vaisravana*, and *Rudra*, and *Kalu* and the firmament, the earth, and the ten directions ! Thyself increate, thou art the lord of the mobile and the immobile universe, the Creator of all, O thou foremost of all existences ! And, O slayer of Madhu, O thou of abundant energy, in the forest of Chitraratha thou didst, O Krishna, gratify with thy sacrifice the chief of all the gods, the highest of the high ! O Janarddana, at each sacrifice thou didst offer, according to shares, gold by hundreds and thousands. And, O son of the Yadava race, becoming the son of Aditi, O exalted one of the supreme attributes, thou hast been known as the younger brother of Indra ! And, O thou

* Also called *Vadarika* a hermitage on the Himalaya near the sources of the Ganges.—T.

† Nilakantha explains *kshetra* as including *Mahabhuta*, consciousness, intellect, the unmanifest (primordial elements) the ten senses, the five objects of the senses, *viz*, earth, water, &c., desire, aversion, pleasure, pain, the combinations of elements, and *chaitanya*.—T.

‡ *Hari* here means the developed seed that is to expand into the vast whole of the universe.

chastiser of foes, even while a child thou didst, O Krishna, in consequence of thy energy, fill by three steps only the heaven, the firmament, and the earth ! And, O thou soul of all, covering the heaven and the firmament (while thou wert thus transformed), thou didst dwell in the body of the Sun and afflict him with thy own splendour ! And, O exalted one, in thy incarnations on those thousand occasions, thou hadst slain, O Krishna, sinful Asuras by hundreds ! By destroying the *Mauravas* and the *Pasas*, and slaying Nisunda and Naraka, thou hast again rendered safe the road to Pragjyotisha ! Thou hast slain Ahvriti at Jaruthi, and Kratha and Sisupala with his adherents, and Jarasandha and Saivya and Catadhanwan ! And on thy car roaring like unto clouds and effulgent like the Sun, thou didst obtain for thy queen the daughter of Bhoja, defeating Rukmi in battle ! Thou didst in fury slay Indradyumna and the *Yavana* called Kaseruman ! And slaying Salwa the lord of Saubha, thou didst destroy that city of Saubha itself ! These have all been slain in battle ; listen to me as I speak of others (also slain by thee) ! At Iravati thou hast slain king Bhoja equal unto Karttavirya in battle, and both Gopati and Talaketu also have been slain by thee ! And, O Janardhana, thou hast also appropriated unto thyself the sacred city of Dwaraka, abounding in wealth and agreeable unto the *Rishi* themselves, and thou wilt submerge it at the end within the ocean ! O slayer of Madhu, how can crookedness be in thee, devoid as thou art, O thou of the Dasarha race, of anger and envy and untruth and cruelty ? O thou who knowest no deterioration, all the *Rishis*, coming unto thee seated in thy glory on the sacrificial ground, seek protection of thee ! And, O slayer of Madhu, thou stayest at the end of the *Yuga*, contracting all things and withdrawing this universe into thy own self, thou repressor of all foes ! O thou of the Vrishni race, at the beginning of the *Yuga*, there sprang from thy lotus-like navel, Brahma himself, and lord of all mobile and immobile things, and whose is this entire universe ! When the dreadful Danavas Madhu and Kaitava were bent on slaying Brahma, beholding their impious endeavour thou wert angry, and from thy forehead, O Hari, sprang Sambhu, the holder of the trident ! Thus these two foremost of the deities have sprung from thy body in order to do thy work ! Even Narada it was who hath told me this ! O Narayana, thou didst, in the forest of Chaitraratha, celebrate with plentiful gifts a grand sacrifice consisting of a multitude of rites ! O god, O thou of eyes like lotus leaves, the deeds thou hast performed while still a boy, having recourse to thy might and aided by Valadeva, have never been done by others, nor are they capable of being achieved by others in the future ! Thou didst even dwell in Kailasa, accompanied by Brahmanas ! ”

Vaisampayana continued,—“Having addressed Krishna thus, the illustrious Pandavas, who was the soul of Krishna, became dumb, when Janardhana (in reply addressed that son of Pirtha) saying,—“Thou art mine and I am thine, while all that is mine is thine also ! He that hateth thee hateth me as well

and he that followeth thee followeth me ! O thou irrepressible one, thou art *Nara* and I am *Narayana* or *Hari* ! We are the *Rishis* *Nara* and *Narayana*, born in the world of men for a special purpose. O *Partha*, thou art from me and I am from thee ! O bull of the *Bharata* race, no one can understand the difference that is between us ! ”

Vaisampayana continued, “When the illustrious *Kesava* had said so in the midst of that assembly of brave kings, all excited with anger, *Panchali* surrounded by *Dhrishtadyumna* and her other heroic brothers, approached him of eyes like lotus-leaves scated with his cousins, and, desirous of protection, addressed in angry accents that refuge of all, saying,—‘*Asita* and *Devala* have said that in the matter of the creation of all things, thou hast been indicated (by the sages) as the only *Prajapati* and the Creator of all the worlds ! And, O irrepressible one, *Jamadagnya* saith that thou art *Vishnu*, and, O slayer of *Madhu*, that thou art (embodiment of) *Sacrifice*, by *Sacrificer* and he for whom the sacrifice is performed ! And, O best of male beings, the *Rishis* indicate thee as Forgiveness and Truth ! *Kasyapa* hath said that thou art *Sacrifice* sprung from Truth ! O exalted one, *Narada* calleth thee the god of the *Sadhyas*, and of the *Sivas*, as also the Creator and the Lord of all things. And, O tiger among men, thou repeatedly sportest with the gods including, *Brahma* and *Sankara* and *Sakra* even as children sporting with their toys ! And, O exalted one, the firmament is covered by thy head, and the earth by thy feet ; these worlds are as thy womb and thou art the Eternal one ! With *Rishi's* sanctified by Vedic lore and asceticism, and whose souls have been purified by penance, and who are contented with soul-vision, thou art the best of all objects ! And, O chief of all male beings, thou are the refuge of all royal sages devoted to virtuous acts, never turning their backs on the field of battle, and possessed of every accomplishment ! Thou art the Lord of all, thou art Omnipresent, thou art the Soul of all things, and thou art the active power pervading everything ! The rulers of the several worlds, those worlds themselves, the stellar conjunctions, the ten points of the horizon, the firmament, the moon, and the Sun, are all established in thee ! And, O mighty-armed one, the mortality of (earthly) creatures, the immortality of the universe, are established in thee ! Thou art the Supreme lord of all creatures, celestial or human ! Therefore it is, O slayer of *Madhu*, that impelled by the affection thou bearest me that I will relate to the my griefs ! O *Krishna* how could one like me, the wife of *Pritha's* sons, the sister of *Dhrishtadyumna*, and the friend of thee, be dragged to the assembly ! Alas, during my season, stained with blood, with but a single cloth on, trembling all over, and weeping, I was dragged to the court of the *Kurus* ! Beholding me, stained with blood in the presence of those kings in the assembly, the wicked sons of *Dhritarastra* laughed at me ! O slayer of *Madhu*, while the sons of *Pandu* and the *panchalas* and the *Vrishnis* lived, they dared express the desire of using me as their slave ! O *Krishna*, I am according to the ordinance,

the daughter-in-law of both Dhritarastra and Bhishma ! Yet, O slayer of Madhu, they wished to make of me a slave by force ! I blame the Pandavas who are mighty and foremost in battle, for they saw (without stirring) their own wedded wife known over all the world, treated with such cruelty ! Oh fie on the might of Bhimasena, fie on the *Gandiva* of Arjuna, for they, O Janarddana, both suffered me to be thus disgraced by little men ! This eternal course of morality is ever followed by the virtuous—*viz*, that the husband, however weak, protecteth his wedded wife ! By protecting the wife one protecteth his offspring, and by protecting the offspring one protecteth his own self ! One's own self is begotten on one's wife, and therefore it is that the wife is called *Jaya*. A wife also should protect her lord, remembering that he is to take his birth in her womb ! The Pandavas never forsake the person that soliciteth their protection ; and yet they abandoned me who solicited it ! By my five husbands five sons of exceeding energy have been born of me : Prativindhya by Yudhishtira, Sutasoma by Vrikodara, Srutakirti by Arjuna, Satanika by Nakula and Srutakarman by the youngest, all of them of energy that cannot be baffled. For their sake, O Janarddana, it was necessary to protect me ! Even as (thy son) Pradyumna, they are, O Krishna, mighty warriors all ! They are foremost of bowmen, and invincible in battle by any foe ! Why do they bear the wrongs inflicted (on me) by the sons of Dhritarashtra of such contemptible strength ? Deprived of their kingdom by deception, the Pandavas were made bondsmen and I myself was dragged to the assembly while in my season, and having only a single cloth on ! Fie on that *Gandiva* which none else can string save Arjuna and Bhima and thyself, O slayer of Madhu ! Fie on the strength of Bhima, and fie on the prowess of Arjuna, since, O Krishna, Duryodhana (after what he had done) hath drawn breath even for a moment ! He it is, O slayer of Madhu, who formerly drove the guileless Pandavas with their mother from the kingdom, while they were children still engaged in study and the observance of their vows. It is that sinful wretch who, horrible to relate, mixed in Bhima's food fresh and virulent poison in full dose. But, O Janarddana, Bhima digested that poison with the food, without sustaining any injury, for, O best of men and mighty-armed one, Bhima's days had not been ended ! And, O Krishna, it is Duryodhana who at the house standing by the banian called *Pramana* bound Bhima sleeping unsuspectingly, and casting him into the Ganges returned to the city. But the powerful Bhimasena the son of Kunti, possessed of mighty arms, on waking from sleep, tore his bends and rose from the water. It is Duryodhana, who caused venomous black-cobras to bite all over the body of Bhimasena, but that slayer of foes died not. Awaking, the son of Kunti smashed all the serpents and with his left hand killed (the agent, *viz*.) the favorite charioteer of Duryodhana. Again, while the children were lying asleep at Varanavata with their mother, it is he who set fire to the house intending to burn them to death. Who is there capable of doing such as an

act? It was then that the illustrious Kunti, overtaken by this calamity, and surrounded by the flames, began to cry out in terror, speaking to her children ; —Alas, I am undone ! How shall we escape from this fire to-day ! Alack, I shall meet with destruction with my little children !—Then Bhima, possessed of mighty arms, and prowess like unto the force of the wind, comforted his illustrious mother as also his brothers, saying,—Like that king of birds, Gadura, the son of Vinata, I will spring up into the air. We have no fear from this fire.—And then taking his mother on his left flank, and the king in his right, and the twins on each shoulder, and Vivatsu on his back, the mighty Vrikodara, thus taking all of them, at one leap cleared the fire and delivered his mother and brother from the conflagration. Setting out that night with their renowned mother, they came near the forest of Hidimva. And while fatigued and distressed, they were sleeping fast with her, a Rakshasa woman called Hidimva approached them. Beholding the Pandavas with their mother asleep on the ground, influenced by desire she sought to have Bhimasena for her lord. The weak one then took up Bhima's feet on her lap to press them with her soft hands. The mighty Bhima of immeasurable energy, of prowess that could not be baffled, then woke from sleep, and asked her, saying,—O thou of faultless features, what dost thou wish here ?—Thus asked by him, the Rakshasa lady of faultless features, capable, besides, of assuming any form at will, replied unto the high souled Bhima, saying—Do ye speedily fly this place ! My brother gifted with strength will come to slay ye ! Therefore speed and tarry not !—But Bhima haughtily said,—I do not fear him ! If he cometh here, I will slay him !—Hearing their converse, that vilest of cannibals came to the spot. Of frightful form and dreadful to behold, uttering loud cries as he came, the Rakshasa said,—O Hidimva, with whom dost thou converse ? Bring him unto me, I will eat him up. It behoveth thee to tarry not.—But moved by compassion, the Rakshasa lady of faultless features and pure heart said nothing out of pity. Then the man-eating monster, uttering dreadful cries, rushed at Bhima with great force. And approaching him furiously, the mighty cannibal, possessed with rage, caught hold of Bhima's hand with his own, and clenching fast his other hand and making it hard as the thunder-bolt of Indra, suddenly struck Bhima a blow that descended with the force of lightning. His hand having been seized by the Rakshasa, Vrikodara, without being able to brook it, flew into a rage. Then a dreadful combat took place between Bhimasena and Hidimva, both skilled in all weapons and which was like unto the encounter of Vasava with Vritra. And, O sinless one, after sporting with the Rakshasa for a long while, the powerful Bhima of mighty energy slew the cannibal when the latter had come weak the exertion. Then having slain Hidimva, and taking (his sister) Hidimva at their head, of whom was (subsequently) born Ghatotkacha, Bhima and his brothers went away. Then all those repressors of their foes, accompanied by their mother and surrounding by many Brahmanas proceeded towards Ekachakra. In the matter

of this their journey, Vyasa ever engaged in their welfare had become their counsellor. Then arriving at Ekachakra, the Pandavas of rigid vows there also slew a mighty cannibal, Vaka by name, terrible as Hidimva himself. And having slain that fierce cannibal, Bhima that foremost of smiters, went with all his brothers to the capital of Drupada. And, O Krishna, as thou hadst acquired Rukmini the daughter of Bhishmaka, even so Savyasachin, while residing there, obtained me ! O slayer of Madhu, Arjuna won me in the *Shyamvara*, having performed a feat difficult of achievement by others and having fought also with the assembled kings !

Thus, O Krishna, afflicted with numerous griefs and in great distress, am I living, with Dhaumya at our head, but deprived of the company of the adorable Kunti ! Why do these that are gifted with strength and possessed of the prowess of the lion sit indifferently, beholding me thus afflicted by enemies no despicable ? Suffering such wrongs at the hands of wicked and evil-doing foes of small strength, am I to burn in grief so long ? Born I was in a great race, coming into the world in an extraordinary way ! I am also the beloved wife of the Pandavas, and the daughter-in-law of the illustrious Pandu ! The foremost of women and devoted to my husbands, even I, O Krishna, was seized by the hair, O slayer of Madhu, in the sight of the Pandavas, each of whom is like an Indra himself !

"Saying this the mild-speeched Krishna hid her face with her soft hands like the buds of lotus, and began to weep. And the tears of Panchali begot of grief washed her deep, plump and graceful breasts crowned with auspicious marks. And wiping her eyes and sighing frequently she said these words angrily and in a choked voice :—Husbands, or sons, or friends, or brothers, or father, have I none ! Nor have I thee, O thou slayer of Madhu, for ye all, beholding me treated so cruelly by inferior foes, sit still unmoved ! My grief at Karna's ridicule is incapable of being assuaged ! On our grounds I deserve to be ever protected by thee, O Kesava, *viz.*, our relationship, thy respect (for me), our friendship, and thy lordship (over me) ! "

Vaisampayana continued,—“In that assembly of heroes Vasudeva then spake unto the weeping Draupadi as follows :—‘O fair lady, the wives of those with whom thou art angry, shall weep even like thee, beholding their husbands dead on the ground, weltering in blood and their bodies covered with the arrows of Vivatsu ! Weep not, lady, for I will exert to the utmost of my power for the sons of Pandu ! I promise thou shalt (once more) be the Queen of kings ! The heavens might fall, or the Himavat might split, the earth might be rent, or the waters of the ocean might dry up, but my words shall never be futile !’ Hearing these words of Achyuta in reply, Draupadi looked obliquely at her third husband (Arjuna). And, O mighty king, Arjuna said unto Draupadi,—‘O thou of beautiful coppery eyes, grieve not ! O illustrious one, it

shall be even as the slayer of Madhu hath said ! It can never be otherwise, O beautiful one ! ' "

"Dhrishtadyumna said,—'I will slay Drona, Sikhandin will slay the grandfather. And Bhimasena will slay Duryodhana, and Dhananjaya will slay Karna. And, O sister, assisted by Rama and Krishna, we are invincible in battle by even the slayer himself of Vritra—what are the sons of Dhritarashtra ? ' "

Vaisampayana continued,—"After these words had been spoken, all the heroes there turned their faces towards Vasudeva, who then in their midst began to speak as follows."

Thus ends the twelfth section in the Arjunabhisgamana of the Vana Parva.

SECTION XIII.

(*Arjunabhisgamana Parva continued.*)

Vasudeva said,—'O lord of earth, if I had been present at Dwaraka, then, O king, this evil would not have befallen thee ! And, O irrepressible one, coming unto the gambling-match, even if uninvited by the son of Ambika (Dhritarashtra), or Duryodhana, or by the other Kauravas, I would have prevented the game from taking place, by showing its many evils, summoning to my aid Bhishma and Drona and Kripa and Vahlika ! O exalted one, for thy sake I would have told the son of Vichitravirya — *O foremost of monarchs, let thy sons have nothing to do with dice* ?—I would have shown the many evils (of dice) through which thou hast fallen into such distress and the son of Virasena was formerly deprived of his kingdom ! O king, unthought-of evils befall a man from dice ! I would have described how a man once engaged in the game continueth to play (from desire of victory). Women, dice, hunting and drinking to which people become addicted in consequence of temptation, have been regarded as the four evils that deprive a man of prosperity. And those versed in the *Sastras* are of opinion that evils attend upon all these. They also that are addicted to dice know all its evils. O thou of mighty arms, appearing before the son of Amvika, I would have pointed out that through dice men in a day lose their possessions, and fall into distress, and are deprived of their untasted wealth, and exchange harsh words ! O perpetuator of the Kuru race, I would have pointed out these and other attendant evils ! If he had accepted my words thus addressed, the welfare of the Kurus as also Virtue itself would both have been secured ! And, O foremost of kings, if he had rejected my gentle counsels offered as medicine, then, O best of the Bharata

race, I would have compelled him by force ! And if those who wait at his court, professing to be his friends but in reality his foes, had supported him, then I would have slain them all, along with those gamblers, there present ! O Kauravya it is owing to my absence from the *Anartta* country at that time that thou hast fallen into such distress begot of dice ! O thou best of Kurus, O son of Pandu, on arriving at Dwaraka I learnt from Yuyudhana all about thy calamity ! And, O foremost of kings, directly I heard it, with a heart sore agitated by grief, have I speedily come here wishing to see thee, O king ! Alas ! bull of the Bharata race, ye have all fallen into dire distress ! I see thee with thy brothers plunged in misfortune ! ”

Thus ends the thirteenth section in the *Arjunabhigamana* of the *Vana Parva*.

SECTION XIV.

(*Arjunabhigamana Parva continued.*)

Yudhishtira said,—‘O Krishna, why wert thou absent (from the Anartta country) ? And, O descendant of the Vrishni race, while thou wert away, where didst thou dwell ? And what didst thou do while out of thy kingdom ?’

“Krishna said,—‘O bull of the Bharata race, I had gone for the purpose of destroying the (airnang) city of Salwa. And O foremost of the Kauravas, listen to the reasons I had for so doing ! The heroic son of Damaghosha, the well-known king Sisupala of mighty arms and great energy, was slain by me, O best of Bharata, at thy *Rajasuya* sacrifice, because that wicked one could not from anger bear to see the first worship offered to me ! Hearing that he had been slain, Salwa, burning with fierce anger, came to Dwaraka, while, O Bharata, it was empty, myself being away, residing here ! And having arrived there on a car made of precious metals and hence called the *Sauva*, he had an encounter with thy youthful princes of the Vrishni race—those bulls of that line—and fought with them mercilessly, And slaughtering many youthful Vrishnis of heroic valor, the wicked one devastated all the gardens of the city. And O thou of mighty arms, he said,—Where is that wretch of the Vrishni race, Vasudeva, the evil-souled son of Vasudeva ? I will humble in battle the pride of that person so eager for fight ! Tell me truly, O *Anarttas* ! I will go there where he is. And after killing that slayer of Kansa and Kesi, will I return ! By my weapon I swear that I will not return without slaying him !—And exclaiming repeatedly—*Where is he ? Where*

is he ? The lord of Saubha rusheth to this place and that, desirous of encountering me in battle ! And Salwa also said,—Impelled by wrath for the destruction of Sisupala I shall today send to the mansion of Yama that trecherous miscreant of mean mind !—And, O king, he further said,—That Janarddana shall I slay, who, wretch that he is, hath killed my brother king Sisupala, my brother who was but a boy of tender years, and who was slain not on the field of battle unprepared as he was !—Having, O great king, wailed thus, and having, O son of the Kuru race, abused me thus, he rose into the sky on his car of precious metals capable of going anywhere at will ! On returning (to my kingdom) I heard what, O Kauravya, the evil minded and wicked king of Martika had said regarding myself ! And, O descendant of the Kuru race I was agitated with wrath, and, O king, having reflected upon everything, I set my heart upon slaying him ! And learning O Kauravya, of his oppression of the *Anarttas*, of his abuse of myself. And of his excessive arrogance, I resolved upon the destruction of that wretch ! And, O lord of earth, I accordingly set out (from my city), for slaying the (lord of) the Saubha. And searching him here and there I found him in an island in the midst of the ocean ! Then O king, blowing my conch called the *Panchajanya* obtained from the sea, and challenging Salwa to combat, I stood for the fight ! At that instant I had an encounter with numerous Danavas, all of whom, however, I subdued and prostrated on the ground, O mighty armed one, it was owing to this affair that I could not then come (unto thee) ! As soon as I heard of the unfair game at dice at Hastinapur, I have come here desirous of seeing ye who have been plunged in distress ! ”

Thus ends the fourteenth section in the Arjunabhigamana of the Vana-Parva.

SECTION XV.

(*Arjunabhigamana Parva continued.*)

“Yudhishtira said,—O illustrious Vasudeva of mighty arms, tell thou in detail of the death of the lord Saubha,—My curiosity hath not been appeased by thy narration.”

“Vasudeva said,—‘O mighty-armed king, hearing that the son of Srutasravas (Sisupala) had been slain by me, Salwa, O best of the Bharata race came to the city² of Dwaravati ! And, O son of Pandu, the wicked king, stationing his forces in array, invested that city around, and above. And stationing

himself in the upper regions, the king began his fight with the city. And that encounter commenced with a thick shower of weapons from all sides. And, O bull of the Bharata race, the city at that time was well furnished on all sides, according to the science (of fortifications), with penons, and arches, and combatants, and walls and turrets, and engines, and miners, and streets barricaded with spiked wook-works and towers and edifices on gate-ways well filled with provisions, and offensive weapons, and engines for hurling burning brands and fires, and vessels of deer-skins (for carrying water), and trumpets, tabors, and drums, lances and forks, and *Sataghnis*, and plough-shares, rockets, balls of stone and battle-axes and other weapons, and shields embossed with iron, and engines for hurling balls and bullets and hot liquids ! And the city was also well-defended by numerous cars, and O tiger among Kurus by Gada and Shamva and Uddhava and others, and by warriors of prowess tried in battle all well-born and capable of encountering any foe ! And these all placing themselves on commanding posts, aided by cavalry and standard-bearers, began to defend the town. And Ugrasena and Uddhava and others, to prevent carelessness proclaimed throughout the city that nobody should drink. And all the Vrishnis and the Andhakas, well-knowing that they would be slain by Salwa if they behaved carelessly, remained sober and watchful. And the police soon drove out of the city all mimes and dancers and singers of the Anartta country. And all the bridges over rivers were destroyed, and boats forbidden to ply, and the trenches (around the city) were spiked with poles at the bottom. And the land around the city for full two miles was rendered uneven, and holes and pits were dug thereon, and combustibles were secreted below the surface. Our fort, O sinless one, is naturally strong and always well-defended and filled with all kinds of weapons ! And in consequence of the preparations made, our city was more prepared than ever to meet the foe, And, O chief of the Bharatas, in consequence of all this, the city looked like that of Indra himself ? And O King, at the time of Salwa's approach, nobody could either enter or leave the town of the Vrishnis and the Andhakas without presenting the sign that had been agreed upon. And all the streets of the town and the open spaces were filled with numerous elephants and horses ! And, O thou of mighty arms, the combatants were all especially gratified with allowances and wages, and rations, and weapons, and dresses ! And amongst the combatants there was none who was not paid in gold, and none who was not paid at all, and none who was not some how obliged, and none who was not of tried valour ! And, O thou of eyes like lotus leaves it was thus Dwaraka, abounding in well-ordered arrangements, was defended by Ahuka (Ugrasena) ! ”

Thus ends the fifteenth section in the Arjunabhigamana of the Vana Parva.

SECTION XVI.

(*Arjunabhigamana Parva continued.*)

"Vasudeva continued,—‘O king of kings, Salwa, the lord of Saubha, came towards our city with an immense force consisting of infantry, cavalry and elephants ! And the army headed by king Salwa, consisting of four kinds of forces, occupied a level ground commanding a copious water-supply. And forsaking cemeteries and temples dedicated to the gods, and sacred trees, and grounds covered by ant-hills, that host occupied every other place. And the roads (leading to the city) were blocked up by the divisions of the army, and the secret entrances also were all blocked up by the enemy’s camp. and, O Kauravya, like unto the lord of birds (Garuda), the ruler of Saubha rushed towards Dwaraka, bringing with him, O bull among men, his host equipped with all kinds of arms, skilled in all weapons, consisting of a dense display of cars and elephants and cavalry abounding in banners, and well-paid and well-fed foot-soldiers possessed of great strength and bearing every mark of heroism and furnished with wonderful chariots and bows. And beholding the army of Salwa approach, the youthful princes of the Vrishni race resolved to encounter it sallying out of the city. And, O king, Charudeshna, Samva, and the mighty warrior Pradyumna, O descendant of the Kuru race, sailed out, ascending on their chariots, and clad in mail, and decked in ornaments, with colors flying, resolved to encounter the mighty and countless host of Salwa ! And Samva taking up his bows, eagerly attacked on the field of battle Kshemavridhi, the commander of Salwa’s forces and his chief counsellor also ! And, O thou foremost of Bharatas, the son of Jambavati then began to shower arrows in a continuous stream even as Indra showereth down rain ! And O mighty king then Kshemavridhi the commander of Salwa’s forces, bore that shower of arrows, immovable as the Himavata ! And, O foremost of kings, Kshemavridhi on his part, discharged at Samva mightier volley of shafts, aided by his powers of illusion ! And dispersing by counter-illusion that discharge inspired by illusion, Samva showered on his (adversary’s) car a thousand arrows ! Then pierced by the shafts of Samva and overwhelmed therewith Kshemavridhi, the commander of the hostile host, left the field by the help of his fleet steeds ! And when the wicked general of Salwa had left the field, a mighty Daitya called Vegavat rushed at my son ! And, O best of monarchs, thus attacked, the heroic Samva, the perpetuator of the Vrishni race, bore that onset of Vegavat, keeping his ground. And, O son of Kunti, the heroic Samva, of prowess incapable of being baffled, whirling a quickly-going mace, hurled it speedily at Vegavat ! And, O king, struck with that mace, Vegavat fell down on the ground, like a weather-beaten and faded lord of the forest of decayed roots ! And on that heroic Asura of mighty energy being slain with the mace, my son entered within that mighty host and began to fight with all. And, O great king, a

well-known Danava named Vivindya, a mighty warrior wielding a large and powerful bow, encountered Charudeshna ! And, O monarch, the encounter between Charudeshna and Vivindhya was as fierce as that in days of yore between Vritra and Vasava ! And enraged with each other the combatants pierced each other with their arrows, uttering loud roars like unto two powerful lions ! Then the son of Rukmini fixed on his bow-string a mighty weapon possessing the splendour of fire or the sun, and capable of destroying all foes, having first vivified it with incantations ! Then, O monarch, that mighty warrior my son, fired with wrath, challenged Vivindhya and discharged the weapon at him. And the Danava struck with that weapon, fell down on the ground a lifeless corpse ! And beholding Vivindhya slain, and the whole host waver, Salwa advanced again on his beautiful car capable of going everywhere. And, O king of mighty arms, beholding Salwa on that beautiful car of his, the combatants of Dwaraka wavered with fear ! But, O thou of the Kuru race, Pradyumna sailed out, and, O great king, bidding the Anarttas be of good cheer, said,—Waver ye not, and staying behold me fight ! Even I shall, by main force, repell that car with Salwa on it ! Ye Yadavas, this day, I shall with my weapons like unto serpents, discharged from my bow with my hand, destroy this host of the lord of Saubha ! Be of good cheer, ye all ! Fear not ! The lord of Saubha will be slain to day ! Attacked by me, the wretch will meet with destruction together with his car !—O son of Pandu, upon Pradyumna speaking thus with cheerful heart, the Yadava host, O hero, remained on the field, and began to fight cheerfully ! ”

Thus end the sixteenth section in the Arjunabhigamana of the Vana Parva.

SECTION XVII.

(Arjunabhigamana Parva continued.)

‘Vasudeva continued,—‘O bull of the Bharata race, having spoken thus unto the Yadavas, the son of Rukmini (Pradyumna) ascended his golden car. And the car he rode was drawn by excellent steeds in mail. And over it stood a standard bearing the figure of a *Makara* with gaping mouth and fierce as Yama. And with his steeds, more flying than running on the ground, he rushed against the foe. And the hero equipped with quiver and sword, with fingers caused in leather, twanged his bow possessed of the splendour of the lightning, with great strength, and transferring it from hand to hand, as if in contempt of the enemy, spread, confusion among the Danavas and other

warriors of the city of Saubha. And as he sat in contempt of the foe, and continuously slew the Danavas in battle, on one could mark the slightest interval between his successive shafts. And the color of his face changed not, and his limbs trembled not. And people only heard his loud lionine roars indicative of wonderful valor. And the aquatic monster with mouth wide open, that devourer of all fishes, placed on the golden flag-staff of that best of cars, struck terror into the hearts of Salwa's warriors. And, O king, Pradyumna the mower of foes rushed with speed against Salwa himself so desirous of an encounter ! And, O perpetuator of the Kuru race, braved by the heroic Pradyumna in that mighty battle, the angry Salwa could ill bear the challenge ! And that conqueror of hostile cities, Salwa, maddened by anger, descended from his beautiful car of unchecked speed, resolved to encounter Pradyumna. And the people beheld the fight between Salwa and the foremost of Vrishni heroes, which was even like unto the encounter between Vasava with Vali. And, O hero, mounting on his beautiful car decked with gold and furnished with flags and flagstaves and quivers, the illustrious and mighty Salwa began to discharge his arrows at Pradyumna ! Pradyumna also by the energy of his arms, overwhelmed Salwa in the combat by a thick shower of arrows. The king of Saubha, however, thus attacked in battle by Pradyumna, endured him not, but discharged at my son arrows that were like blazing fire. But the mighty Pradyumna carried off that arrowy shower. Beholding this, Salwa ruined on my son other weapons of blazing splendour. Then, O foremost of monarchs, pierced by the shafts of Salwa, the son of Rukmini discharged without loss of time an arrow that was capable of entering the vitals of a foe in fight. And that winged shaft shot by my son, piercing Salwa's mail, entered his heart—whereupon he fell down in a swoon. And beholding the heroic king Salwa fell down deprived of sense, the foremost of the Danavas fled away, rendering the ground beneath their feet. And, O lord of the earth, the army of Salwa sent up exclamations of *Oh !* and *Alas !*, seeing their king, the lord of Saubha, drop down bereft of sense ! And O son of the Kuru race, regaining his senses, the mighty Salwa rose and all of a sudden discharged his arrows on Pradyumna. Then the heroic and mighty armed Pradyumna, sorely pierced by his adversary about his throat, was enfeebled on his car. And, O mighty king, wounding the son of Rukmini, Salwa sent up a shout like unto the roar of a lion, and filling the entire earth with it ! And, O Bharata, when my son became senseless, Salwa, without losing a moment, again discharged at him other shafts difficult to bear. And pierced with numberless arrows and deprived of his senses, Pradyumna, O chief of the Kuru race, became motionless on the field of battle ! ”

Thus ends the seventeenth section in the Arjunabhigamana of the Vana Parva.

SECTION XVIII.

(*Arjunabhigamana Parva continued.*)

“Vasudeva continued,—‘O king, afflicted with the arrows of Salwa, when Pradyumna became senseless the Vrishnis who had come to the fight were all disheartened and filled with grief ! And the combatants of the Vrishni and Andhaka races burst into exclamations of *Oh !* and *Alas !* while great joy was felt by the enemy. And beholding him thus deprived of sense, his trained charioteer the son of Daruka, soon carried him off the field by the help of his fleet steeds. The car had not gone far when that best of warriors regained his senses, and taking up his bow addressed his charioteer, saying,—O son of the Suta tribe, what hast thou done ? Why dost thou go leaving the field of battle ? This is not the custom of the Vrishni heroes in battle ! O son of a Suta, hast thou been bewildered at the sight of Salwa in that fierce encounter ? Or hast thou been disheartened, beholding the fight ? O ! tell me truly thy mind !—The charioteer answered.—O son of Janarddana I have not been confounded, nor hath fear taken possession of me. On the other hand, O son of Kesava, the task, I ween of vanquishing Salwa is difficult for thee ! Therefore, O hero I am slowly retiring from the field. This wretch is stronger than thou art ! It behoveth a charioteer to protect the warrior on the car, however brave, when he is deprived of his senses ! O thou gifted with length of days, thou shouldst always be protected by me, even as it behoveth thee to protect me ! Thinking that the warrior on the car should always be protected (by his charioteer), I am carrying thee away ! Further, O thou of mighty arms, thou art alone, while the Danavas are many. Thinking, O son of Rukmini, that thou art not equal to them in the encounter, I am going away !—’

“Vasudeva continued,—‘When the charioteer had spoken thus, he, O Kauravya, who hath the *makara* for his mark replied unto him, saying,—Turn the car ! O son of Daruka, never do so again ; never, O Suta, turn thou from the fight, while I am alive ! He is no son of the Vrishni race who for saketh the field or slayeth the foe fallen at his feet and crying *I am thine !* or killeth a woman, a boy, or an old man, or a warrior in distress, deprived of his car or with his weapons broken ! Thou art born in the race of charioteers and trained to thy craft ! And, O son of Daruka, thou art acquainted with the customs of the Vrishnis in battle ! Versed as thou art with all the customs of the Vrishnis in battle, do thou, O Suta, never again fly from the field as thou hast done ! What will the irrespressible Madhava, the elder brother of Gada, say to me when he heareth that I have left the field of battle in bewilderment or that I have been struck on the back—a run-away from the combat ! What will the elder brother of Kesava, the mighty-armed Valadeva, clad in blue and inebriate with wine, say, when he returneth ? What also, O Suta, will that lion

among men, the grand-son of Sini (Satyaki), that great warrior, say on hearing that I have forsaken the fight ? And, O charioteer, what with the evervictorious Samva, the irrepressible Charudeshna, and Gada, and Sarana, and Akrura also of mighty arms, say unto me ! What also will the wives of the Vrishni heroes when they meet together, say of me who had hitherto been considered as brave and well-conducted, respectable and possessed of manly pride ? They will even say, *This Pradyumna is a coward who cometh here, leaving the great battle ! Fie on him !* They will never say, *Well done !* Ridicule, with exclamations of *Fie*, is to me or person like me, O Suta, more than death ! Therefore, do thou never again leave the field of battle ! Reposing the charge on me, Hari the slayer of Madhu, hath gone to the sacrifice of the Bharata lion (Yudhishtira) ! Therefore, I cannot bear to be quiet now ! O Suta, when the brave Kritavarman was sallying out to encounter Salwa, I prevented him, saying *I will resist Salwa. Do thou stay !* For honoring me the son of Hridika desisted ! Having left the field of battle, what shall I say unto that mighty warrior when I meet him ? What that irrepressible one of mighty arms—the holder of the conch, the discus, and the mace—returneth, what shall I say unto him of eyes like lotus leaves ? Satyaki, and Valadeva, and others of the Vrishni and Andhaka races always boast of me ! What shall I say unto then ? O Suta, having left the field of battle and with wounds of arrows on my back while being carried away by thee, I shall, by no means, be able to live ! Therefore, O son of Daruka, turn that car speedily, and never do so again even in times of greatest danger ! I do not, O Suta, think life worth much, having fled from the field like a coward, and my back pierced with the arrows (of the enemy) ! Hast thou ever seen me, O son of Suta, fly in fear from the field of battle like a coward ? O son of Daruka, it behoved thee not to forsake the battle, while my desire of fight was not yet gratified ! Do thou, therefore, go back to the field !

Thus ends the eighteenth section in the Arjunabhigamana of the Vana Parva.

SECTION XIX.

(*Arjunabhigamana Parva continued.*)

"Vasudeva continued,—Thus addressed, the son of Suta race replied in haste unto Pradyumna, that foremost of all endued with strength, in these sweet words:—O son of Rukmini, I fear not to guide the horses on the field of battle, and I am acquainted also with the customs of the Vrishnis in war ! It is not otherwise in the least ! But, O thou blest with length of days, those

that guide the car are taught that the warrior on the car is, by all means, to be protected by his charioteer ! Thou wert also much afflicted ! Thou wert much wounded by the arrows shot by Salwa. 'Thou wert also deprived of thy senses, O hero ! Therefore is it that I retired from the field.' But, O chief the Satwatas, now that thou hast regained thy senses without much ado, do thou, O son of Kesava, witness my skill in guiding the horses ! I have been begotten by Daruka, and I have been duly trained ! I will now penetrate into the celebrated array of Salwa without fear !—

"Vasudeva continued,—'Saying-this, O hero, the charioteer, pulling the reins, began to lead the horses with speed towards the field of battle. And, O king, struck with the whip and pulled by the reins those excellent steeds seemed to be flying in the air, performing various beautiful motion, now circular, now similar, now dissimilar, now to the right, now to the left. And, O king, those steeds understanding as it were the intention of Daruka's son, endued with such lightness of hand, burned with energy, and seemed to go without touching the ground with their feet ! And that bull among men wheeled round Salwa's host so easily that they who witnessed it wondered exceedingly. And the lord of Saubha, unable to bear that manuvre of Pradyumna, instantly sent three shafts at the charioteer of his antagonist ! The charioteer, however, without taking any note of the force of those arrows, continued to go along the right. Then the lord of Saubha, O hero again discharged at my son by Rukmini, a shower of various kinds of weapons ! But that slayer of hostile heroes, the son of Rukmini, showing with a smile his lightness of hand cut all those weapons off ere they reached him. Finding his arrows cut off by Pradyumna the lord of Saubha, having recourse to the dreadful illusion natural to *Asuras* began to pour a thick shower of arrows. But cutting into pieces those powerful Daitya weapons shot at him in mid-career by means of his *Brahma* weapon, Pradyumna discharged winged shafts of other kinds. And these delighting in blood, warding off the shafts of Daitya, pierced his head, bosom and face. And at those wounds Salwa fell down senseless. And on the mean minded Salwa falling down, afflicted with Pradyumna's arrows, the son of Rukmini aimed another arrow at him, capable of destroying every foe. And beholding that arrow worshipped by all the Dasarhas, and flaming like fire and fatal as a venomous snake, fixed on the bow-string, the firmament was filled with exclamations of *Oh !* and *Alas !* Then all the celestials with Indra and the lord of treasures (Kuvera) at their head, sent Narada and the god of wind endued with the speed of the mind. And these two approaching the son of Rukmini delivered unto him the message of the celestial, saying, O hero, king Salwa is not to be slain by thee ! Do thou draw back the arrow. He is unslayable by thee in fight ! There breatheth not a person who cannot be killed by that arrow ! O thou of mighty arms, the Creator hath ordained his death at the hands of Krishna the son of Devaki ! Let this be not falsified !—Thereupon

with a glad heart, Pradyumna withdrew that best of arrows from his excellent bow and deposited it back in his quiver. And then, O foremost of kings, the mighty Salwa, afflicted with the arrows of Pradyumna, rose disheartened, and speedily went away. Then, O king, the wicked Salwa, this afflicted by the Vrishnis, mounted on his car of precious metals, and leaving Dwaraka scudded through the skies ! ”

Thus ends the nineteenth section in the Arjunabhigamana of the Vana Parva.

SECTION XX.

(*Arjunabhigamana Parva continued.*)

“Vasudeva said—‘When Salwa had left the city of the Anarttas, I return to it, O king, on the completion of thy great *Rajasuya* sacrifice ! On my arrival I found Dwaraka shorn of its splendour, and, O great monarch, there were not heard sounds of Vedic recitation or sacrificial offerings. And the excellent damsels were all destitute of ornaments, and the gardens were devoid of beauty. And alarmed by the aspect, I asked the son of Hridika saying,—Why is it that the men and women of the city of the Vrishnis are so woe-bagone, O tiger among men ?—O thou best of kings, thus asked the son of Hridika (Kritavarman) related to me in detail the invasion of the city by Salwa, and his subsequent departure from it. And, O thou foremost of Bharatas, hearing all, even then I made up my mind to slay Salwa. And encouraging the citizens, O best of Bharatas, I cheerfully addressed king Ahuka, and Anakundhuvi, and the chief heroes of the Vrishni race, saying,—Do ye, O bulls among the Yadavas, stay in the city, taking every care, and know that I go to slay Salwa ! I return not to the city of Dwaravati without slaying him. I will again come to ye having compassed the destruction of Salwa together with his car of precious metals. Do ye strike up the sharp and middle and flat notes of the Dundhuvi so dreadful to foes !—And O thou bull of the Bharata race, thus adequately encouraged by me, those heroes cheerfully said unto me,—Go and slay the enemies !—And thus receiving the benedictions of those warriors with glad hearts, and causing the Brahmanas to utter auspicious words and bowing down to the best of the regenerate ones, and to Siva also I set out on my car unto which were yoked the horses *Saiyya*, and *Sugriya*, filling all sides with the clatter (of my wheels) and blowing that best of conchs, the *Panchajanya* ? And, O king, O tiger among men, accompanied by my redoubted and victorious army consisting of the four kinds of the forces so persevering in

battle, I set out ! And leaving many countries, and mountains crowned with trees, and pieces of water, and streams, I at last arrived at the country of Martikavarta. It is there, O thou tiger among men, that I heard that Salwa was coursing on his car of precious metals near the ocean, and I followed in his pursuit, And, O thou slayer of thy foes, having reached the main, Salwa on his car of costly metals was in the midst of the deep heaving with billows ! And on seeing me from a distance, O Yudhishthira, that one of wicked soul himself challenged me repeatedly to the fight. And many arrows capable of piercing to the quick, discharged from my bow reached not his car. And at this I was wroth ! And, O king, that essentially sinful wretch of a Daitya's son of irrepressible energy, on his part began to shoot thousand upon thousands of arrows in torrents ! And, O Bharata, he rained shafts upon my soldiers and upon my charioteer and upon my steeds ! But without thinking of the shafts, we continued the conflict. Then the warriors following Salwa poured on me straight arrows by thousands. And the Asuras covered my horses and my car and Daruka with arrows capable of piercing the very vitals. And, O hero, I could not at that time see either my horses, or my car, or my charioteer Daruka ! And I with my army was covered with weapons. And, O son of Kunti, superhumanly skilled in weapons. I also let fly from my bow arrows by tens of thousands, in spiring them with *mantras* ! But as that car of costly metals was in the skyfull two miles off, it could not, O Bharata, beseen by my troops. They could therefore, only remaining on the field of battle look on like spectators in a place of amusement, cheering me on by shouts loud as the roar of the lion, and also by the sound of their clapping. And the tinted arrows shot by the fore-part of hand penetrated into the bodies of the Danavas like biting insects. And then arose cries in the car of precious metals from those that were dying of the wounds inflicted by those sharp arrows and falling into the waters of the mighty ocean. And the Danavas deprived of their arms necks, and wearing the form of *Kavandhas*.*—fell, selding up tremendous roars. And as they fell they were devoured by animals living in the waters of the ocean. And then I powerfully below the *Panchajanya* obtained from the waters and graceful as the lotus-stalk and white as milk or the *Kunda* † flower or the moon or silver. And seeing his soldiers fall, Salwa the possessor of the car of precious metals began to fight with the help of illusion. And then he began to ceaselessly hurl at me maces, and ploughshares, and winged darts and lances, and javelins, and battle-axes, and swords and arrows blazing like javelins, and thunderbolts, and

* A headless trunk supposed to prowl about battle-fields, and classed in the popular estimation with spirits of the lower order.—T.

† A kind of Jasmine.—T.

nooses, and broadswords, and bullets from barrels, and shafts, and axes, and rockets. And permitting them to come towards me. I soon destroyed them all by counter-illusion. And on his illusion being rendered ineffectual, he began the contest with mountain peaks. And, O Bharata, then there was darkness and light alternately, and the day was now fair, and now gloomy, and now hot, and now cold. And there was a perfect shower of coals, and ashes, and weapons. And creating such illusion the enemy faught with me. And ascertaining it I destroyed his illusion by counter-illusion. And in the due time I showered arrows all round. And then, O mighty king, the dome of heaven blazed as with an hundred suns, and, O son of Kunti with an hundred moons, and thousands and tens of thousands of stars ! And then none could ascertain whether it was day or night, or distinguish the points of the horizon. And, becoming bewildered, I fixed on my bow-string the weapon called *Pragnastra*. And, O son of Kunti, the weapon went like unto flakes of pure cotton blown away by the winds ! And a great fight then took place, calculated to make the down on one's body stand on end. And O best of monarchs, having regained light, I again faught with the enemy i' "

Thus ends the twentieth section in the Arjunabhigamana of the Vana Parva.

SECTION XXI.

(*Arjunabhigamana Parva continued.*)

"Vasudeva said,—'O thou tiger among men, my great enemy king Salwa, thus encountered by me in battle, again ascended the sky. And, O mighty monarch, inspired with the desire of victory, that wicked one hurled at me *Sataghnis*.* and mighty maces, and flaming lances, and stout clubs, and swords. And as the weapons came along the sky, I speedily resisted them with my swift arrows, and cut them in two or three pieces before they came at me. And then there was a great noise in the welkin. And Salwa covered Daruka, and my steeds, and my car also with hundreds and thousands of straight shafts. Then, O hero, Daruka, evidently about to faint, said unto me,—Afflicted with the shafts of Salwa I stay in the field, because it is my duty to do so. But I am incapable of doing so (any longer). My body hath become weak !—Hearing these piteous words of my charioteer, I looked, at him, and found the driver wounded with arrows. Nor was there a spot on his breast or the crown of his

* Some kind of destructive engine capable of killing hundreds of warriors at a time. Some suppose it to have been a kind of catapults or canon,

head, or his body or his arms which was not O thou foremost of sons of Pandu covered with shafts ! And blood flowed profusely from his wounds inflicted by arrows, and he looked like unto a mountain of red chalk after a heavy shower. And, O thou of mighty arms, seeing the charioteer with the reins in his hands thus pierced and enfeebled by the shafts of Salwa in the field of battle, I cheered him up !

“ And, O Bharata, about this time, a certain person, having his home in Dwaraka quickly coming to my car, addressed me like a friend, delivering to me, O hero, a message from Ahuka ! He seemed to be one of Ahuka's followers. And sadly and in a voice choked in sorrow, know, O Yudhishtira, he said these words:—O warrior, Ahuka, the lord of Dwaraka hath said these words unto thee ! O Kesava hear what thy father's friend sayeth ; *O son of the Vrishni race. O thou irrepressible one, in thy absence to-day Salwa, coming to Dwaraka, hath by main force killed Vasudeva ! Therefore, no need of battle any more. Cease, O Janardana ? Do thou defend Dwaraka ! This is thy principal duty !*—Hearing these words of his, my heart became heavy, and I could not ascertain what I should do and what I should not, And, O hero, hearing of that great misfortune, I mentally censured Satyaki, and Valadeva, and also that mighty warrior Pradyumna. Having reposed on them the duty of protecting Dwaraka and Vasudeva, I had gone, O son of the Karu race, to effect the destruction of Salwa's city. And in a sorrowful heart, I asked myself,—*Doth that destroyer of foes, the mighty-armed Valadeva, live ! And Satyaki, and the son of Rukmini and Charudeshta possessed of prowess, and Samva and others ?* For, O thou tiger among men, these living, even the bearer himself to the thunderbolt could by no means destroy Sura's son (Vasudeva) ! And thought I, *It is plain that Vasudeva is dead and equally plain that the others with Valadeva at their head have been deprived of life*—This was my certain conclusion. And, O mighty king, thinking of the destruction of these all, I was overwhelmed with grief ! And it was in this state of mind that I encountered Salwa afresh. And now I saw, O great monarch, Vasudeva himself falling from the car of precious metals ! And, O warrior, I swooned away ! And, O king of men, my sire seemed like unto Yayati after the loss of his merit, falling towards the earth from heaven ! And like unto a luminary whose merit hath been lost saw I my father falling his head-gear foul and flowing loosely, and his hair and dress disordered. And then the bow *Sarnga* dropped from my hand, and, O son of Kunti. I swooned away ! I sat down on the side of the car. And, O thou descendant of the Bharata race, seeing me deprived of consciousness on the car, and as if dead, my entire host exclaimed *Oh ! and Alas !* And my prone father with out-stretched arms and lower limbs, appeared like a dropping bird. And him thus falling, O thou of mighty arms, O hero, the hostile warriors bearing in their hands lances and axes truck grievously ! And

(beholding this) my heart trembled ! And soon regaining my consciousness, O warrior, I could not see in that mighty contest either the car of costly metals, or the enemy Salwa, or my old father ! Then I concluded in my mind that it was certainly illusion. And recovering my senses, I again began to discharge arrows by hundreds "—

Thus ends the twenty-first section in the Arjunabhigamana of the Vana Parva.

SECTION XXII.

(*Arjunabhigamana Parva continued*)

"Vasudeva continued,—“Then O thou foremost of the Bharata race, taking up my beautiful bow, I began to cut off with my arrows the heads of the enemies of the celestials, from off that car of costly metals ! And I began to discharge from the *Sharanga* many well-looking arrows of the forms of snakes, capable of going at a great height and possessing intense energy. And, O perpetuator of the Kuru race, I could not then see the car of costly metals, for it had vanished, through illusion ! I was then filled with venger ! That host of Danavas then O Bharata of frightful visages and hair, set up a loud howl while I was waiting for it. In that fierce battle I then, with the object of destroying them, fixed on my bow-string the weapon capable of piercing the foe, if but his sound in audible. Upon this, their shouts ceased. But those Danavas that had sent up that shout were all slain by those shafts of mine blazing as the Sun himself, and capable of striking at the knowledge of sound alone. And after the shout had ceased at one place, O mighty king, another yell proceeded from another quarter. Thither also I sent my shafts. In this way, O Bharata, the Asuras began to send up yells in all the ten quarters above and across. These were all slain by me, *viz.*, those that were in the skies and that were invisible, with arrows of diverse forms, and celestial weapons inspired with *mantras*. Then, O hero, that car of precious metals capable of going any where at will, bewildering my eyes, reappeared at pragjyotisha ! And then the destroying Danavas of fierce forms suddenly drowned me with a mighty shower of rocks. And, O thou foremost of monarchs, torrents of rocks falling upon me covered me up, and I began to grow like an ant-hill (with its summits and peaks) ! And covered along with my horses and chariot and flagstaves, with crags on all sides, I disappeared from sight altogether. Then those foremost of heroes of the Vrishni race who were of my army were

struck with panic, and on a sudden began to fly in all directions. And beholding me in that plight, O king, the heaven, the firmament, and the earth were filled with exclamations of *Oh!* and *Alas!* And then, O monarch, my friends filled with sorrow and grief began to weep and wail with heavy hearts! And delight filled the hearts of the enemies as dole those of them that were not such. And O thou who never waverest, I heard of this after I had defeated the foe! And then wielding the thunderbolt, that favorite (weapon) of Indra, capable of riving stones, I destroyed that entire mass of crags! But my steeds, afflicted with the weight of the stones and almost on the point of death, began to tremble. And beholding me, all my friends rejoiced again even as men rejoice on seeing the sun rise in the sky, dispersing the clouds. And seeing my horses almost in their last gasp for breath, afflicted with that load of stones, my charioteer said unto me in words suitable to the occasion,—O thou of the Vrishni race, behold Salwa the owner of the car of precious metals sitting (yonder)! Do not disregard him! Do thou exert thyself! Do thou abandon thy mildness and consideration for Salwa. Slay Salwa, O thou of mighty arms! O Kesava, do not let him live! O hero, O thou destroyer of those that are not thy friends (enemies), an enemy should be slain with every exertion! Even a weak enemy who is under the feet of a man endued with strength, should not be disregarded by the latter: what (shall I say) of one that dareth us to the fight? Therefore, O thou tiger among men, putting forth every exertion, slay him, O lord, O thou foremost of the Vrishni race! Do thou not delay again! This one is not capable of being vanquished by milder measures. And he cannot in my opinion be thy friend who is fighting thee and who devastated Dwaraka!—O Kaunteya, hearing such words of my charioteer, and knowing that what he said was true, I directed my attention to the fight (afresh), with the view of slaying Salwa and destroying the car of costly metals! And, O hero, saying unto Daruka, *Stay a moment*, I fixed on my bow-string my favorite weapon of fire, blazing and of celestial origin, of irresistible force, and incapable of being baffled, bursting with energy, capable of penetrating into everything, and of great splendour! And saying—*Destroy the car of precious metals together with all those enemies that are in it*,—I launched with the might of my arms and in wrath with *mantras*, the great powerful discus *Sudarsana*, which reduceth to ashes in battle Yakhas and Rakshasas and Danavas and kings born in impure tribes, sharp-edged like the razor, and without stain, like unto Yama the destroyer, and incomparable, and which killeth enemies. And rising into the sky, it seemed like a second sun of exceeding effulgence at the end of the *Yuga*. And approaching the town of *Saubha* whose splendour had disappeared, the discus went right through it, even as a saw divideth a tall tree. And cut in twain by the energy of the *Sudarsana* it fell like the city of *Tripura* shaken by the shafts of Maheswara. And after the town of *Saubha* had fallen, the discus came back into my hands,

And taking it up I once more hurled it with force saying,—*Go thou unto Salwa*—The discus then cleft Salwa in twain who in that fierce conflict was at the point of hurling a heavy mace. And with its energy it set the foe ablaze. And after that brave warriors was slain, the disheartened Danava women fled in all directions, exclaiming *Oh !* and *Alas !* And taking my chariot in front of the town of *Saubha* I cheerfully blew my conch and gladdened the hearts of my friends. And beholding their town, high as the peak of the Meru, with its palaces and gate-ways utterly destroyed, and all ablaze, the Danavas fled in fear. And having thus destroyed the town of *Saubha* and slain Salwa, I returned to the Anarttas and delighted my friends. And O, king, it is for this reason that I could not come to the city named after the elephant (Hastinapura), O destroyer of hostile heroes ! O warrior, if I had come, Suyodhana would not have been alive or the match at dice would not have taken place. What can I do now ? It is difficult to confine the waters after the dam is broken ! ”

Vaisampayana continued,—“Having addressed the Kaurava thus, that foremost of male persons, of mighty arms, the slayer of Madhu, possessed of every grace, saluting the Pandavas, prepared for departure. And the mighty-armed hero reverentially saluted Yudhishtira the just, and the king in return and Bhima also smelt the crown of his head. And he was embraced by Arjuna, and the twins saluted him with reverence And he was duly honored by Dhaumya, and worshipped with tears by Draupadi. And causing Subhadra and Abhimanyu to ascend his golden car, Krishna mounted it himself, worshipped by the Pandavas. And consoling Yudhishtira, Krishna set out for Dwaraka on his car resplendant as the sun and unto which were yoked the horses *Saihya* and *Sugriva*. And after he of the Dasarha race had departed, Dhristadyumna, the son of Prishata, also set out for his own city, taking with him the son of Draupadi. And the king of Chedi, Dhristaketu also, taking his sister* with him set out for his beautiful city of Suktimati, after bidding farewell to the Pandavas. And, O Bharata, the Kaikeyas also, with the permission of Kunti’s son possessed of immeasurable energy, having reverentially saluted all the Pandavas, went away. But the Brahmanas and the Vaisyas and the dwellers of Yudhishtira’s kingdom though repeatedly requested to go, did not leave the Pandavas. O foremost of kings, O bull of the Bharata race, the multitude that surrounded those high-souled ones in the forest of Kamyaka looked extraordinary. And Yudhishtira, honoring those high-minded Brahmanas, in due time ordered his men, saying, ‘*Make ready the cars.*’ ”

Thus ends the twenty-second section in the Arjunabhigamana of the Vana Parva.

* Karenumati the wife of Nakula.—T.

SECTION XXIII.

(*Arjunabhisgamana Parva continued.*)

Vaisampayana continued,—“After the chief of the Dasarhas had departed, the heroic Yudhishtira, and Bhima, and Arjuna, and the twins, each looking like unto Siva, and Krishna, and their priest, ascending costly cars unto which were yoked excellent steeds, together went into the forest. And at the time of going they distributed *Nishkas* of gold and cloths and kine unto Brahmanas versed in *Siksha** and *Akshara*† and *mantras*. And twenty attendants followed them equipped with bows, and bow-strings, and blazing weapons, and shafts and arrows and engines of destruction. And taking the princess's clothes and the ornaments, and the nurses and the maid servants, Indrasena speedily followed the princes on a car. And then approaching the best of Kurus, the high-minded citizens walked round him. And the principal Brahmanas of Kurujangala cheerfully saluted him. And together with his brothers, Yudhishtira the just on his part saluted them cheerfully. And the illustrious king stopped there a little, beholding the concourse of the inhabitants of Kurujangala. And the illustrious bull among the Kurus felt for them as a father feeleth for his sons, and they too felt for the Kuru chief even as sons feel for their father ! And that mighty concourse, approaching the Kuru hero, stood around him. And, O king, affected with bashfulness, and with tears in their eyes, they all exclaimed, ‘Alas, O lord ! Alas, O Dharma !’ And they said,—“Thou art the chief of the Kurus, and the king of us thy subjects ! Where dost thou go, O just monarch, leaving all these citizens and the inhabitants of the country, like a father leaving his sons ? Fie on the cruel-hearted son of Dhritarashtra ! Fie on the evil-minded son of Suvala ! Fie on Karna ! For, O foremost of monarchs, those wretches ever wish such evil unto thee who art firm in virtue ! Having thyself established the univalled city of Indraprastha, of the splendour of Kailasa itself, where dost thou go, leaving it, O illustrious and just king. O achiever of extraordinary deeds ! O illustrious one, leaving that peerless palace built by Maya, which possesseth the splendour of the palace of the celestials themselves, and is like unto a celestial illusion, ever guarded by the gods, where dost thou go, O son of Dharma ? And Vibhatsu knowing the ways of virtue, pleasure, and profit, said unto them in a loud voice, ‘Living in the forest the king intendeth to take away the good name of his enemies ! O ye with the regentate ones at your head, versed in virtue and profit, do ye approaching the ascetics separately and inclining them to grace, represent unto them what may be for our supreme good !’ Upon hearing these words of Arjuna, the Brahmanas and the other orders, O king, saluting him cheerfully walked round that foremost of virtuous men ! And

* Vedic Pronunciation.—T.

† Vedic orthography.—T.

bidding farewell unto the son of Pritha, and Vrikodara, and Dhananjaya and Yajnaseni, and the twins, and commanded by Yudhishtira, they returned to their respective abodes in the kingdom with heavy hearts."

Thus ends the twenty-third section in the Arjunabhigamana of the Vana Parva.

SECTION XXIV.

(*Arjunabhigamana Parva continued.*)

Vaisampayana said,—“After they had departed, Yudhishtira the virtuous son of Kunti, unwavering in his promises, addressed all his brothers, saying, ‘We shall have to dwell in the solitary forest for these twelve years. Search ye, therefore, in this mighty forest for some spot abounding in birds and deer and flowers fruits, beautiful to behold, and auspicious, and inhabited by virtuous persons, and where we may dwell pleasantly for all these years!’ Thus addressed by Yudhishtira, Dhananjaya replied unto the son of Dharma, after reverencing the illustrious king as if he were his spiritual preceptor. And Arjuna said,—‘Thou hast respectfully waited upon all the great and old *Rishis*. There is nothing unknown to thee in the world of men. And O bull of the Bharata race, thou hast always waited with reverence upon Brahmanas including Dwaipayana and others, and Narada of great ascetic merit, who, with senses under control, ever goeth to the gates of all the worlds, from the world of the gods unto that of Brahma, including that of the Gandharvas and Apsaras! And thou knowest, without doubt, the opinions of the Brahmanas, and, O king, their prowess also! And, O monarch, thou knowest what is calculated to do us good! And, O great king, we will live wherever thou likest! Here is this lake, full of sacred water, called *Dwaitavana*,* abounding with flowers, and delightful to look at, and inhabited by many species of birds. It O king, it pleaseth thee, here should we like to dwell these twelve years! Thinkest thou otherwise? Yudhishtira replied, O Partha, what thou hast said recommendeth itself to me! Let us go to that sacred and celebrated and large lake called *Dwaitavana*!”

Vaisampayana continued,—“Then the virtuous sons of Pandu, accompanied by numerous Brahmanas, all went to the sacred lake called *Dwaitavana*. And

*The word *Dwaitavanam* in the text does not mean the forest called *Dwaita*, but a lake of that name, *vanam* being water. The forest was evidently named after the lake. *Punyajano chitam* is an incorrect reading for *Punyajalochitam*. We prefer to follow Nilakantha who expressly corrects the reading in his commentary.—T.

Yudhishtira was surrounded by numerous *Brahmanas* some of whom sacrificed with fire and some without it, and some of whom, devoted to the study of the *Vedas*, lived upon alms or were of the class called *Vanaprasthas*. And the king was also surrounded by hundreds of *Mahatmas* crowned with ascetic success and of rigid vows. And those bulls of the *Bharata* race, the sons of *Pandu* setting out with those numerous *Brahmanas*, entered the sacred and delightful woods of *Dwaita*. And the king saw that mighty forest covered on the close of summer with *Sulas*, and palms, and mangoes' and *Mdhukas*, and *Nipas*, and *Kadamvas* and *Sarjjas*, and *Arjunas*, and *Karnikaras*, many of them covered with flowers. And flocks of peacocks and *Datyugas* and *Chakoras* and *Varhins* and *Kokilas*, seated on the tops of the tallest trees of that forest, were pouring forth their mellifluous notes. And the king also saw in that forest mighty herds of gigantic elephants huge as the hills, with temporal juice trickling down in the season of rut, accompanied by herds of she-elephants. And approaching the beautiful *Bhogavati* (*Saraswati*), the king saw many ascetics crowned with success in the habitations, in that forest, of virtuous men of sanctified souls clad in barks of trees and bearing matted locks on their heads. And descending from their cars, the king—that foremost of virtuous men—with his brothers and followers entered that forest like *Indra* of immeasurable energy entering heaven. And crowds of *Charanas* and *Shiddhas*, desirous of beholding the monarch devoted to truth, came towards him. And the dwellers of that forest stood surrounding that lion among king possessed of great intelligence. And saluting all the *Shiddhas*, and saluted by them in return as a king or a god should be that foremost of virtuous men entered the forest with joined hands, accompanied by all those foremost of regenerate ones. And the illustrious and virtuous king, saluted in return by those virtuous ascetics that had approached him, sat downed in their midst at the foot of a mighty tree decked with flowers, like his father (*Pandu*) in days before. And those chiefs of the *Bharata* race viz, *Bhima* and *Dhananjaya* and the twins and *Krishna* and their followers, all fatigued, leaving their vehicles, sat themselves down around that best of kings. And that mighty tree bent down with the weight of creepers, with those five illustrious bowmen who had come there for rest sitting under it, looked like a mountain with (five) huge elephants resting on its side."

Thus ends the twenty-fourth-section in the *Arjunabhigamana* of the *Vana Parva*.

SECTION XXV.

(*Arjunabhisgamana Parva continued.*)

Vaisampayana said,—“Having fallen into distress, those princes thus obtained at last a pleasant habitation in that forest. And there in those woods abounding with *Sala* trees and washed by the Saraswati, they who were like so many Indras, began to sport themselves. And the illustrious king, that bull of the Kuru race, set himself to please all the *Yatis* and *Munis* and the principal Brahmanas in that forest, by offerings of excellent fruits and roots. And their priest, Dhaumya endued with great energy, like unto a father to those princes, began to perform the sacrificial rites of *Ishti* and *Paitreya* for the Pandavas residing in that great forest. And there came, as a guest, unto the abode of the accomplished Pandavas living in the woods after loss of their kingdom, the old Rishi Markandeya, possessed of intense and abundant energy. And that bull of the Kuru race, the high-souled Yudhishtira, possessed of unrivalled strength and prowess, paid his homage unto that great *Muni* revered by celestials and *Rishis* of men, and possessed of the splendour of blazing fire. And that illustrious and all-knowing *Muni*, of unrivalled energy, beholding Draupadi and Yudhishtira and Bhima and Arjuna, in the midst of the ascetics, smiled, recollecting Rama in his mind. And Yudhishtira the just, apparently grieved at this, asked him, saying,—‘All these ascetics are sorry for seeing me here. Why is it that thou alone smilest, as if in glee, in the presence of these?’ Markandeya replied,—‘O child, I too am sorry and do not smile in glee! Nor doth pride born of joy my heart! Beholding to-day this thy calamity, I recollect Rama, the son of Dasaratha, devoted to truth! Even that Rama, accompanied by Lakshmana, dwelt on the woods at the command of his father. O son of Pritha, I behold him in days of old ranging with his bow the top of the *Rishyamuka* hills! The illustrious Rama was like unto Indra, the lord of Yama himself, and the slayer of Namuchi! Yet that sinless one had to dwell in the forest at the command of his father, accepting it as his duty. The illustrious Rama was equal unto Sakra in prowess, and invincible in battle. And yet he had to range the forest renouncing all pleasures! Therefore should no one act unrighteously, saying,—*I am mighty!* Kings Nabhaga and Bhagiratha and others, having subjugated by truth this world bounded by the seas, (finally) obtained, O child, all the regions hereafter. Therefore, should no one act unrighteously, saying,—*I am mighty!* And, O exalted of men, the virtuous and truthful king of Kasi and Karusha was called a mad dog for having renounced his territories and riches? Therefore, should no one act unrighteously, saying,—*I am mighty!* O best of men, O son of Pritha, the seven righteous Rishis, for having observed the ordinance pres-

cribed by the Creator himself in the Vedas, blaze in the firmament.* Therefore, should no one act unrighteously, saying, *I am mighty* ! Behold, O king, the mighty elephants, huge as mountain cliffs and furnished with tusks, transgress not, O exalted of men, the laws of the Creator ! Therefore, should none act unrighteously saying, *Might is mine* ? And, O foremost of monarchs, behold all the creatures acting according to their species, as ordained by the Creator ? Therefore, should none act unrighteously, saying, *Might is mine* O son of Pritha, in truth, and virtue, and proper behaviour, and modesty, thou hast surpassed all creatures, and thy fame and energy are as bright as fire or the Sun ! Firm in thy promises, O illustrious one, having passed in the woods thy painful exile, thou wilt again, O king, snatch from the Kauravas thy blazing prosperity with the help of thy own energy ! ”

Vaisampayana continued,—“Having spoken these words unto Yudhishthira (seated) in the midst of the ascetics with friends, the great Rishi, having also saluted Dhaumya and all the Pandavas, set out in a northerly direction !”

Thus ends the twenty-fifth section in the Arjunavigamana of the Vana Parva.

SECTION XXVI.

(*Arjunabhigamana Parva continued.*)

Vaisampayana said,—‘While the illustrious sons of Pandu continued to dwell in the *Dwaita* wood, that great forest became filled with Brahmanas. And the lake within that forest, ever resounding with Vedic recitations, became sacred like a second region of Brahma. And the sounds of the *Yajus*, the *Richs*, the *Samas*, and other words uttered by the Brahmanas, were exceedingly delightful to hear. And the Vedic recitations of the Brahmanas mingling with the twangs of bows of the sons of Pritha, produced a union of the Brahmana and Kshatriya customs that was highly beautiful. And one evening the Rishi Vaka of the *Dalvya* family addressed Yudhishthira the son of Kunti seated in the midst of the Rishis, saying,—‘Behold, O Chief of the Kurus, O son of Pritha, the *homa* time is come of these Brahmanas devoted to ascetic austerities, the time when the (sacred) fires have all been lit up ! These all, of rigid vows, protected by thee, are performing the rites of religion in this sacred

*The constellation of seven stars blazing in the firmament is supposed to be the seven Rishis Atri, Angiras, Pulastya, Pulaha, &c. In fact, each planet or star is some great spirit so transformed for his merits. This is an idea often occurring in the sacred books of the Aryas.—T.

region ! The descendants of Bhrigu and Angiras, along with those of Vasishta and Kasyapa, the illustrious sons of Agastya, the offspring of Atri all of excellent vows, in fact, all the foremost Brahmanas of the whole world, are now united with thee ! Listen, O son of Pritha, O son of the Kuru race born of Kunti, thyself with thy brothers, to the words I speak to thee ! As fire aided by the wind consumeth the forest, so *Brahma* energy mingling with *Kshatriya* energy, and *Kshatriya* might mingling with *Brahma* power, might, when they gathered force, consume all enemies ! O child, he should never desire to be without Brahmanas who wisheth to subdue this and the other world for length of days ! Indeed, a king slayeth his enemies having obtained a Brahmana conversant with religion and worldly affairs and freed from passion and folly. King Vali cherishing his subjects practised those duties that lead to salvation, and knew not of any other means in this world than Brahmanas ; It was for this that all the desires of Virochana's son, the Asura (Vali), were ever gratified, and his wealth was ever inexhaustible. Having obtained the whole earth through the aid of the Brahmanas, he met with destruction when he began to practise wrongs on them ! This earth with her wealth never adareth long as her lord a Kshatriya living without a Brahmana ! The earth, however, girt by the sea, boweth unto him who is ruled by a Brahmana and taught his duties by him ! Like an elephant in battle without his driver, a Kshatriya destitute of Brahmanas decreaseth in strength ! The Brahmana's sight is without compare, and the Kshatriya's might also is unparalleled. When these combine, the whole earth itself cheerfully yieldeth to such a combination. As fire becoming mightier with the wind consumeth straw and wood, so kings with Brahmanas consume all foes ! An intelligent Kshatriya, in order to gain what he hath not, and increase what he hath, should take counsel of Brahmanas ! Therefore, O son of Kunti, for obtaining what thou hast not and increasing what thou hast, and spending what thou hast on proper objects and persons, keep thou with thee a Brahmana of reputation, of a knowledge of the Vedas, of wisdom and experience ! O Yudhishtira, thou hast ever highly regarded the Brahmanas. It is for this that thy fame is great and blazeth in the three worlds ! "

Vaisampayana continued,—“ Then all those Brahmanas who were with Yudhishtira worshipped Vaka of the Dalvya race, and having heard him praise Yudhishtira became highly pleased. And Dwaipayana and Narada and Jamadagnya and Prithusravas ; and Indradyumna and Bhalaki and Kritachetas and Sahasrapat ; and Karnasravas and Munja and Lavanaswa and Kasyapa ; and Harita and Sthulakarna and Agnivesya and Saunaka ; and Kritavak and Suvak and Vrihadaswa and Vibhavasus ; and Urdharetas and Vrishamitra and Subotra and Hotravahana ; these and many other Brahmanas rigid vows then adored Yudhishtira like Rishis adoring Purandara in heaven ! ”

Thus ends the twenty-sixth section in the *Arjunabhigamana* of the *Vana Parva*.

SECTION XXVII.

(*Arjunabhigamana Parva continued.*)

Vaisampayana said,—“Exiled to the woods the sons of Pritha with Krishna seated in the evening, conversed with one another afflicted with sorrow and grief. And the handsome and well-informed Krishna, dear unto her lords and devoted to them, thus spake unto Yudhishtira :—“The sinful, cruel, and wicked-minded son of Dhritarashtra certainly feeleth no sorrow for us, when, O king, that evil-hearted wretch having sent thee with myself into the woods dressed in deer-skins feeleth no regret ! the heart of that wretch of evil deeds must surely be made of steel when he could at that time address thee, his virtuous eldest brother, in words so harsh ! Having brought thee who deservest to enjoy every happiness and never such woe, into such distress, alas, that wicked-minded and sinful wretch joyeth with his friends ! O Bharata, when dressed in deer-skin thou hast set out for the woods, only four persons, O monarch, *viz*, Duryodhana, Karna, the evil-minded Sakuni, and Dussasana that bad and fierce brother of Duryodhana, did not shed tears ! With the exception of these, O thou best of the Kurus, all other Kurus, filled with sorrow shed tears from their eyes ! Beholding this thy bed and recollecting what thou hadst before, I grieve, O king, for thee who deservest not woe and hast been brought up in every luxury ! Remembering that seat of ivory in thy court, decked with jewels and beholding this seat of *kusa* grass, grief consumeth me, O king ! I saw thee, O king, surrounded in thy court by kings ! What peace can my heart know in not beholding thee such now ? I beheld thy body, effulgent as the sun, decked with sandal paste ! Alas, grief depriveth me of my senses in beholding thee now besmeared with mud and dirt ! I saw thee before, O king, dressed in silken clothes of pure white ! But I now behold thee dressed in rags ? Formerly, O king, pure food of every kind was carried from thy house on plates of gold for Brahmanas by thousands ! And, O king, food also of the best kind was formerly given by thee unto ascetics both houseless and living in domesticity ! Formerly, living in thy mansion thou hadst ever filled with food of every kind plates by thousands, and worshipped the Brahmanas gratifying every wish of theirs ! What peace, O king, can my heart know in not beholding all this now ? And, O great king, these thy brothers, endued with youth and decked with ear-rings, were formerly fed by cooks with food of

the sweetest flavor and dressed with skill ! Alas, O king, I now behold them all, so undeserving of woe, living in the woods and upon what the woods may yield ! My heart, O king, knoweth no peace ! Thinking of this Bhimasena living in sorrow in the woods, doth not thy anger blaze up, even though it is time ? Why doth not thy anger, O king, blaze up upon beholding the illustrious Bhimasena who ever performeth everything unaided, so fallen into distress, though deserving of every happiness ? Why, O king, doth not thy anger blaze up on beholding that Bhima living in the woods who was formerly surrounded with numerous vehicles and dressed in costly apparel ? This exalted personage is ready to slay all the Kurus in battle. He beareth, however, all this sorrow, only because he waiteth for the fulfilment of thy promise ! This Arjuna, O king, though possessed of two hands, is equal, for the lightness of his hand in discharging shafts, to (Kartavirya) Arjuna of a thousand arms ! He is even (to foes), like unto Yama himself at the end of the *Yuga* ! It was by the prowess of his weapons that all the kings of the earth were made to wait upon the Brahmanas at thy sacrifice ? Beholding that Arjuna—that tiger among men worshipped by both the celestials and the Danavas—so anxious, why, O king, dost thou not feel indignant ? I grieve, O Bharata, that thy wrath doth not blaze up at sight of that son of Pritha in exile, that prince who deserveth not such distress and who hath been brought up in every luxury ! Why doth not thy wrath blaze up at sight of that Arjuna in exile, who, on a single car, hath vanquished celestials and men and serpents ? Why, O king, doth not thy wrath blaze up at sight of that Arjuna in exile who, honored with offerings of cars and vehicles of various forms and horses and elephants, forcibly took from the kings of the earth their treasures, who is the chastiser of all foes, and who at one impetus can throw full five hundred arrows ? Why, O king, doth not thy wrath blaze up at sight of Nakula in exile, who, so fair and able-bodied and young, is the foremost of all swordsmen ? Why, O king, dost thou pardon the foe, O Yudhishthira, at sight of Madri's son, the handsome and brave Sahadeva in exile ? Why doth not thy anger blaze up, O king, at sight of both Nakula and Sahadeva overwhelmed with grief, though so undeserving of distress ? Why also, O king, dost thou pardon the foe at sight of myself in exile who, born in the race of Drupada and, therefore, the sister of Dhrishtadyumna, am the daughter-in law of the illustrious Pandu and the devoted wife of heroes ? Truly, O thou best of the Bharatas, thou hast no anger, else why is it that thy mind is not moved at sight of thy brothers and myself (in such distress) ? It is said that there is no Kshatriya in the world who is bereft of anger. I now behold in thee, however, a reputation of the proverb ! That Kshatriya, O son of Pritha, who discovereth not his energy when the opportunity cometh, is ever disregarded by all creatures ! Therefore, O king, thou shouldst not extend thy forgiveness to the foe. Indeed, with thy energy, without doubt, thou, mayst slay them all ! So also, O king, that Kshatriya who is not appeased when the time for forgiveness cometh, becometh unpopular

with every creature and meeteth with destruction both in this and the other world ! ”

Thus ends the twenty-seventh section in the Arjunabhigamana of the Vana Parva.

SECTION XXVIII.

(Arjunabhigamana Parva continued.)

‘ Draupadi continued,—‘On this subject, the ancient story of the conversation between Prahlada and Vali the son of Virochana, is quoted as an example. One day Vali asked his grand-father Prahlada, the chief of the Asuras and the Danavas, possessed of great wisdom and well-versed in the mysteries of the science of duty, saying,—O father, is forgiveness meritorious or might and energy such ? I am puzzled as regards this : O father, enlighten me who ask thee this ! O thou conversant with all duties, tell me truly which of these is meritorious ? I will strictly obey whatever thy command may be !—Thus asked (by Vali), his wise grand-father, conversant with every conclusion, replied upon the whole subject unto his grand-son who had sought at his hands the resolution of his doubts. And Prahlada said,—Know, O child, these two truths with certainty, *viz.*, that might is not always meritorious and forgiveness also is not always meritorious ! He that forgiveth always suffereth many evils. Servants and strangers and enemies always disregard him. No creature ever bendeth down unto him. Therefore it is, O child, that the learned applaud not a constant habit of forgiveness ! The servants of an ever-forgiving person always disregard him, and contract numerous faults. These mean-minded men also seek to deprive him of his wealth. Vile-souled servants to themselves appropriate his vehicles and clothes and ornaments and apparel and beds and seats and food and drink and other articles of use. They do not also, at the command of their master, give unto others the things they are directed to give. Nor do they ever worship their master with that respect which is their master’s due. Disregard in this world is worse than death. O child, sons and servants and attendants and even strangers speak harsh words unto the man who always forgiveth. Persons, disregarding the man of an ever-forgiving temper, even desire his wife, and his wife also, becometh ready to act as she willeth. And servants also that are ever fond of pleasure, if they do not receive even slight punishments from their master, contract all sorts of vices, and the wicked

ever injure such a master. These and many other demerits attach to those that are ever-forgiving !

“ ‘Listen now, O son of Virochana, to the demerits of those that are never forgiving ! The man of wrath who, surrounded by darkness, always inflicteth, by help of his own energy, various kinds of punishments on persons whether they deserve them or not, is necessarily separated from his friends in consequence of that energy of his. Such a man is hated by both relatives and strangers. Such a man, because he insulteth others, suffereth loss of wealth and reapeth disregard and sorrow and hatred and confusion and enemies. The man of wrath, in consequence of his ire, inflicteth punishments on men and obtaineth (in return) harsh words. He is divested of his prosperity soon and even of life, not to say, of friends and relatives. He that puteth forth his might both upon his benefactor and his foe, is an object of alarm to the world, like a snake that hath taken shelter in a house, to the inmates thereof. What prosperity can he have who is an object of alarm to the world ? People always do him an injury when they find a hole. Therefore, should men never exhibit might in excess nor forgiveness on all occasions. One should put forth his might and show his forgiveness on proper occasions. He that becometh forgiving at the proper time and harsh and mighty also at the proper time, obtaineth happiness both in this world and the other.

“ ‘I shall now indicate the occasions in detail of forgiveness, as laid down by the learned, and which should ever be observed by all. Harken unto me as I speak ! He that hath done thee, a service, even if he is guilty of a grave wrong unto thee, recollecting his former service shouldst thou forgive that offender. Those also that have become offenders from ignorance and folly should be forgiven, for learning and wisdom are not always easily attainable by man. They that having offended thee knowingly, plead ignorance, should be punished, even if their offences be trivial. Such crooked men should never be pardoned. The first offence of every creature should be forgiven. The second offence, however, should be punished, even if it be trivial. If, however, a person commiteth an offence unwillingly, it hath been said that examining his plea well by a judicious enquiry, he should be pardoned. Humility may vanquish might, humility may vanquish weakness. There is nothing that humility may not accomplish. Therefore, humility is truly fiercer (than it seemeth) ! One should act with reference to place and time taking note of his own might or weakness. Nothing can succeed that hath been undertaken without reference to place and time. Therefore, do thou ever wait for place and time ! Sometimes offenders should be forgiven from fear of the people. These have been declared to be times of forgiveness. And it hath been said that on occasions besides these, might should be put forth against transgressors.—’

“Draupadi continued,—‘I, therefore, regard, O king, that the time hath come for thee to put forth thy might ! Unto those Kurus, the covetous sons

of Dhritarashtra who injure us always, the present is not the time for forgiveness ! It behoveth thee to put forth thy might. The humble and forgiving person is disregarded ; while those that are fierce persecute others. He, indeed, is a king who hath recourse to both, each according to its time ! ”

Thus ends the twenty-eighth section in the Arjunabhigamana of the Vana Parva.

SECTION XXIX.

(*Arjunabhigamana Parva continued.*)

“Yudhishtira said,—‘Anger is the slayer of men and is again their pros-
peror. Know this, O thou possessed of great wisdom, that anger is the root of
all prosperity and all adversity. O thou beautiful one, he that suppresseth his
anger earneth prosperity. That man, again, who always giveth way to anger,
reapeth adversity from his fierce anger. It is seen in this world that anger is
the cause of destruction of every creature. How then can one like me indulge
his anger which is so destructive of the world ? The angry man commiteth sin ;
the angry man killeth even his preceptors. The angry man insulteth even his
superiors in harsh words. The man that is angry faileth to distinguish between
what should be said and what should not. There is no act that an angry man
may not do, no word that an angry man may not utter. From anger a man
may slay one that deserveth not to be slain, and may worship one that deserveth
to be slain. The angry man may even send his own soul to the regions of
Yama. Beholding all these fault, the wise control their anger, desirous of
obtaining high prosperity both in this and the other world. It is for this that
they of tranquil souls have banished wrath. How can one like us indulge in
it then ? O daughter of Drupada, reflecting upon all this, my anger is not
excited ! One that acteth not against a man whose wrath hath been up,
rescueth himself as also others from great fear. In fact, he may be regarded to
be the physician of the two (*viz.*, himself and the angry man),* If a weak man
persecuted by others, foolishly becometh angry towards men that are mightier
than he, he then becometh himself the cause of his own destruction. And in
respect of one who thus deliberately throweth away his life, there are no regions
hereafter to gain. Therefore, O daughter of Drupada, it hath been said that
a weak man should always suppress his wrath. And the wise man also who
though persecuted suffereth not his wrath to be roused, joyeth in the other

* Nilkantha would explain this as meaning “Himself and others.”

world, having passed his persecutor over in indifference. It is for this reason hath it been said that a wise man, whether strong or weak, should ever forgive his persecutor even when the latter is in straits, It is for this, O Krishna, that the virtuous applaud them that have conquered their wrath. Indeed, it is the opinion of the virtuous that the honest and forgiving man is ever victorious Truth is more beneficial than untruth ; and gentle than cruel behaviour. How can one like me, therefore, even for the purpose of slaying Duryodhana, exhibit anger which hath so many faults and which the virtuous banish from their souls ? They that are regarded by the learned of foresight, as possessed of (true) force of character, are certainly those who are wrathful in outward show only. Men of learning and of true insight call him to be possessed of force of character who by his wisdom can suppress his risen wrath. O thou of fair hips, the angry man seeth not things in their true light. The man that is angry seeth not his way nor respecteth persons. The angry man killeth even those that deserve not to be killed. The man of wrath slayeth even his preceptors. Therefore, the man possessing force of character should ever banish wrath to a distance. The man that is overwhelmed with wrath acquireth not with ease generosity, dignity, courage, skill, and other attributes belonging to real force of character. A man by forsaking anger can exhibit proper energy, whereas, O wise one, it is highly difficult for the angry man to exhibit his energy at the proper time ! The ignorant* always regard anger as equivalent to energy. Wrath, however hath been given to man for the destruction of the world. The man, therefore, who wisheth to behave properly, must ever forsake anger. Even one who hath abandoned the excellent virtues of his own order, it is certain, never indulgeth in wrath (if he behaveth properly).† If fools, of minds without light, transgress in every respect, how, O faultless one, can one like me transgress (like them) ?‡ If amongst men there were not persons equal unto the Earth in forgiveness, there would be no peace among men but continued strife caused by wrath. If the injured return their injuries, if one chastised by his superiors were to chastise his superior in return, the consequence would be the destruction of every creature, and sin also would prevail in the world. If the man who hath ill speeches from another returneth those speeches afterwards ; if the injured man returneth his injuries ; if the chastised person chastiseth in return ; if fathers slay sons, and sons, fathers and if husbands slay wives, and wives husbands ; then, O Krishna how can birth take

* The bengal editions read *aṇḍitai*. Nilakantha, however, adhering to *Fandita* would explain it as used ironically. This is certainly ingenious. We prefer the Bengal reading.—T.

† The sense of the second line of this *Sloka* is very obscure. We have followed Nilakantha.—T.

‡ We do not follow Nilakantha in taking the *Anindite* of the text as a locative singular. connected with *atikrama*. We prefer to take it as a vocative singular addressed to Draupadi,—T.

place in a world where anger prevaieth so ! For O thou of handsome face, know that the birth of creatures is due to peace ! If the kings also, O Draupadi giveth way to wrath, his subjects soon meet with destruction. Wrath, therefore, hath for its consequence the destruction and the distress of the people. And because it is seen that there are in the world men who are forgiving like the Earth, it is therefore that creatures derive their life and enjoy prosperity. O beautiful one, one should forgive, under every injury. It hath been said that the continuation of species is due to man begin forgiving. He, indeed, is a wise and excellent person who hath conquered his wrath and who showeth forgiveness even when insulted, oppressed, and angered by a strong person. The man of power who controleth his wrath, hath (for his enjoyment) numerous everlasting regions ; while he that is angry, is called foolish, and meeteth with destruction both in this and the other world. O Krishna, the illustrious and forgiving *Kasyapa* hath, in this respect, sung the following verses in honor of men that are ever forgiving—Forgiveness is virtue ; forgiveness is sacrifice ; forgiveness is the *Vedas* : forgiveness is the *Sruti* * He that knoweth this is capable of forgiving everything. Forgiveness is *Brahma* ;† forgiveness is Truth ;‡ forgiveness is stored ascetic merit ; forgiveness protecteth the ascetic merit of the future ; forgiveness is asceticism ; forgiveness is holiness ; and by forgiveness is it that the universe is held together. Persons that are forgiving attain to the regions obtainable by those that have preformed meritorious sacrifices, or those that are well-conversant with the *Vedas*, or those that have high ascetic merit. Those that perform Vedic sacrifices § as also those that perform the meritorious rites of religion obtain other regions. Men of forgiveness, however, obtain those much-adored regions that are in the world of Brahma. Forgiveness in the might of the mighty ; forgiveness is sacrifice : forgiveness is quiet of mind. How, O Krishna, can one like us abandon forgiveness, which is such, and in which are established *Brahma*, and Truth, and Wisdom and the worlds ? The man of wisdom should ever forgive, for when he is capable of forgiving everythig he attaineth to *Brahma*.|| The world belongeth to those that are forgiving ; the other world is also theirs. The forgiving acquire honors here, and a state of blessedness hereafter. Thos men that ever conquer their wrath by forgiveness, obtain the higher regions. Therefore hath it been said that forgiveness is the highest virtue.—These are the verses sung by Kasyapa in respect of those that are ever-forgiving. Having listened, O Daupadi, to these verses in respect of fogiveness, content thyself ! Give not way to thy wrath ! Our grand-

* *Sruti* here expresses the same sense as the *Vedas*. Literally, it is *audition* as opposed to *Smriti* which is *tradition*. —T.

† Used in the sense of 'the collective body of Brahmanas.'—T.

‡ The highest virtue, equivalent to Godhead.—T.

§ Sacrifices are specially ordained in the *Yajus*.—T.

|| The highest state of Godhead.—T.

sire the son of Santanu will worship peace ; Krishna the son of Devaki will worship peace ; the preceptor (Drona) and Vidura called *Kshatri* will both speak of peace ; Kripa and Sanjaya also will preach peace. And Somadatta and Yuyutshu and Drona's son and our grandsire Vyasa every one of them speaketh always of peace. Ever urged by these towards peace, the king (Dhritarashtra) will, I think, return us our kingdom. If, however, he yieldeth to temptation, he will meet with destruction. O lady, a crisis hath come in the history of the Bharatas for plunging them into calamity ! This hath been my certain conclusion from sometime before ! Suyodhana deserveth not the kingdom. Therefore hath he been unable to acquire forgiveness. I, however, deserve the sovereignty and therefore is it that forgiveness hath taken possession of me. Forgiveness and gentleness are the qualities of the self-possessed. They represent eternal virtue. I shall, therefore, truly adopt those qualities ! " "

Thus ends the twenty-ninth section in the Arjunabhigamana of the Vana parva.

SECTION XXX.

(*Arjunabhigamana Parva continued.*)

"Draupadi said,—' I bow down unto *Dhatri* and *Vidhatri* * who have thus clouded thy sense ! Regarding the burden (thou art to bear) thou thinkest differently from the ways of thy fathers and grand-fathers ! Influenced by acts men are placed in different situations of life. Acts, therefore, produce consequences that are inevitable : emancipation is desired from mere folly. It seemeth that man can never attain prosperity in this world by virtue, gentleness, forgiveness, straight-forwardness and fear of censure ! If this were not so, O Bharata, this insufferable calamity would never have overtaken thee who art so undeserving of it, and these thy brothers of great energy ! Neither in those days of prosperity nor in these days of thy adversity, thou, O Bharata, hath ever known anything so dear to thee as virtue, which thou hast even regarded as dearer to thee than life ? That thy kingdom is for virtue alone, that thy life also is for virtue alone, is known to Brahmanas and thy superiors and even the celestials ! I think thou canst abandon Bhimasena and Arjuna and these twin son of Madri along with myself, but thou canst not abandon virtue ! I have heard

* *Dhatri* is God ; *Vidhatri*, the embodiment of acts, which are supposed to determine the course of one's life. Or, simply, the creator and the Ordainer of everything in the universe.—T.

that the king protecteth virtue ; and virtue, protected by him, protecteth him (in return) ! I see, however, that virtue protecteth thee not ! Like the shadow pursuing a man, thy heart, O tiger among men, with singleness of purpose, ever seeketh virtue. Thou hast never disregarded thy equals, and inferiors and superiors. Obtaining even the entire world, thy pride never increased ! O son of pritha, thou ever worshippes Brahmanas, and gods, and the *Pritris*, with *Swahas* and *Swadhas*,* and other forms of worship ! O son of Pritha, thou hast ever gratified the Brahmanas by fulfilling every wish of theirs ! *Yatis* and *Sannyasins*† and mendicants of domestic lives have always been fed in thy house from off plates of gold where I have distributed (food) amongst them. Unto the *Vanaprasthas*‡ thou always givest gold and food. There is nothing in thy house thou mayst not give unto the Brahmanas ! In the *Viswadeva* sacrifice that is, for thy peace, performed in thy house, the things consecrated are first offered unto guests and all creatures while thou livest thyself with what remaineth (after distribution) ! *Ishtis* *Pasubandhas*, sacrifices for obtaining fruition of desires, the religious rites of (ordinary) domesticity, *Paka* sacrifices, and sacrifices of other kinds, are ever performed in thy house. Even in this great forest, so solitary and haunted by robbers, living in exile, divested of thy kingdom, thy virtue hath sustained no diminution ! The *Aswamedha*, § the *Rajasuya*, the *Pundarika*, || the *Gosava*, ¶ these grand sacrifices requiring large gifts have all been performed by thee ! O monarch, impelled by a perverse sense during that dire hour of a losing match at dice, thou didst yet stake and lose thy kingdom, thy wealth, thy weapons, thy brothers, and myself ! Simple, gentle liberal, modest, truthful how, O king, could thy mind be attracted to the vice of gambling ? I am almost deprived of my sense, O king, and my heart is overwhelmed with grief, beholding this thy distress, and this thy calamity ! An old history is cited as an illustration for the truth that men are subjects to the will of God and never to their own wishes ! The Supreme Lord and Ordainer of all ordaineth everything in respect of the weal and woe, the happiness and misery, of all creatures, even prior to their births, guided by the acts of each, which are even like a seed (destined to sprout forth into the tree of life). O hero amongst men, as a wooden doll is made to move its limbs by the wire-puller, so are creatures made to work by the Lord of all. O Bharata, like space that covereth every object, God, pervading every creature, ordaineth its weal or woe. Like a bird tied with a string, every creature is dependant on God. Every one is subject to God and none else. No one can be his own ordainer. Like a pearl on its string, or a bull held fast by the cord passing through its nose, or a tree fallen from the bank into the middle of the stream, every creature followeth the

* Both are particular *Mantras* of Vedas.—T.

† Orders of ascetics.—T.

‡ Order of ascetice not living in domesticity.—T.

§ The Horse-sacrifice.

|| The Elephant-sacrifice.

¶ The Cow-sacrifice.

command of the Creator, because imbued with His Spirit and because established in Him. And man himself, dependent on the Universal Soul, cannot pass a moment 'independently. Enveloped in darkness, creatures are not masters of their own weal or woe. They go to heaven or hell urged by God Himself. Like light straws dependent on strong winds, all creatures, O Bharata are dependent on God ! And God himself, pervading all creatures and engaged in acts right and wrong, moveth in the universe, though none can say—*This is God* ! This body with its physical attributes* is only the means by which God—the Supreme Lord of all-maketh (every creature) to reap fruits that are good or bad. Behold the power of illusion that hath been spread by God, who confounding with his illusion, maketh creatures slay their fellows ! Truth-knowing Munis behold these differently. They appear to them in a different light, even like the rays of the Sun (which to ordinary eyes are only a pencil of light, while to eyes more penetrating seem fraught with the germs of food and drink)† Ordinary men behold the things of the earth otherwise. It is God who maketh them all, adopting different processes in their creation and destruction. And, O Yudhisthira, the Selfcreate Grandsire, Almighty God, spreading illusion, slayeth his creatures by the instrumentality of his creatures, as one may break a piece of inert and senseless wood with wood, or stone with stone, or iron with iron ! And the Supreme Lord, according to his pleasure, sporteth with his creatures, creating and destroying them, like a child with his toy (of soft earth). O king, it doth seem to me that God behaveth towards his creatures like a father or mother unto them. Like a vicious person. He seemeth to bear himself towards them in anger ! Beholding superior and well-behaved and modest persons persecuted, while the sinful are happy, I am sorely troubled Beholding this thy distress and the prosperity of Suyodhana, I do not speak highly the Great Ordainer who suffereth such inequality ! O sir, what fruits doth the Great Ordainer reap by granting prosperity to Dhritarashtra's son who transgresseth the ordinances, who is crooked and covetous, and who injureth virtue and religion ! If the act done pursueth the doer and none else, then certainly it is God himself who is stained with the sin of every act. If however, the sin of an act done doth not attach to the doer, then (individual) might (and not God) is the true cause of acts, and I grieve for those that have no might ! "

Thus ends the thirtieth section in the Arjunabhisamana of the Vana Parva.

* *Kshetrasangitam* means literally "called *Kshetra*." *Kshetra* however is a collection of attributes, most of which are physical.

† So Nilakantha. *Vide* Yudhisthira's hymn to the Sun.

SECTION XXXI.

(*Arjunabhigamana Parva continued*)

"Yudhisthira said,—'Thy speech, O Yajnaseni, is delightful, smooth and full of excellent phrases. We have listened to it (carefully). Thou speakest, however, the language of atheism ! O princess, I never act, solicitous of the fruits of my actions ! I give away, because it is my duty to give ; I sacrifice, because it is my duty to sacrifice ! O Krishna, I accomplish to the best of my power whatever a person living in domesticity should do, regardless of the fact whether those acts have fruits or not. O thou of fair hips, I act virtuously, not from the desire of reaping the fruits of virtue, but of not transgressing the ordinances of the Veda, and beholding also the conduct of the good and wise ! My heart O Krishna, is naturally attracted towards virtue. The man who wisbeth to reap the fruits of virtue is a trader in virtue. His nature is mean and he should never be counted amongst the virtuous. Nor doth he ever obtain the fruits of his virtues ! Nor doth he of sinful heart, who having accomplished a virtuous act doubteth in his mind, obtain the fruits of his act, in consequence of that scepticism of his ! I speak unto thee, under the authority of the Vedas, * which constitute the highest proof in such matters, that never shouldst thou doubt virtue ! The man that doubteth virtue is destined to take his birth in the brute species. The man of weak understanding who doubteth religion, virtue or the words of the Rishis, is precluded from regions of immortality and bliss, like Sudras from the Vedas ! O intelligent one, if a child born of a good race studieth the Vedas and beareth himself virtuously, royal sages of virtuous behaviour regard him as an aged sage (notwithstanding his years) ! The sinful wretch, however, who doubteth religion and transgresseth the scriptures, is regarded as lower even than Sudras and robbers ! Thou hast seen with thy own eyes the great ascetic Markandeya of immeasurable soul come to us ! It is by virtue alone that he hath acquired immortality in the flesh. Vyasa, and Vasistha and Maitreya, and Narada and Lomasa, and Suka, and other Rishis have all, by virtue alone, become of pure souls ! Thou beholdest them with thy own eyes as furnished with prowess of celestial asceticism, competent to curse or bless (with effect). and superior to the very gods ! O sinless one, these all, equal to the celestials themselves, behold with their eyes what is write in the Vedas, and describe virtue as the foremost duty ! It behoveth thee not, therefore, O amiable Queen, to either doubt or censure God or act, with a foolish heart ! The fool that doubteth religion and disregardeth virtue, proud of the proof derived from his own reasoning regardeth not other proofs and holdeth the Rishis who are capable of knowing the future as present as mad men. The fool

* *Ativadat* (ablative) equivalent to *Vedaiḥapramanyat*. So Nilakantha.

regardeth only the external world capable of gratifying his senses, and is blind to everything else. He that doubteth religion hath no expiration for his offence, That miserable wretch is full of anxiety and acquireth not regions of bliss hereafter. A rejector of proofs a slanderer of the interpretation of the Vedic scriptures, a transgressor urged by lust and covetousness that fool goeth to hell. O amiable one, he on the other hand, who ever cherisheth religion with faith, obtaineth eternal bliss in the other world. The fool who cherisheth not religion, transgressing the proofs offered by the Rishis, never obtaineth prosperity in any life, for such transgression of the scriptures. It is certain, O handsome one that with respect to him who regardeth not the words of the Rishis or the conduct of the virtuous as proof, neither this nor the other world existeth. Doubt not O Krishna the ancient religion that is practised by the good and framed by Rishis of universal knowledge and capable of seeing all things ! O daughter of Drupada, religion is the only raft for those desirous of going to heaven, like a ship to merchants desirous of crossing the ocean. O thou faultless one, if the virtues that are practised by the virtuous had no fruits, this universe then would be enveloped in infamous darkness. No one then would pursue salvation, no one would seek to acquire knowledge, not even wealth, but men would live like beasts. If asceticism, the austerities of celibate life, Sacrifices, study of the Vedas, charity honestly,—these all were fruitless, men would not have practised virtues generation after generation. If acts were all fruitless, a dire confusion would ensue. For what then do Rishis and gods and Gandharvas and Rakshasas, who are all independent of human conditions, cherish virtue with such affection ? Knowing it for certain that God is the giver of fruits in respect of virtue, they practise virtue in this world. This, O Krishna is the eternal (source of) prosperity ! When the fruits of both knowledge and asceticism are seen, virtue, and vice cannot be fruitless. Call to thy mind, O Krishna, the circumstances of thy own birth as thou hast heard of them, and recall also the manner in which Dhrishtadyumna of great prowess was born ! These, O thou of sweet smiles are the best proofs (of the fruits of virtue) ! They that have their minds under control, reap the fruits of their acts and are content with little. Ignorant fools are not content with even the much they get (here), because they have no happiness born of virtue to acquire in the world hereafter. The fruitless of virtuous acts ordained in the Vedas, as also of all transgressions, the origin and destructions of acts are. O beautiful one, mysteries to even the god ! These are not known to anybody and everybody. Ordinary men are ignorant in respect of these. * The gods keep up the mystery, for the illusion covering the conduct of the gods is

* We adopt the reading *Naitani veda &c.* and not the reading without the negative particle. The following verse also beginning with *Apikarpa &c.* is, we regard, an interpolation. Nilakantha spends much ingenuity in explaining the sense, adopting the second line as genuine, but we think he is in error.—T.

unintelligible. Those regenerate ones that have destroyed all aspirations, that have built all their hopes on vows and asceticism, that have burnt all their sins and have acquired minds where quiet and peace and holiness dwell, understand all these. Therefore, though you mayst not see the fruits of virtue, thou shouldst not yet doubt religion or the gods. Thou must perform sacrifices with a will, and practise charity without insolence. Acts in this world have their fruits, and virtue also is eternal. Brahma himself told this unto his (spiritual) sons, as testified to by Kasyapa. Let thy doubt, therefore, O Krishna, be dispelled like mist. Reflecting upon all this, let thy scepticism give way to faith. Slander not God, who is the lord of all creatures. Learn how to know Him Bow down unto him. Let not thy mind be such. And, O Krishna, never disregard that Supreme Being through whose grace, mortal man by piety, acquireth immortality ! ”

Thus ends the thirty-first section in the Arjunabhisgamana of the Vana Parva.

SECTION XXXII.

(*Arjunabhisgamana Parva continued.*)

“ Draupadi said,—‘ I do not ever disregard or slander religion, O son of Pritha ! Why should I disregard God the lord of all creatures ? Afflicted with woe, know me, O Bharata, to be only raving ! I will once more indulge in lamentations listen to me with attention ! O persecuter of all enemies, every conscious * creature should certainly act in this world. It is only the immobile, and not other creatures, that may live without acting. The calf, immediately after its birth, sucketh the mother’s teat. Persons feel pain in consequence of incantations performed with their statues. † It seemeth, therefore O Yudhisthira, that creatures derive the character of their lives from their acts of former lives. Amongst mobile creatures man differeth in this respect that he aspireth, O bull of the Bharata race, to affect his course of life in this and the other world by means of his acts. Impelled by the inspiration of a former life, all creatures visibly (reap) in this world the fruits of their acts. Indeed, all creatures live according to the inspiration of a former life, even

* *Fanata*, We do not prefer the reading *Fatena*, by a creature that is born.—T.

† *Chhayopasevanant* technical term so explained by Nilakantha. The argument is not very clear.—T.

the Creator and the Ordainer of the universe, like a crane that liveth on the water (untaught by any one). If a creature acteth not, its course of life is impossible. In the case of a creature, therefore, there must be action and not inaction. Thou also shouldst act, and not incur censure by abandoning action. Cover thyself up, as with an armour, with action. There may or may not be even one in a thousand who truly knoweth the utility of acts or work. One must act for protecting as also increasing his wealth ; for if without seeking to earn, one continueth to only spend, his wealth, even if it were a board huge as the Himavat, would soon be exhausted. All the creatures in the world would have been exterminated, if there were no action. If also acts bore no fruits creatures would never have multiplied. It is even seen that creatures sometimes perform acts that have no fruits, for without acts the course of life itself would be impossible. Those persons in the world who believe in Destiny, and those again who believe in Chance, are both the worst among men. Those only that believe in the efficacy of acts are laudable. He that lieth at ease ; without activity, believing in Destiny alone, is soon destroyed like an unburnt earthen pot in water. So also he that believeth in Chance. *i.e.* sitteth inactive though capable of activity, liveth not long for his life is one of weakness and helplessness. If any person accidentally acquireth any wealth, it is said he deriveth it from Chance, for no one's effort hath brought about the result, And, O son of Pritha, whatever of good fortune a person obtaineth in consequence of religious rites, that is called Providential. The fruit, however that person obtaineth by acting himself, and which is the direct result of those acts of his, is regarded as proof of Personal ability. And, O best of men, know that the wealth one obtaineth spontaneously and without cause is said to be a spontaneous acquisition.* Whatever is thus obtained by Chance, by Providential dispensation, spontaneously, or as the result of one's acts is, however, the consequence of the acts of a former life. And God, the Ordainer of the universe, judging according to the acts of former lives, distributeth among men their portions in this world. Whatever acts, good or bad, a person performeth, know that they are the result of God's arrangements agreeably to the acts of a former life. This body is only the instruments in the hands of God, for doing the acts that are done. Itself, inert, it doth as God urgeth it to do. O son of Kunti, it is the Supreme Lord of all who maketh all creatures do what they do. The creatures themselves are inert. O hero, man, having first settled some purpose in his mind, accomplisheth it, himself working with the aid of his intelligence. We, therefore, say that man is himself the cause (of what he doeth). O bull among men, it is impossible to number the acts of men, for mansions and towns are the result of man's acts. Intelligent men

* Such as obtaining a jewel while in search of a lost coin of the lowest value. This is Nilakantha's happy illustration.—T

know, by help of their intellect, that oil may be had from sesame, curds from milk, and that food may be cooked by means of igniting fuel. They know also the means for accomplishing all these. And knowing them, they afterwards set themselves, with proper appliances, to accomplish them. And creatures support their lives by the results achieved in these directions by their own acts. If a work is executed by a skilled workman it is executed well. From differences (in characteristics) another work may be said to be that of an unskillful hand. If a person were not, in the matter of his acts, himself the cause thereof, then sacrifices would not bear any fruits in his case nor would any body be a disciple or a master. It is because a person is himself the cause of his work that he is applauded when he achieveth success. So the doer is censured if he faileth. If man were not himself the cause of his acts, how would all this be justified? Some say that everything is the result of Providential dispensation; others again, that this is not so, but that everything which is supposed to be the result of destiny or Chance is the result of the good or the bad, acts of former lives. It is seen that possessions are obtained from Chance as also from destiny. Something being from Destiny and something from Chance, something is obtained by Exertion. In the acquisition of his objects, there is no fourth cause in the case of man. Thus say those that are acquainted with truth and skilled in knowledge † If, however, God himself were not the giver of good and bad fruits, then amongst creatures there would not be any that was miserable. If the effect of former acts be a myth, then all purposes for which man would work should be successful. They, therefore, that regard the three alone (mentioned above) as the doors of all success and failure in the world, (without regarding the acts of former life), are dull and inert like the body itself.‡ For all this, however, a person should act. This is the conclusion of Manu himself. The person that doth not act, certainly succumbeth, O Yudhishtira, the man of action in this world generally meeteth with success. The idle, however, never achieve success. If success, becometh impossible then should one seek to remove the difficulties that bar his way to success. And, O king, if a person worketh (hard), his debt (to the gods) is cancelled (whether he achieveth success or not). The person that is idle and lieth as his length, is overcome by adversity; while he that is active and skilful is sure to reap success and enjoy prosperity. Intelligent persons engaged in acts with confidence in themselves regard all who are diffident as doubting and unsuccessful. The confident*

* *Adrisyan*, as explained by Nilakantha, is the good or the bad acts of a former life.

† Banter.

‡ The word in the text is *Atma*, It means here body, So Nilakantha, Otherwise it would have no sense.

and faithful however, are regarded by them as successful. And this moment misery hath overtaken us. If, however, thou betakest to action, that misery will certainly be removed. If thou meetest failure, then that will furnish a proof unto thee and Vrikodara and Vivatshu and the twins (that ye are unable to snatch the kingdom from the foe). The acts of others, it is seen, are crowned with success. It is probable that ours also will be successful. How can one know beforehand what the consequence will be? Having exerted thyself thou wilt know what the fruit of thy exertions will be. The tiller tilleth with the plough the soil and soweth the seeds thereon. He then siteth silent, for the clouds (after that) are the cause that would help the seeds to grow into plants. If however, the clouds favor him not, the tiller is absolved from all blame. He sayeth unto himself,—What others do I have done. If, notwithstanding this, I meet with failure, no blame can attach to me.—Thinking so, he containeth himself and never indulgeth in self-reproach. O Bharata, no one should despair, saying,—Oh, I am acting, yet success is not mine!—For there are two other causes, besides exertion, towards success. Whether there be success or failure, there should be no despair, for success in acts dependeth upon the union of many circumstances. If one important element is wanting, success doth not become commensurate, or doth not come at all. If, however, no exertion is made, there can be no success. Nor is there anything to applaud in the absence of all exertion. The intelligent, aided by their intelligence, and according to their full might bring place, time, means, auspicious rites, for the acquisition of prosperity. With carefulness and vigilance should one set himself to work, his chief guide being his prowess. In the union of qualities necessary for success in work, prowess seemeth to be the chief. When the man of intelligence seeth his enemy superior to him in many qualities, he should seek the accomplishment of his purposes by means, of the arts of conciliation and proper appliances. He should also wish evil unto his foe and his banishment. Without speaking of mortal man, if his foe were even the ocean or the hills, he should be guided by such motives. A person by his activity in searching for the holes of his enemies, dischargeth his debt to himself as also to his friends. No man should ever disparage himself for the man that disparageth himself never earneth high prosperity. O Bharata, success in this world is attainable on such conditions! In fact, success in the world is said to depend on acting according to time and circumstances. My father formerly kept a learned Brahmana with him. O bull of the Bharata race, he said all this unto my father. Indeed, these instructions as to duty, uttered by Vrihaspati himself, were first taught to my brothers? It was from them that I heard these afterwards while in my father's house. And, O Yudhishtira, while at intervals of business, I went out (of the inner apartments) and sat on

the lap of my father, that learned Brahmana used to recite unto me these truths, sweetly consoling me therewith ! ”

Thus ends the thirty-second section in the Arjunabhigamana of the Vana Parva,

SECTION XXXIII.

(*Arjunabhigamana Parva continued.*)

Vaisampayana said.—“Hearing these words of Yajnaseni, Bhimasena, sighing in wrath, approached the king addressed him, saying,—‘Walk, O monarch, in the customary path trod by good men, (before thee) in respect of kingdoms ! What do we gain by living in the asylum of ascetics, thus deprived of virtue, pleasure, and profit ? It is not by virtue, nor by honesty, nor by might, but by unfair dice, that our kingdom hath been snatched by Duryodhana. Like a weak offalating jackal snatching the prey from mighty lions, he hath snatched away our kingdom ! Why, O monarch, in obedience to the trite merit of sticking to a promise, dost thou suffer such distress, abandoning that wealth which is the source of both virtue and enjoyments ? It was for thy carelessness, O king, that our kingdom protected by the wielder of the *Gandiva* and therefore, incapable of being wrested by Indra himself was snatched from us in our very sight ! It was for thee, O monarch, that, ourselves living, our prosperity was snatched away from us like a fruit from one unable to use his arms, or like kine from one incapable of using his legs ! Thou art faithful in the acquisition of virtue. It was to please thee, O Bharata, that we have suffered ourselves to be overwhelmed with such dire calamity ! O bull of the Bharata race, it was because we were subject to thy control that we are thus tearing the hearts of our friends and gratifying our foes ! That we did not, in obedience to thee, even then slay the sons of Dhritarashtra, is an act of folly on our part that grieveth me sorely ! This thy abode, O king, in the woods, like that of any wild animal, is what a man of weakness alone would submit to. Surely, no man of might would ever lead such a life ! This thy course of life is approved neither by Krishna, nor Vibhatsu, nor by Abhimanyu, nor the Srinjayas, nor myself, nor by the sons of Madri ! Afflicted with thy vows, thy cry is *Relligion ! Reigion !* Hast thou from despair been deprived of thy manliness ? Cowards alone, unable to win back their prosperity, cherish despair, which is fruitless and destructive of one’s purposes. Thou hast ability and eyes. Thou seest that manliness dwelleth in us. It is

because thou hast adopted a life of peace that thou feelest not this distress ! These Dhartarashtra regard us who are forgiving, as really incompetent. This, O king, grieveth me more than death in battle. If we all die in fair fight without turning our backs on the foe, even that would be better than this exile, for then we should obtain regions of bliss in the other world ! Or, if, O bull of the Bharata race, having slain them, all we acquire the entire earth, that would be prosperity worth the trial ! We who ever adhere to the customs of our order, who ever desire grand achievements, who wish to avenge our wrongs, have this for our bounden duty. Our kingdom wrested from us, if we engage in battle, our deeds when known to the world will procure for us fame and not slander ! And that virtue, O king which tortureth one's own self and friends, is really no virtue. It is rather of vice producing calamities. Virtue is sometimes also the weakness of men. And though such a man might ever be engaged in the practice of virtue, yet both virtue and profit forsake him, like pleasure and pain forsaking a person that is dead. He that practiseth virtue for virtue's sake always suffereth. He can scarcely be called a wise man, for he knoweth not the purposes of virtue like a blind man incapable of perceiving the solar light. He that regardeth his wealth to exist for himself alone, scarcely understandeth the purposes of wealth. He is really like a servant that tendeth kine in a forest. He again that pursueth wealth too much without pursuing virtue and enjoyments, deserveth to be censured and slain by all men. He also that ever pursueth enjoyments without pursuing virtue and wealth, loseth his friends and virtue and wealth also. Destitute of virtue and wealth such a man, indulging in pleasure at will, at the expiration of his period of indulgence; meeteth with certain death, like a fish when the water in which it liveth hath been dried up. It is for these reasons that they that are wise are ever careful of both virtue and wealth, for a union of virtue and wealth is the essential requisite of pleasure, as fuel is the essential requisite* of fire. Pleasure hath always virtue for its root, and virtue also is united with pleasure. Know, O monarch that both are dependent on each other, like the ocean and the clouds, the ocean causing the clouds and the clouds filling the ocean. The joy that one feeleth in consequence of contact with objects of touch or of possession of wealth, is what is called pleasure. It existeth in the mind, having no corporeal existence that one can see. He that wisheth (to obtain) wealth, seeketh for a large share of virtue to crown his wish with success. He that wisheth for pleasure, seeketh wealth, (so that his wish may be realised). Pleasure, however, yieldeth nothing in its turn. One pleasure cannot lead to another, being its own fruit ; as ashes may be had from wood, but nothing from those

* The word in the text is *Prakriti*. literally, that which aids the manifestation of anything and without which that object's manifestation would be impossible.

ashes in their turn, And, O king, as a fowler killeth the birds we see, so doth sin slay the creatures of the world. He, therefore, who misled by pleasure or covetousness, beholdeth not the nature of virtue, deserveth to be slain by all, and becometh wretched both here and hereafter. It is evident, O king, that thou knowest that pleasure may be derived from the possession of various objects of enjoyment. Thou also well knowest their ordinary states, as well as the great changes they undergo. At their loss or disappearance occasioned by decrepitude or death, ariseth what is called distress. That distress, O king, hath now overtaken us. The joy that ariseth from the five senses the intellect and the heart being directed to the objects proper to each, is called pleasure. That pleasure : O king is, as I think, one of the best, fruits of our actions.

"Thus, O monarch, one should regard virtue, wealth and pleasure one after another. One should not devote himself to virtue alone, nor regard wealth as the highest object of his wishes, nor pleasure, but should ever pursue all three. The scriptures ordain that one should seek virtue in the morning, wealth at noon, and pleasure in the evening. The scriptures also ordain that one should seek pleasure in the first portion of life, wealth in the second, and virtue in the last * And, O thou foremost of speakers, they that are wise and fully conversant with proper division of time, pursue all three,—virtue, wealth, and pleasure,—dividing their time duly ! O son of the Kuru race, whether independence of these (three), or their possession is the better for those that desire happiness, should be settled by thee after careful thought. And thou shouldst then, O king unhesitatingly act either for acquiring them, or abandoning them all. For he who liveth wavering between the two doubtfully, leadeth a wretched life. It is well known that thy behaviour is ever regulated by virtue. Knowing this thy friends counsel thee to act. Gift, sacrifice, respect for the wise, study of the Vedas, and honesty,—these, O king, constitute the highest virtue, and are efficacious both here and hereafter. These virtues, however, cannot be attained by one that hath no wealth, even if, O tiger among men, he may have infinite other accomplishments. The whole universe, O king, dependeth upon virtue. There is nothing higher than virtue. And virtue, O king, is attainable by one that hath plenty of wealth. Wealth cannot be earned by leading a mendicant life, nor by a life of feebleness. Wealth, however, can be earned by intelligence directed by virtue. In thy case, O king, begging, which is successful with Brahmanas, hath been forbidden. Therefore, O bull amongst men, strive for the acquisition of wealth by exerting thy might and energy. Neither mendicancy, nor the life of a Sudra is what is proper for thee. Might and energy constitute the virtue of the Kshatriya in especial. Adopt thou, therefore the virtue of thy order and slay thy enemies. Destroy the might of Dhritarashtra's sons, O son of Pritha, with my

* This *sloka* does not occur in every text.

and Arjuna's aid ! They that are learned and wise say that sovereignty is virtue. Acquire sovereignty, therefore, for it behoveth thee not to live in a state of inferiority ! Awake, O king, and understand the eternal virtues (of thy order) ! By birth thou belongest to an order whose deeds are cruel and are source of pain to man. Cherish thy subjects and reap the fruit thereof. That can never be a reproach. Even this, O king is the virtue* ordained by God himself for the order to which thou belongest ! If thou fallest away there from, thou wilt make thyself ridiculous. Deviation from the virtues of one's own order is never applauded. Therefore, O thou of the Kuru race, making thy heart what is ought to be, agreeably to the order to which thou belongest, and casting away this course of feebleness, summon thy energy and bear thy weight like one that beareth it manfully. No king, O monarch, could ever acquire the sovereignty of the earth or prosperity or affluence by means of virtue alone. Like a fowler earning his food in the shape of swarms of little easily-tempted game, by offering them some attractive food, doth one that is intelligent acquire a kingdom, by offering bribes unto low and covetous enemies.† Behold, O bull among kings, the Asuras, though elder brothers in possession of power and affluence, were all vanquished by the gods through stratagem. Thus, O king, everything belongeth to those that are mighty. And, O mighty-armed one, slay thy foes, having recourse to stratagem. There is none equal unto Arjuna is wielding the bow in battle. Nor is there anybody that may be equal unto me in wielding the mace. Strong men, O monarch engage in battle depending on their might, and not on the force of numbers nor on information of the enemy's plans procured through spies. Therefore, O son of Pandu exert thy might ! Might is the root of wealth. Whatever else is said to be its root is really not such. As the shade of the tree in winter goeth for nothing so without might very thing else becometh fruitless. Wealth should be spent by one who wisheth to increase his wealth, after the manner, O son of Kunti, of scattering seeds on the ground. Let there be no doubt then in thy mind ! Where, however, wealth that is more or even, equal is not to be gained, there should be no expenditure of wealth. For investments of wealth are like the ass, scratching, pleasurable at first but painful afterwards. Thus, O king of men, the person who throweth away like seeds a little of his virtue in order to gain a larger measure of virtue, is regarded as wise. Beyond doubt, it is as I say. They that as wise alienate the friends of the foe that owneth such, and having weakened him by causing those friends to abandon

*It is difficult to correctly render the word *Dharma* into English. The word has many meanings. In the whole passage it is sometimes used in the sense of *Virtue*, and sometimes in that of *Duty*. With this key in his possession, the reader will not, we are sure, be confounded in correctly understanding the whole of this passage.

† The words of the text here are employed in a double sense. The original, therefore, is terser than the translation.

him thus, they then reduce him to subjection. Even they that are strong engage in battle depending on their courage. One cannot by even continued efforts (uninspired by courage) or by the arts of consiliation, always conquer a kingdom,* Sometimes, O king, men that are weak, uniting in large numbers slay even a powerful foe, like bees killing the despoiler of the honey by force of numbers alone. (As regards thyself), O king, like the sun that sustaineth as well as slayeth creatures by his rays, adopt thou the ways of the sun. To protect one's kingdom and cherish the people duty, as done by our ancestors, O king, is, it hath been heard by us, a kind of asceticism mentioned eve in the Vedas. † By asceticism, O king, a Kshatriya cannot acquire such regions of blessedness as he can by fair fight whether ending in victory or defeat ! Beholding, O king, this thy distress, the world hath come to the conclusion that light may forsake the Sun and grace the Moon ! And, O king, good men separately as well as assembling together, converge with one another, applauding thee and blaming the other. ‡ There is this, moreover, O monarch, *viz.*, that both the Kurus and the Brahmanas, assembling together, gladly speak of thy firm adherence to truth, in that thou hast never, from ignorance, from meanness, from covetousness, or from fear, uttered an untruth. Whatever sin, O monarch, a king committeth in acquiring dominion, he consumeth it all afterwards by means of sacrifices distinguished by large gift. Like the Moon emerging from the clouds, the king is purified from all sins by bestowing villages on Brahmanas and kine by thousands ! Almost all the citizens as well as the inhabitants of the country, young or old, O son of the Kuru race, praise thee, O Yudhishthira ! This also, O Bharata, the people are saying amongst each other, *viz.*, that as milk in a bag of dog's hide, as the Vedas in a Sudra, as truth in a robber, as strength in a woman, so is sovereignty in Duryodhana. Even women and children are repeating this, as if it were a lesson they seek to commit to memory. O repressor of foes, thou hast fallen into this state along with ourselves ! Alas, we also are lost with thee for this calamity of thine ! Therefore, ascending in thy car furnished with every implement, and making the superior Brahmanas uttered benedictions on thee, march thou with speed, even this very day, upon Hastinapura, in order that thou mayst be able to give unto Brahmanas the spoils of victory. Surrounded by thy brothers, who are firm wielders of the bow, and by heroes skilled in weapons and like unto snakes of virulent poison, set thou out even like the slayer of Vritra surrounded by the Marutas ! And, O son of Kunti, as thou art powerful, grind thou with thy might thy weak enemies, like Indra grinding the Asuras ; and snatch thou from

* Literally, "Win over a people."

† *Puranam* is very often used in this sense.

‡ Duryodhana.—T.

Dhritarashtra's son the prosperity he enjoyeth ! There is no mortal that can bear the touch of the shafts furnished with the feathers of the vulture and resembling snakes of virulent poison, that would be shot from the *Gandiva* ! And, O Bharata, there is not a warrior, nor an elephant, nor a horse, that is able to bear the impetus of my mace when I am angry in battle ! Why, O son of Kunti, should we not wrest our kingdom from the foe, fighting with the aid of the Srinjayas and Kaikeyas, and the bull of the Vrishni race ? Why, O king should we not succeed in wresting the (sovereignty of the) earth that is now in the hands of the foe, if, aided by a large force, we do but strive ?' "

Thus ends the thirty-third section in the Arjunabhigamana of the Vana Parva.

SECTION XXIV.

(*Arjunabhigamana Parva continued.*)

Vaisampayana said,—“Thus addressed by Bhimasena, the high-souled king Ajatasatru* firmly devoted to truth, mustering his patience, after a few moments said these words ;—‘No doubt, O Bharata, all this is true ! I cannot reproach thee for thy torturing me thus by piercing me with thy arrowy words ! From my folly alone hath this calamity come against you I sought to cast the dice desiring to snatch from Dhritarashtra's son his kingdom with the sovereignty. It was therefore that, that cunning gambler—Suvala's son—played against me on behalf of Suyodhana † Sakuni, a native of the hilly country, is exceedingly artful. Casting the dice in the presence of the assembly, unacquainted as I am with artifices of any kind, he vanquished me artfully. It is therefore, O Bhimasena, that we have been overwhelmed with this calamity. Beholding the dice favourable to the wishes of Sakuni in odds and evens,‡ I could have controlled my mind. Anger, however, driveth off a person's patience. O child, the mind cannot be kept under control when it is influenced by hauteur, vanity, or pride. I do not reproach thee, O Bhimasena, for the words thou usest. I only regard that what hath befallen us was pre-ordained.

* Literally, one having no enemy. Yudhishtira is often called by this name, from his exceptional good nature and disinclination to give offence to anybody.—T.

† Duryodhana. Yudhishtira from his repugnance to use the word *dur* implying *evil* or bad, use to call his cousin Sujodhana, *i. e.* a combatant fighting fairly.—T.

‡ *Ayuja* and *yuja*. It is difficult to exactly ascertain the kind of play that was in vogue then. One throw, however, was sufficient to determine the winning or the losing of the stake.

When king Duryodhana the son of Dhritarashtra, coveting our kingdom, plunged us into misery and even slavery, then, O Bhima, it was Draupadi that rescued us ! When summoned again to the assembly for playing once more, thou knowest as well as Arjuna what Dhritarashtra's son told me, in the presence of all the Bharatas, regarding the stake for which we were to play. His words were, *O prince Ajatsatru (if vanquished), thou shalt have, with all thy brothers, to dwell, to the knowledge of all men, for twelve years in the forest of thy choice, passing the thirteenth year in secrecy ! If during the latter period, the spies of the Bharatas, hearing of thee, succeed in discovering thee, thou shalt have again to live in the forest for the same period, passing once more the last year in secrecy ! Reflecting upon this, pledge thyself to it. As regards myself, I promise truly in this assembly of the Kurus, that if thou canst pass this time confounding my spies and undiscovered by them, then, O Bharata, this kingdom of the five rivers is once more thine ! We also, O Bharata, if vanquished by thee, shall, all of us, abandoning all our wealth, pass the same period, according to the same rules.*—Thus addressed by the prince, I replied unto him in the midst of all the Kurus,—*So be it !* The wretched play then commenced. We were vanquished and have been exiled. It is for this that we are wandering miserably over different woody regions abounding with discomforts. Suyodhana, however, still dissatisfied, gave himself up to anger, and urged * the Kurus as also all those under his sway to express their joy at our calamity. Having entered into such an agreement in the presence of all good men, who dareth break it for the sake of a kingdom on earth ? For a respectable person, I think, even death itself is lighter than the acquisition of sovereignty by an act of transgression. At the time of the play, thou hadst desired to burn my hands. Thou wert prevented by Arjuna, and accordingly didst only squeeze thy own hands.† If thou couldst do what thou hadst desired, could this calamity befall us ? Conscious of thy prowess, why didst thou not, O Bhima, say so before we entered into such an agreement ? Overwhelmed with the consequence of our pledge, and the time itself having passed, what is the use of thy addressing me these harsh words ? O Bhima, this is my great grief that we could not do anything even beholding Draupadi persecuted in that way. My heart burneth as if I have drunk some poisonous liquid. Having, however, given that pledge in the midst of the Kuru heroes, I am unable to violate it now. Wait, O Bhima, for the return of our better days, like the scatterer of seeds waiting for the harvest ! When one that hath been first injured, succeedeth in revenging

*The word in the text is *Udyojayamasa*, literally, *urged*. But for what ? Nilakantha explains it as meaning "appointed" in different offices of trust in those occupied by Yudhishtira's men Rather far-fetched.

† The word *Parigha* in the text implies, as Nilakantha explains, arms like unto the weapon so called.—

himself upon his foe at a time when the latter's enmity hath borne fruits and flowers, he is regarded to have accomplished a great thing by his prowess, Such a brave person earneth undying fame. Such a man obtaineth great prosperity. His enemies bow down unto him, and his friends gather round him, like the celestials clustering round Indra for protection. But know, O Bhima, my promise can never be untrue ! I regard virtue as superior to life itself and a blessed state of celestial existence.* Kingdom, sons, fame, wealth,—all these do not come up to even a sixteenth part of truth."

Thus ends the thirty-fourth section in the Arjunabhigamana of the Vana Parva.

SECTION XXXV.

(*Arjunabhigamana Parva continued.*)

"Bhima said,—O king, unsubstantial as thou art like froth, unstable like a fruit (falling when ripe) dependent on time, and mortal having entered into an agreement in respect of Time, which is infinite and immeasurable, passing quickly like a shaft or a stream, and carrying everything before, it like Death itself, how canst thou regard it as available by thee ? How can he, O son of Kunti, wait whose life is shortened every moment, even like a quantity of collyrium that is lessened each time a grain is taken up by the needle ? He only whose life is unlimited or who knoweth with certitude what the period of his life is, and who knoweth the future as if it were before his eyes, can indeed, wait for the arrival of, (an expected) time. If we wait, O king, for thirteen years, that period, shortening our lives, will bring us nearer to death. Death is sure to overtake every creature having a corporeal existence. Therefore, we should strive for the possession of our kingdom before we die. He that faileth to achieve fame, by failing to chastise his foes, is like an unclean thing. He uselessly weighteth the earth like a brute, and perisheth ingloriously.† The man who, destitute of strength and courage, chastiseth not his foes, lieth in vain, I regard such a one as low-born. Thy hand can rain gold ; thy fame spreadeth over the whole earth ; slaying thy foes, therefore, in battle, enjoy thou the wealth acquired by the might of thy arms † O repressor of all foes, O king if a man slaying his injurer goeth the very day into hell, that hell becometh heaven to him. O king, the pain one feeleth in having to suppress his wrath is more burning than fire itself. Even now I burn with it and cannot sleep in the day or the night. This son of Pritha, called Vivatsu, is foremost in drawing the bow-string. He certainly burneth with grief, though he liveth here like a lion on his den.

* *Amritat* (ablative) not immortality.

† *Bhumi-vardhana* is explained by Nilkantha as one uselessly burthening the earth.

This one that desireth to slay * without aid all wielders of the bow on earth, represseth the wrath that riseth in his breast, like a mighty elephant. Nakula, Sahadeva, and old Kunti—that mother of heroes, are all dumb, desiring to please thee ! And all our friends along with the Srinjayas equally desire to please thee. I alone, and Prativindhya's mother † speak unto thee burning with grief ! Whatever I speak unto thee is agreeable to all of them, for all of them, plunged in distress, eagerly wish for battle. Then O monarch, what more wretched calamity can overtake us than that our kingdom should be wrested from us by weak and contemptible foes and enjoyed by them ? O king, from the weakness of thy disposition thou feelest shame in violating thy pledge. But, O slayer of foes, no one applaudeth thee for thus suffering such pain in consequence of the kindliness of thy disposition ! Thy intellect, O king, seeth not the truth, like that of a foolish and ignorant person of high birth who hath committed the words of the Vedas to memory without understanding their sense ‡ Thou art kind like a Brahmana ! How hast thou been born in the Kshatriya order ? They that are born in the Kshatriya order are generally of crooked hearts. Thou hast heard (recited) the duties of kings, as promulgated by Manu, fraught with crookedness and unfairness and precepts opposed to tranquility and virtue. Why dost thou then, O king, forgive the wicked sons of Dhritarashtra ? Thou hast intelligence, prowess, learning, and high birth. Why dost thou then, O tiger among men, act in respect of thy duties, like a huge snake that is destitute of motion ? § O son of Kunti, he that desireth to conceal us, only wisheth to conceal the mountains of Himavat by means of a handful of grass. O son of Pritha, known as thou art over the whole earth, thou wilt not be able to live unknown, like the son of that can never course through the sky unknown to men ! Like a large tree, in a well-watered region with spreading branches and flowers and leaves, or like Indra's elephant, how will Jishnu live unknown ? How also will these children, the brothers Nakula and Sahadeva, equal unto a couple of young lions, both live in secret ? How, O son of Pritha, will Krishna—the daughter of Drupada—a princess and mother of heroes, of virtuous deeds and known over all the world, live unknown ? Me also O king, everybody knoweth from my boyhood, I do not see how I can live unknown. As well might the mountains of Meru be sought to be concealed, Then, again, many kings had been expelled by us from their kingdoms. These kings and princes will all follow the bad son of Dhritarashtra, for robbed and exiled by us, they have not still become friendly.

* *Abhimanute*, slay. Nilakantha rightly explains the sense by a quotation from the *Vrihadaranyaka*.

† Draupadi, Prativindhya being Mudhishtira's son by her.

‡ *Anuvakahata* is explained by Nilakantha as without knowledge of meaning

§ *Pitha sarpavat*. So Nilkanth. It may also mean a cripple moved on a wheeled vehicle *pitha* is a stool or seat, and *Sarpa* from *Srip*, to move.

to us. Desiring to do good unto Dhritarashtra, they will certainly seek to injure us. They will certainly set against us numerous spies in disguise. If these discover us and report their discovery, a great danger will overcome us. We have already lived in the woods full thirteen months. Regard them, O king, for their length as thirteen years. The wise have said that a month is a substitute for a year, like the potherb* that is regarded as a substitute for the *Soma*. Or, (if thou breakest thy pledge) O king, thou mayst free thyself from this sin by offering good savoury food to a quiet bull carrying sacred burdens. Therefore, O king, resolve thou to slay thy enemies. There is no virtue higher than battle for every Kshatriya ! ”

Thus ends the thirty-fifth section in the Arjunabhigamana of the Vana Parva.

SECTION XXXVI.

(*Arjunabhigamana Parva continued*)

Vaisampayana said,—“Hearing those words of Bhima, Yudhishtira the son of Kunti—that tiger among men and slayer of all foes—began to sigh heavily, and reflect in silence. And he thought within himself, ‘I have heard recited the duties of kings, also all truths about the duties of the different orders. He is said to observe those duties truly who keepeth them before his eyes, so as to regulate his conduct both in the present and the future. Knowing as I do the true course of virtue, which, however is so very difficult of being known, how can I forcibly grind virtue down like grinding the mountains of Meru ? Having reflected so far a moment, and settled what he should do, he replied unto Bhima as follows without allowing him another word :—

“O thou of mighty arms, it is even so as thou hast said ! But, O thou foremost of speakers, listen now to another word I say ! Whatever sinful deeds, O Bhima, one seeketh to achieve, depending on his courage alone, became always a source of pain ! But, O thou of mighty arms, whatever is begun with deliberation, with well-directed prowess, with all appliances, and much previous thought, is seen to succeed ! The gods themselves favour such designs ! Hear me about what proud of thy might, O Bhima, and led away by thy restlessness, thou thinkest should be immediately begun ! Bhurisravas, Sala, the mighty Jalasandha, Bhishma, Drona, Karna, the mighty son of Drona, Dhritarashtra’s sons—Duryodhana and others—so difficult of being vanquished are all accomplished in arms and ever ready for battle with us. Those kings and chiefs of the earth also who have been injured by us, have all adopted the side of the Kauravas, and bound by ties of affection to them. O Bharata, they are engaged in seeking the good of Duryodhana and not of us ! With full treasures and aided by large forces,

* *Putika*, a kind of vegetable much eaten by the lower classes. The native physicians regard it as invested with many invigorating virtues.

they will certainly strive their best in battle. All the officers also of the Kuru army together with their sons and relatives, have been honored by Duryodhana with wealths * and luxuries. Those heroes are also much regarded by Duryodhana. This is my certain conclusion that they will sacrifice their lives for Duryodhana in battle. Although the behaviour of Bhishma, Drona, and the illustrious Kripa, is the same towards us as towards them, yet, O thou of mighty arms, this is my certain conclusion that in order to pay off the royal favors they enjoy, they will throw away their very lives, than which there is nothing dearer, in battle. All of them are masters of celestial weapons, and devoted to the practice of virtue. I think they are incapable of being vanquished even by gods led by Vasava himself. There is again amongst them that mighty warrior—Karna—impetuous, and ever warthful, master of all weapons, and invincible, and encased in impenetrable mail. Without first vanquishing in battle all those foremost of men, unaided as thou art, how canst thou slay Duryodhana? O Vrikodara, I cannot sleep thinking of the lightness of hand of that *Suta's* son, who, I regard, is the foremost of all wielders of the bow!"

Vaisampayana continued.—"Hearing these words of Yudhishtira, the impetuous Bhima became alarmed, and forebore from speaking anything. And while the sons of Pandu were thus conversing with each other, there came to that spot the great ascetic, Vyasa the son of Satyawati. And as he came, the sons of Pandu worshipped him duly. Then that foremost of all speakers, addressing Yudhishtira, said, 'O Yudhishtira, O thou of mighty arms, knowing by spiritual insight what is passing in thy heart, I have come to thee, O thou bull among men! The fear that is in thy heart, arising from Bhishma, and Drona, and Kripa, and Karna, and Drona's son, and prince Duryodhana, and Dussasana, I will dispell, O slayer of all foes, by means of an act enjoined by the ordinance! Hearing it from me, accomplish it thou with patience, and having accomplished it, O king, quell this fever of thine soon.'

That foremost of speakers then the son of Parasara, taking Yudhishtira into a corner, began to address him in words of deep import, saying, 'O thou best of the Bharatas, the time is come for thy prosperity, when, indeed Dhananjaya—that son of Pritha—will slay all thy foes in battle, Utered, by me and like unto Success personified, accept from me this knowledge called *Pratismriti* that I impart to thee, knowing thou art capable of receiving it. Receiving it (from thee) Arjuna will be able to accomplish his desire. And let Arjuna, O son of Pandu, go unto Mahendra and Rudra, and Varuna, and Kuvera, and Yama, for receiving weapons from them! He is competent to behold the gods for his asceticism and prowess. He is even a Rishi of great energy. the friend of Narayana; ancient, eternal, a god himself, invincible ever successful, and knowing no deterioration. Of mighty arms, he wilt

* *Matra*, wealth. (*Vide Wilson's Diet*) It may also mean 'every requisite.'

achieve mighty deeds, having obtained weapons from Indra, and Rudra, and the Lokapalas ! And, O son of Kunti, think also of going from this to some other forest that may, O king, be fit for thy abode ! To reside in one place for any length of time is scarcely pleasant. In thy case it might also be productive of anxiety to the ascetics. And as thou maintainest numerous Brahmanas versed in the Vedas and the several branches thereof, continued residence here might exhaust the deer of this forest, and be destructive of the creepers and plants.' "

Vaisampayana continued,—“Having addressed him thus, that illustrious and exalted ascetic—Vyasa of great wisdom—acquainted with the mysteries of the world, then imparted unto the willing Yudhishtira the just, who had meanwhile purified himself, that foremost of sciences. And bidding farewell unto the son of Kunti, Vaysa disappeared then and there. The virtuous and intelligent Yudhishtira, however, having obtained that knowledge carefully retained it in his mind and always recited it on proper occasions. Glad of the advice given him by Vyasa, the son of Kunti then, leaving the woods *Dwaitavana*,* went to the forest of *Kamyaka* on the banks of the Saraswati. And, O king, numerous Brahmanas of ascetic merit and versed in the science of orthoepy and orthography, followed him like the Rishis following the chief of the celestials. Arrived at *Kamyaka*, those illustrious bulls amongst the Bharata took up their residence there along with their friends and attendants. And possessed of energy, those heroes, O king, lived there for some time, devoted to the exercise of the bow and hearing all the while the chanting of the Vedas. And they went about those wood every day in search of deer, armed with pure † arrows. And they duly performed all the rites in honor of the *Pitris*, the celestials and the Brahmanas.”

Thus ends the thirty-sixth section in the Arjunabhigamana of the Vana parva.

SECTION XXXVII.

(*Arjunabhigamana Parva continued*)

Vaisampayana said,—“After sometime, Yudhishtira the just, remembering the command of the *Muni* (Vyasa) and calling unto himself that bull among men—Arjuna—possessed of great wisdom, addressed him in private. Taking hold of Arjuna’s hands, with a smiling face and in gentle accents, that chastiser of foes—the virtuous Yudhishtira—apparently after reflecting for a moment, spake these words in private unto Dhananjaya :—‘O Bhaṭata, the whole ‡ science of arms dwelleth in Bhishma, and Drona, and Kripa, and Karna, and Drona’s son. They fully know all sorts of *Brahma*, and celestial

* The word *Vana* in this compound means lake, not forest or woods

† The word is *Suddhai* (instrumental). Lit. Pure, *i. e.* unsteepled in posion.

‡ *Chatuspada* Lit. Four divisions, *i. e.* whole or entire.

and human, and *Vayavya* * weapons, together with the modes of using and warding them off. All of them are conciliated and honored and gratified by Dhritarashtra's son who behaveth unto them as one should behave unto his preceptor. Towards all his warriors Dhritarashtra's son behaveth with great affection ; and all the chiefs honored and gratified by him, seek his good in return. Thus honored by him, they will not fail to put forth their might. The whole earth, besides, is now under Duryodhana's sway, with all the villages and towns, O son of Pritha, and all the seas and woods and mines ! Thou alone art our sole refuge ! On thee resteth a great burden ! I shall, therefore, O chastiser of all foes, tell thee what thou art to do now ! I have obtained a science from Krishna-Dwaipayana Used by thee, that science will expose the whole universe to thee ! O child, attentively received thou that science † from me, and in due time (by its aid) attain thou the grade of the celestials ! And, O bull of the Bharata race, devote thyself to fierce asceticism ! Armed with the bow and sword, and cased in mail, betake thyself to ascetic austerities and good vows, and go thou northwards, O child, without giving way to anybody. O Dhananjaya, all celestial weapons are with Indra. The celestials, from fear of Vritra, imparted at the time all their might to Sakra. Gathered together in one place, thou wilt obtain all those weapons ! Go thou unto Sakra, he will give thee all his weapons. Taking the vow set thou out this very day in order to behold Purandara !"

Vaisampayana continued,—“Having said this, the exalted Yudhishtira the just, imparted that science unto Arjuna. And the elder brother having communicated with due rites the knowledge unto his heroic brother with speech, and body and mind under perfect control, commanded him to depart. And at command of Yudhishtira, the strong-armed Arjuna, taking up the *Gandiva* as also his inexhaustible quivers, and accoutred in mail and gauntlets and finger-protectors made of the skin of the guana, and having poured oblations into the fire and made the Brahmanas to utter benedictions after gifts, set out (from *Kamyaka*) with the object of beholding Indra. And armed with the bow, the hero, at the time of setting out heaved a sigh and cast a look upwards for achieving the death of Dhritarashtra's sons. And beholding Kunti's son thus armed and about to set out, the Brahmanas and *Siddhas* and invisible spirits addressed him, saying. ‘O son of Kunti, obtain thou soon what thou wishest !’ And the Brahmanas also, uttering benedictions said,—‘Achieve thou the object thou hast in view ! Let victory be truly thine !’ And beholding the heroic Arjuna, of thighs stout as the trunks of the *Sala*, about to set out taking away with him the hearts of all, Krishna addressed him saying, ‘O thou strong armed one, let all that Kunti had desired at thy birth, and let all

* There is a different reading here. Some editions read *Sayatnam*, which appears to be the true reading. Nilakantha explains *Yatna* to mean the methods of taking up and holding as well as using.

† *Brahmana* (instrumental). Lit. *mantra* ; here, science.

that thou desirest, be accomplished, O Dhananjaya ! Let no one amongst us be over again born in the order of Kshatriyas ! I always bow down unto the Brahmanas whose mode of living is mendicancy ! This is my great grief that the wretch Duryodhana beholding me in the assembly of princess mockingly called me a *cow* !* Besides this he told me in the midst of that assembly many other hard things ! But the grief I experience at parting with thee is far greater than any I felt at those insults ! Certainly, in thy absence, thy brothers will while away their waking hours in repeatedly talking of thy heroic deeds ! If, however, O son of Pritha, thou stayest away for any length of time, we shall derive no pleasure from our enjoyments or from wealth ! Nay, life itself will be distasteful to us ! O son of Pritha, our weal and woe, life and death, our kingdom and prosperity, are all dependent on thee ! O Bharata ; I bless thee, let success be thine ! O sinless one, this thy (present) task thou wilt be able to achieve even against powerful enemies ! O thou of great strength, go thou to win success with speed ! Let dangers be not thine ! I bow to *Dhatri* and *Vidhatri* ! I bless thee ! Let prosperity be thine ! And, O Dhananjaya, let *Hri*, *Sree*, *Kirti*, *Dhriti*, *Pushti*, *Uma*, *Lakshmi*, *Saraswati*,† all protect thee on thy way, for thou ever worshippes thy elder brother and ever obeyest his commands ! And, O bull of the Bharata race, I bow to the Vasus, the Rudras, and Adityas, the Marutas, the Viswadevas, and the Sadhyas, for procuring thy welfare ! And, O Bharata, be thou safe from all spirits of mischief belonging to the sky, the earth, and the heaven, and from such other spirits generally !"

Vaisampayana continued—"Krishna the daughter of Yajnasena, having uttered these benediction, ceased. The strong armed son of Pandu then, having walked round his brothers and round Dhaumya also, and taking up his handsome bow, set out. And all creatures began to leave the way that Arjuna of great energy and prowess, urged by the desire of beholding Indra, took. And that slayer of foes passed over many mountains inhabited by ascetics, and then reached the sacred Himavat the resort of the celestials. And the high-souled one reached that sacred mountain in one day, for like the winds he was gifted with the speed of the mind, in consequence of his ascetic austerities. And having crossed the Himavat, as also the Gandhamadana, he passed over many uneven and dangerous spots, walking night and day without fatigue. And having reached *Indrakila*, Dhananjaya stopped for a moment. And then he heard a voice in skies, saying, 'Stop !' And hearing that voice, the son of Pandu cast his glances all around. And Arjuna, capable of using his left with skill equal to that of his right hand, then beheld before him an ascetic under the shade of a tree, blazing with *Brahma* brilliancy, of a tawny color, with matted locks, and thin. And the mighty ascetic, beholding Arjuna stop at that place, addressed him, saying,—'Who art thou, O child, arrived hither with bow and arrows, and cased in mail and accoutred in scabbard and

* *i. e.*, enjoyable by many.

† These are all female deities. They belong to the class called *Matrikas*.

gauntlet, and (evidently) wedded to the customs of the Kshatriya ? There is no need of weapons here. This is the abode of peaceful Brahmanas devoted to ascetic austerities without anger or joy. There is no use for the bow here. for there is no dispute in this place of any kind. Therefore, throw away, O child, this bow of thine. Thou hast obtained a pure state of life by coming here ! O hero, there is no man who is like thee in energy and prowess !' That Brahmana thus addressed Arjuna, with a smiling face, repeatedly. But he succeeded not in moving Arjuna firmly devoted to his purpose. The regenerate one, glad at heart, smilingly addressed Arjuna once more, saying,—'O slayer of foes, blest be thou ! I am Sakra : ask thou the boon thou desirest ! Thus addressed, that perpetuator of the Kuru race, the heroic Dhananjaya bending his head and joining his hands, replied unto him of a thousand eyes, saying,—'Even this is the object of my wishes : grant me this boon : O illustrious one. I desire to learn from thee all the weapons !' The chief of the celestials then, smiling, replied unto him cheerfully, saying,—'O Dhananjaya, when thou hast reached this region, what need is there of weapons ? Thou hast already obtained a pure state of life ! Ask thou for the regions of bliss that thou desirest ! This addressed, Dhananjaya replied unto him of a thousand eyes, saying, 'I desire not regions of bliss, nor objects of enjoyment, nor the state of a celestial ; what talkest thou of happiness ? O chief of the celestials, I do not desire the prosperity of all the gods. Having left my brothers behind me in the forest, and without avenging myself on the foe, shall I incur the opprobrium for all ages, of all the world ? Thus addressed the slayer of Vritra, worshipped of the worlds, consoling him with gentle words, spake unto the son of Pandu, saying, 'When thou art able to behold the three-eyed, tridentbearing Siva, the lord of all creatures, it is then, O child, that I will give thee all the celestial weapons ! Therefore, strive thou to obtain the sight of the highest of the gods ; for it is only after thou hast seen him, O son of Kunti, that thou wilt obtain all thy wishes !' Having spoken thus unto Falguna, Sakra disappeared then and there, and Arjuna, devoting himself to asceticism, remained at that spot."

Thus ends the thirty-seventh section in the Arjunabhigamana of the Vana Parva.

SECTION XXXVIII.

(*Kairata Parva.*)

Janamejaya said,—“O illustrious one, I desire to hear in detail the history of the acquisition of weapons by Arjuna of spotless deeds ! O tell me how that tiger among men—Dhananjaya of mighty arms and possessed of great energy—entered that solitary forest without fear. And, O thou foremost of those acquainted with the Veda, what also did Arjuna do while dwelling

there ? How also were the illustrious Sthanu* and the chief of the celestials gratified by him ? O thou best of regenerate ones, I desire to hear all this under thy favor. Thou art omniscient ; thou knowest all about the gods and all about men ! O Brahmana, the battle that took place of old between Arjuna—that foremost of smiters never defeated in battle—and Bhava was highly extraordinary and without a parallel. It maketh one's hair stand on end to hear of it. Even the hearts of those lions among men—the brave sons of Pritha—trembled in consequence of wonder and joy and a sense of their own inferiority O tell me in full what else Arjuna did ! I do not see even the most trivial thing in Jishnu that is censurable. Therefore, recite to me in full the history of that hero !”

Vaisampayana said,—“O tiger among Kurus, I shall recite to thee that narration, excellent and extensive and unrivalled, in connection with the illustrious hero. O sinless one, hear in detail the particulars about Arjuna's meeting with the three-eyed god of gods, and his contact with the illustrious god's person !

“At Yudhishtira's command, Dhananajaya of immeasurable prowess set out (from Kamyaka) to obtain a sight, of Sakra the chief of the celestial and of Sankara the god of gods. And the strong-armed Arjuna of great might set out armed with his celestial bow and a sword with golden hilt, for the success of the object he had in view, northwards, towards the summit of the Himavat. And O king, that first of all warriors in the three worlds, the son of Indra, with a calm mind, and firmly adhearing to his purpose, then devoted himself, without the loss of any time, to ascetic austerities. And he entered, all alone, that terrible forest abounding with thorny plants and trees and flowers and fruits of various kinds, and inhabited by winged creatures of various species, and swarming with animals of diverse kinds, and resorted to by *Siddhas* and *Charanas*. And when the son of Kunti entered that forest destitute of human beings, sounds of conchs and drums began to be heard in the heavens. And a thick shower of flowers fell upon the earth, and the clouds spreading over the firmament caused a thick shade. Passing over those difficult and woody regions at the foot of the great mountains. Arjuna soon reached the breast of the Himavat ; and staying there for sometime began to shine in his brilliancy. And he beheld there numerous trees with expanding verdure, resounding with the melodious notes of winged warblers. And he saw there rivers with currents of the hue of the *lapis lazuli*, broken by fierce eddies here and there, and echoing with the notes of swans and ducks and cranes. And the banks of those rivers resounded with the mellifluous strains of the male *kohila* and the notes of peacocks and cranes. And the mighty warrior, beholding those rivers of sacred and pure and delicious water and their charming banks, became highly delighted. And the delighted Arjuna of fierce energy and high soul then devoted himself to rigid austerities in that delightful and woody region. Clad in rags made

* Mahadeva,

of grass and furnished with a black deer-skin and a stick, he commenced to eat withered leaves fallen upon the ground. And he passed the first month, by eating fruits at the interval of three nights ; and the second by eating at the interval of six nights ; and the third by eating at the interval of a fortnight. When the fourth month came that best of the Bharatas—the strong : armed son of Pandu—began to subsist on air alone. With arms upraised and leaning upon nothing and standing on the tips of his toes, he continued his austerities. And the illustrious hero's locks, in consequence of frequent bathing took the hue of lightning or the lotus. Then all the great Rishis went together unto the god of the *Pinaka* * for representing unto him about the fierce asceticism of Pritha's son. And bowing unto that god of gods, they informed him Arjuna's austerities, saying,—“This son of Pritha possessed of great energy is engaged in the most difficult of ascetic austerities on the breast of the Himavat. Heated with his asceticism, the earth is smoking all round, O god of gods we do not know what his object is for which he is engaged in these austerities, He, however, is causing us pain. It behoveth thee to prevent him !” Hearing these words of those *munis* with souls under perfect control, the lord of all creatures—the husband of Uma said, It behoveth you not to indulge in any grief on account of Falguna ! Return ye all cheerfully and with alacrity to the places whence ye have come ! I know the desire that is in Arjuna's heart. His wish is not for heaven, nor for prosperity, nor for long life ! And I will accomplish, even this day, all that is desired by him !”

Vaisampayana continued—“The truth-speaking Rishis, having heard these words of Mahadeva, became delighted, and returned to their respective abodes.

Thus ends the thirty-eighth section in the Kairata of the Vana parva.”

SECTION XXXIX.

(*Kairata Parva continued*)

Vaisampayana said,—“After all those illustrious ascetics had gone away that wielder of the *Pinaka* and cleanser of all sins—the illustrious Hara—assuming the form of a *Kirata* † resplendant as a golden tree, and with a huge and stalwart form like a second *Meru*, and taking up a handsome bow and a number of arrows resembling snakes of virulent poison, and looking like an embodiment of fire, came quickly down on the breast of Himavat. And the handsome god of gods was accompanied by Uma in the guise of a *Kirata* woman, and also by a swarm of merry spirits of various forms and attire,

* The name of Mahadeva's bow

† A hunter ranging in woods. These *Kiratas* formed a separate class by themselves. They were low-castes almost beyond the pale of Hindu society.

and by thousand's of women in the form and attire of Kiratas. And, O king, that region suddenly blazed up in beauty, in consequence of the arrival of the god of gods in such company. And soon enough a solemn stillness pervaded the place. The sounds of springs, and water-courses, and of birds suddenly ceased. And as the god of gods approached Pritha's son of blameless deeds, he beheld a wonderful sight, even that of a Danava named Muka seeking in the form of a boar to slay Arjuna. Falguna, at sight of the enemy seeking to slay him, took up the *Gandiva* and a number of arrows resembling snakes of virulent poison, And stringing his bow and filling the air with its twang, he addressed the boar and said,—'I have come here but done thee no injury ! As thou seekest to slay me, I shall certainly send thee to the abode of Yama !' And beholding that firm wielder of the bow—Falguna—about to slay the boar, Sankara in the guise of a *Kirata* suddenly bade him 'stop' saying. This boar like the mountain of *Indrakila* in hue hath been aimed at by me first ; Falguna, however, disregarding these words, struck the boar. The *Kirata* also of blazing splendour, let fly an arrow like flaming fire and resembling the thunderbolt at the same object. And the arrows thus shot by both fell at the same instant of time upon the wide body of Muka hard as adamant. And the two shafts fell upon the boar with a loud sound, even like that of Indra's thunderbolt and the thunder of the clouds falling together upon the breast of a mountain. And Muka, thus struck by two shafts which produced numerous arrows resembling snakes of blazing mouths, yielded up his life, assuming once more his terrible Rakshasa form. Jishnu that slayer of foes—then beheld before him that person, of form blazing as gold, and attired in the dress of a Kirata and accompanied by many women. And beholding him, the son of Kunti with a joyous heart addressed him smilingly and said,—'Who art thou that thus wanderest in these solitary woods, surrounded by women ? O thou of the splendour of gold, art thou not afear'd of this terrible forest ? Why, again, didst thou shoot the boar that was first aimed at by me ? This *Rakshasa* that came hither, listlessly or with the object of slaying me, had been first aimed at by me ! Thou shalt not, therefore, escape from me with life ! Thy behavior towards me is not consistent with the customs of the chase. Therefore, O mountaineer, I will take thy life ! Thus addressed by the son of Pandu, the *Kirata*, smiling, replied unto him capable of wielding the bow with his left hand, in soft words, saying, 'O hero, thou needst not be anxious on my account ! This forest land is proper abode for us who always dwell in the woods ! Respecting thyself, however, I may inquire, why thou hast selected thy abode here amid such difficulties ! We, O ascetic, have our habitation in these woods abounding in animals of all kinds. Why dost thou, so delicate and brought up in luxury and possessed of the splendour of fire, dwell alone in such a solitary region ? Arjuna said,—'Depending on the *Gandiva* and arrows blazing like fire, I live in this great forest, like a second *Pavaka* * Thou hast seen how this monster

* *Kartikēya* the son of *Pavaka* (god of fire), generalissimo of the gods,

—this terrible Rakshasa—that came hither in the form of an animal, hath been slain by me ! The Kirata replied, ‘This Rakshasa, first struck with the shafts shot from my bow, was killed and sent to the regions of Yama by me. He was first aimed at by me. And it is with my shot that he was been deprived of life. Proud of thy strength, it behoveth thee not to impute thy own fault to others. Thou art thyself in fault, wretch, and, therefore, shalt not escape from me with life ! Stay thou : I will shoot at thee shafts like thunderbolts ! Strive thou also and shoot, to the best of thy power, thy arrows at me !’ Hearing these words of the *Kirata*, Arjuna became angry, and attacked him with arrows, the Kirata, however, with a glad heart received all those shafts upon himself, repeatedly saying ‘Wretch, wretch, shoot thou thy best arrows capable of piercing into the very vitals !’ Thus addressed, Arjuna began to shower his arrows on him. Both of them then became angry and, engaging in fierce conflict, began to shoot at each other showers of arrows, each resembling a snake of virulent poison. And Arjuna rained a perfect shower of arrows on the Kirata. Sankara, however, bore that downpour on him with a cheerful heart. But the wielder of the *Pinaka*, having borne that shower of arrows for a moment, stood unwounded, immovable like a hill. Dhananjaya, beholding his arrowy shower become futile, wondered exceedingly, repeatedly saying—‘Excellent ! Excellent ! Alas, this mountaineer of delicate limbs, dwelling on the heights of Himavat, beareth, without wavering, the shafts shot from the *Gandiva* ! Who is he ? Is he Rudra himself, or some other god, or a Yaksha, or an Asura ? The gods sometimes do descent on the heights of the Himavat. Except the god who wieldeth the *Pinaka*, there is none else that can bear the impetuosity of the thousands of arrows shot by me from the *Gandiva* ! Whether he is a god or a Yaksha, in fact, any body except Rudra, I shall soon send him, with my shafts, to the regions of Yama.’ Thus thinking, Arjuna, with a cheerful heart, began, O king, to shoot arrows by hundreds, resembling in splendour the rays of the sun. That downpour of shafts, however, the illustrious Creator of the worlds—the wielder of the trident—bore with a glad heart, like a mountain bearing a shower of rocks. Soon, however, the arrows of Falguna were exhausted. And noticing this fact, Arjuna became greatly alarmed. And the son of Pandu then began to think of the illustrious god Agni who had before, during the burning of the *Khandava* given him a couple of inexhaustible quivers. And he began to think.—‘Alas my arrows are all exhausted ! What shall I shoot now from my bow ? Who is this person that swalloweth my arrows ? Slaying him with the end of my bow, as elephants are killed with lances, I shall send him to the domains of the mace-bearing Yama.’ The illustrious Arjuna then, taking up his bow and dragging the *Kirata* with his bow-string, struck him some fierce blows that descended like thunderbolts. When, however, that slayer of hostile heroes—the son of Kunti—commenced the conflict with the end of the bow, the mountaineer snatched from his hands that celestial bow. And beholding his

bow snatched from him, Arjuna took up his sword, and wishing to end the conflict, rushed at his foe. And then the Kuru prince, with the whole might of his arm, struck that sharp weapon upon the head of the *Kirata*, a weapon that was incapable of being resisted even by solid rocks. But that first of swords, at touch of the *Kirata's* crown, broke into pieces. Falguna then commenced the conflict with trees and stones. The illustrious god in the form of the huge-bodied *Kirata*, however, bore that shower of trees and rocks with patience. The mighty son of Pritha then, his mouth smoking with wrath, struck the invincible god in the form of a *Kirata*, with his clenched fists blows the descended like thunderbolts. The god in the *Kirata* form returned Ealguna's blows with fierce blows resembling the thunder-bolts of Indra. And in consequence of that conflict of blows between the son of Pandu and the *Kirata*, there arose in that place loud and frightful sounds. That terrible conflict of blows, resembling the conflict of yore between Vritra and Vasava, lasted but for a moment. The mighty Jishnu clasping the *Kirata* began to press him with his breast, but the *Kirata*, possessed of great strength, pressed the insensible son of Pandu with force. And in consequence of the pressure of their arms and of their breasts, their bodies began to emit smoke like charcoal in fire. The great god then, smiting the already smitten son of Pandu, and attacking him in anger with his full might, deprived him of his senses. Then, O Bharata, Falguna, thus pressed by the god of gods, with limbs, besides, bruised and mangled, became incapable of motion and was almost reduced to a ball of flesh. And struck by the illustrious god, he became breathless and, falling down on earth without power of moving, looked like one that was dead. Soon, however, he regained consciousness, and, rising from his prostrate position, with body covered with blood, became filled with grief. Mentally prostrating himself before the gracious god of gods, and making a clay image of that deity, he worshipped it with offerings of floral garlands. Beholding, however, the garland that he had offered to the clay image of Bhava decking the crown of the *Kirata*, that best of Pandu's sons became filled with joy and regained his ease. And he prostrated himself thereupon at the feet of Bhava, and the god also was pleased with him. And Hara, beholding the wonder of Arjuna and seeing that his body had been emaciated with ascetic austerities, spake unto him in a voice deep as the roaring of the clouds, saying, 'O Falguna, I have been pleased with thee for thy act without a parallel ! There is no Kshatriya who is equal to thee in courage, and patience ! And, O sinless one, thy strength and prowess are almost equal to mine ! O mighty-armed one, I have been pleased with thee ! Behold me, O bull of the Bharata race ! O large-eyed one ! I will grant thee eyes (to see me in my true form) ! Thou wert a Rishi before ! Thou wilt vanquish all thy foes, even the dwellers of heaven ; I will, as I have been pleased with thee, grant thee an irresistible weapon. Soon shalt thou be able to wield that weapon of mine !'

Vaisampayana continued.—"Falguna then beheld him—Mahadeva—that

god of blazing splendour—that wielder of the Pinaka—that one who had his abode on the mountains (of Kailasa)—accompanied by Uma. Bending down on his knee and bowing with his head, that conqueror of hostile cities—the son of Pritha—worshipped Hara and inclined him to grace. And Arjuna said—‘O *Kaparddin*, O chief of all gods, O destroyer of the eyes of Bhaga, O god of gods, O Mahadeva, O thou of blue throat, O thou of matted locks, I know thee for the Cause of all causes, O thou of three eyes, O lord of all ! Thou art the refuge of all the gods ! This universe hath sprung from thee ! Thou art incapable of being vanquished by the three worlds of the celestials, the Asuras, and men ! Thou art Siva in the form of Vishnu, and Vishnu in the form of Siva ! Thou hadst destroyed of old the great sacrifice of Daksha ! O Hari, O Rudra, I bow to thee ! Thou hast an eye on thy forehead ! O Sarva, O thou that rainest objects of desire, O bearer of the trident, O wielder of the Pinaka, O Surya, O thou of pure body, O Creator of all, I bow to thee ! O lord of all created things, I worship thee to obtain thy grace ! Thou art the lord of the *Ganas*, the source of universal blessing, the Cause of the causes of the universe ! Thou art beyond the foremost of male beings, thou art the highest, thou art the subtlest, O Hara ! O illustrious Sankara, it behoveth thee to pardon my fault ! It was even to obtain a sight of thyself that I came to this great mountain, which is dear to thee and which is the excellent abode of ascetics ! Thou art worshipped of all the worlds ! O lord, I worship thee to obtain thy grace ! Let not this rashness of mine be regarded as a fault—this combat in which I was engaged with thee from ignorance ! O Sankara, I seek thy protection ! Pardon me all I have done !”

Vaisampayana continued,—“Endued with great might, the god whose signs was the bull, taking into his the handsome hands of Arjuna, smilingly replied unto him, saying,—‘I have pardoned thee ! And the illustrious Hara, cheerfully clasping Arjuna with his arms, once more consoling Arjuna said as follows.”

Thus ends the thirty-ninth section in the Kairata of the Vana Parva.

SECTION XL.

(*Kairata Parva continued.*)

“Mahadeva said,—‘Thou wert in thy former life Nara the friend of Narayana ! In Vadari wert thou engaged in fierce ascetic austerities for several thousands of years ! In thee as well as in Vishnu—that first of male beings—dwelleth great might ! Ye both, by your might, hold the universe ; O lord, taking up that fierce bow whose twang resembled the deep roar of the clouds, thou, as well as Krishna, hadst chastised the Danavas during the coronation of Indra ! Even this Gandiva is that bow, O son of Pritha, fit for thy hands ! O foremost of male beings, I snatched it from thee, helped by my powers of illusion ! This couple of quivers, fit for thee, will again be inexhaustible, O son of Pritha ! And, O son of the Kuru race, thy body will be free from pain

and disease. Thy prowess is incapable of being baffled ! I have been pleased with thee ! And, O first of male beings, ask thou of me the boon that thou desirest ! O chastiser of all foes, O giver of proper respect (to those deserving of it) not even in heaven is there any male being who is equal to thee, nor any Kshatriya who is thy superior !

"Arjuna said—'O illustrious god having the bull for thy sign, if thou wilt grant me my desire, I ask of thee, O lord that fierce celestial weapon wielded by thee and called *Brahmasira*—that weapon of terrible prowess which destroyeth, at the end of the *Yuga* the entire universe—that weapon by help of which, O god of gods, I may under thy grace, obtain victory in the terrible conflict which shall take place between myself (on one side), and Karna and Bhishma and Kripa and Drona (on the other)—that weapon by which I may consume in battle Danavas and Rakshasas and evil spirits and Pisachas and Gandharvas and Nagas—that weapon which when hurled with *Mantras* produceth darts by thousands and fierce-looking maces and arrows like snakes of verulent poison, and by means of which I may fight with Bhishma and Drona and Kripa and Karna of ever abusive tongue ! O illustrious destroyer of the eyes of Bhaga, even this is my foremost, desire *viz.*, that I may be able to fight with them and obtain success !'

"Bhava replied—'O powerful one, I will give thee that favourite weapon of mine called the *Pasupata* ! O son of Pandu, thou art capable of holding, hurling, and withdrawing it ! Neither the chief himself of the gods, nor Yama nor the king of the Yakshas, nor Varuna, nor Vayu, knoweth it ! How could men know anything of it ! But, O son of Pritha, this weapon should not be hurled without adequate cause ; for if hurled at any foe of little might it may destroy the whole universe. In the three worlds with all their mobile and immobile creatures, there is none who is incapable of being slain by this weapon. And it may be hurled by the mind, by the eye, by words, and by the bow !'

Vaisampayana continued,—Hearing these words, the son of Pritha purified himself. And approaching the lord of the universe, with rapt attention, he said, 'Instruct me !' Mahadeva then imparted unto that best of Pandu's son the knowledge of that weapon looking like the embodiment of Yama, together with all the mysteries about hurling and withdrawing it. And that weapon thence began to wait upon Arjuna as it did upon Sankara the lord of Uma. And Arjuna also gladly accepted it. And at the moment the whole earth, with its mountains and woods and trees and seas and forests and villages and towns and mines, trembled. And the sounds of conchs and drums and trumpets by thousands began to be heard. And at that moment hurricanes and whirlwinds began to blow. And the gods and the Danavas beheld that terrible weapon in its embodied form stay by the side of Arjuna of immeasurable energy. And whatever of evil there had been in the body of Falguna of immeasurable energy was all dispelled by the touch of the three-eyed deity. And the three-eyed-god then commanded Arjuna, saying, 'Go thou into heaven ! Arjuna then,

O king, worshipping the god with bent head, gazed at him, with joined hands. Then the lord of all the dwellers of heaven, the deity of blazing splendour having his abode on mountain-breasts, the husband of Uma, the god of passions under complete control, the source of all blessings, Bhava gave unto Arjuna, that foremost of men, the great bow called *Gandiva* destructive of Danavas and Pisachas, And the god of gods, then leaving that blessed mountain with snowy plateaus and vales and caves, favorite resort of sky-ranging great Rishis, went up, accompanied by Uma into the skies, in the sight of that foremost of men."

Thus ends the fortieth section in the Kairata of the Vana Parva.

SECTION XLI.

(*Kairata Parva continued.*)

Vaisampayana said,—“The wielder of the Pinaka, having the bull for his sign thus disappeared in the very sight of the gazing son of Pandu, like the sun setting in the sight of the world. Arjuna, that slayer of hostile heroes, wondered much at this, saying, ‘O, I have seen the great god of gods! Fortunate, indeed I am, and much favored, for I have both beheld and touched with my hand the three-eyed Hara, the wielder of the Pinaka, in his boon giving form! I shall win success. I am already great. My enemies have already been vanquished by me. My purposes have been already achieved. And while the son of Pritha, endued with immeasurable energy, was thinking thus, came to that place Varuna the god of waters, handsome and of the splendour of the *lapis lazuli* accompanied by all kinds of aquatic creatures, and filling all the points of the horizon with a blazing effulgence. And accompanied by Rivers both male and female, and Nagas, and Daityas, and Sadhyas, and inferior deities, Varuna, the controller and lord of all aquatic creatures, arrived at that spot. There came also the lord Kuvera of body resembling pure gold, seated on his car of great splendour, and accompanied by numerous Yakshas. And the lord of treasures, possessed of great beauty, came there to see Arjuna, illuminating the firmament with his effulgence. And there came also Yama himself, of great beauty, the powerful destroyer of all the worlds, accompanied by those lords of the creation—the Pitris—both embodied and disembodied. And the god of justice, of inconceivable soul, the son of Surya, the destroyer of all creatures, with the mace in hand, came there on his car, illuminating the three worlds with the regions of the Guhyakas, the Gandharvas, and the Nagas, like a second Surya as he riseth at the end of the Yuga. Having arrived there, they beheld from the effulgent and variegated summits of the great mountain Arjuna engaged in ascetic austerities. And there came in a moment the illustrious Sakra also, accompanied by his queen, seated on the back of (the celestial elephant) Airavata, and surrounded also by all the deities. And in consequ-

ence of the white umbrella being held over his head, he looked like the moon amid fleecy clouds. And eulogised by Gandharvas, and Rishis endued with wealth of asceticism, the chief of the celestials alighted on a particular summit of the mountain, like a second sun. Then Yama, possessed of great intelligence, and fully conversent with virtue, who had occupied a summit on the south, in a voice deep as that of the clouds, said these auspicious words :—‘Aijuna, behold us, the protectors of the worlds, arrive here ! We will grant thee (spiritual) vision, for thou deservest to behold us ! Thou wert in thy former life a Rishi of immeasurable soul, known as Nara of great might. At the command, O child, of Brahma, thou hast been born among men ! O sinless one, by thee shall be vanquished in battle the highly virtuous grandsire of the Kurus—Bhishma of great energy—who is born of the Vasus ! Thou shalt also defeat all the Kshatriyas of fiery energy commanded by the son of Bharadwaja in battle, Thou shalt also defeat those Danavas of fierce prowess that have been born amongst men, and those Danavas also that are called Nivata-kavachas. And, O son of the Kuru race, O Dhananjaya, thou shalt also slay Karna of fierce prowess, who is even a portion of my father Surya, of energy celebrated throughout the worlds. And, O son of Kunti, smiter of all foes, thou shalt also slay all the portions of celestials and Danavas and the Rakshasas that have been incarnate on earth ! And slain by thee, these shall attain to the regions earned by them according to their acts. And, O Phalguna, the fame of thy achievements will last for ever in the world : thou hast gratified Mahadeva himself in conflict ! Thou shalt, with Vishnu himself, lighten the burden of the earth ! O, accept this weapon of mine—the mace I wield—incapable of being baffled by any body ! With this weapon thou wilt achieve great deeds !”

Vaisampayana continued,—“O Janamejaya, the son of Pritha then received from Yama that weapon duly, along with the *Mantras* and rites, and the mysteries of hurling and with-drawing it ! Then Varuna the lord of all aquatic creatures, blue as the clouds, from a summit he had occupied on the west, uttered these words :—‘O son of Pritha, thou art the foremost of Kshatriyas, and engaged in Kshatriya, practices. O thou of large coppery eyes, behold me ! I am Varuna the lord of waters ! Hurlled by me, my nooses are incapable of being resisted. O son of Kunti, accept of me these *Varuna* weapons along with the mysteries of hurling and withdrawing them ! With these, O hero, in the battle that ensued of yore on account of Taraka (the wife of Vrihaspati), thousands of mighty Daityas were seized and tied ! Accept them of me ! Even if Yama himself be thy foe, with these in thy hands, he will not be able to escape from thee ! When thou wilt, armed with these, range over the field of battle the land, beyond doubt, will be destitute of Kshatriyas !”

Vaisampayana continued,—“After both Varuna and Yama had given away their celestial weapons, the lord of treasures having his home on the heights of

Kailasa, then spake :—‘O son of Pandu, O thou of great might and wisdom, I too have been pleased with thee ! And this meeting with thee giveth me as much pleasure as a meeting with Krishna !* O wielder of the bow with the left hand, O thou of mighty arms, thou wert a god before, eternal (as other gods) ! In ancient *Kalpas*, thou hadst every day gone through ascetic austerities along with us ! O best of men, I grant thee celestial vision ! O thou of mighty arms, thou wilt defeat even invincible Daityas and Danavas ! Accept of me also, without loss of time, an excellent weapon ! With this thou wilt be able to consume the ranks of Dhritarashtra. Taken then this favorite weapon of mine called *Antarddhana*. Endued with energy and prowess and splendour, it is capable of sending the foe to sleep. When the illustrious Sankara slew Tripura, even this was the weapon which he shot and by which many mighty Asuras were consumed ! O thou of invincible prowess I take it up for giving it to thee ! Endued with the dignity of the Meru, thou art competent to hold this weapon !’

“After these words had been spoken, the Kuru prince Arjuna endued with great strength, duly received from Kuvera that celestial weapon. Then the chief of the celestials addressing Pritha’s son of white deeds in sweet words, said, in a voice deep as that of the clouds or the kettle-drum,—‘Thou mighty-armed son of Kunti, thou art an ancient god ! Thou hast already achieved the highest success, and acquired the status of a god ! But, O repressor of foes, thou hast yet to accomplish the purposes of the gods ! Thou must ascend to heaven ! Therefore, prepare thou, O hero of great splendour ! My own car with Matali as charioteer will soon descend on the earth. Taking thee, O Kaurava to heaven, I will grant thee there all my celestial weapons !’

“Beholding those protectors of the worlds assembled together on the heights of himavat, Dhananjaya the son of Kunti wondered much. Endued with great energy, he then duly worshipped the assembled *Lokapalas*, with words, water, and fruits ! The celestials then returning that worship, went away. And the gods capable of going every where at will, and endued with the speed of the mind, returned to the places whence they had come.

“That bull among men—Arjuna—having obtained weapons thus, was filled with pleasure. And he regarded himself as one whose desires had been fulfilled and who was crowned with success.”

Thus ends the forty-first section in the Kairata of the Vana Parva.

SECTION XLII.

(*Indralokagamana Parva.*)

Vaisampayana said,—“After the Lokapalas had gone away, Arjuna—that slayer of all foes—began to think, O Monarch, of the car of Indra ! And as Gudakesa gifted with great intelligence was thinking of it, the car endued with great effulgence and guided by Matali, came dividing the clouds and illuminating the firmament and filling the entire welkin with its rattle deep as the roar of mighty masses of clouds. Swords, and missiles of terrible forms and maces of frightful description, and winged darts of celestial splendour and lightnings of the brightest effulgence, and thunderbolts, and *Tutagudas** furnished with wheels and worked with atmospheric expansion and producing sounds loud as the roar of great masses of clouds, were on that car. And there were also on that car fierce and huge-bodied *Nagas* with fiery mouths, and heaps of stones white as the fleecy clouds. And the car was drawn by ten thousand horses of golden hue, endued with the speed of the wind. And furnished with prowess of illusion, the car was drawn with such speed that the eye could hardly mark its progress. And Arjuna saw on that car the flag staff called *Vaijayanta*, of blazing effulgence, resembling in hue the emerald or the dark-blue lotus, and decked with golden ornaments, and straight as the bamboo. And beholding a charioteer decked in gold seated on that car, the mighty armed son of Pritha regarded it as belonging to the celestials. And while Arjuna was occupied with his thoughts regarding the car, the charioteer Matali, bending himself after descending from the car, addressed him, saying,—‘O lucky son of Sakra, Sakra himself wisheth to see thee ! Ascend thou without loss of time this car that hath been sent by Indra ! The chief of the immortals, thy father—that god of an hundred sacrifices—hath commanded me, saying,—*Bring the son of Kunti hither. Let the gods behold him !*—And Sankara himself, surrounded by the celestials and Rishis and Gandharvas and Apsaras, waiteth to behold thee ! At the command of the chastiser of Paka, therefore, ascend thou with me from this to the region of the celestials ! Thou wilt return after obtaining weapons !’

“Arjuna replied,—‘O Matali, mount thou without loss of time this excellent car, a car that cannot be attained even by hundreds of Rajasuya and horse sacrifices ! Even kings of great prosperity who have performed great sacrifices distinguished by large gifts (to Brahmanas), even gods and Danavas are not competent to ride this car. He that hath not ascetic merit is not competent to even see or touch this car, far less to ride on it. O blessed one, after thou hast ascended it, and after the horses have become still, I will ascend it, like a virtuous man stepping into the high-road of honesty !’”

* Evidently canon. There are other passages in the *Mahabharata* pointing to this engine of destruction being known to the Hindus of this period, it, indeed the whole passages is not an interpolation.

Vaisampayana continued,—“Matali the charioteer of Sakra, hearing these words of Arjuna, soon mounted the car and controlled the horses. Arjuna then, with a cheerful heart, purified himself by a bath in the Ganges. And the son of Kunti then duly repeated (inaudibly) his customary prayers. He then, duly and according to the ordinance, gratified the *Pitris* with oblations of water. And, lastly, he commenced to invoke the Mandara*—that king of mountains—saying—‘O mountain thou art ever the refuge of holy, heaven-seeking *Munis* of virtuous conduct and behaviour. It is through thy grace, O mountain, that Brahmanas and Kshatriyas and Vaisyas attain heaven, and their anxieties gone, sport with the celestials! O king of mountains, O mountain, thou art the asylum of *Munis*, and thou holdest on thy breast numerous sacred shrines! Happily have I dwelt on thy heights! I leave thee now, bidding thee farewell! Oft have I seen thy table-lands and bowers, thy springs and brooks, and the sacred shrines on thy breast! I have also eaten the savoury fruits growing on thee, and have slaked my thirst with draughts of perfumed water oozing from thy body! I have also drunk the water of thy springs, sweet as *amrita* itself. O mountain, as a child sleepeth happily on the lap of his father so have I, O king of mountains, O exalted one, sported on thy breast echoing with the notes of Apsaras and the chaunting of the Vedas! O mountain, every day have I lived happily on thy table-lands! Thus having bidden farewell to the mountain, that slayer of hostile heroes—Arjuna blazing like the Sun himself, ascended the celestial car. And the Kuru prince gifted with great intelligence, with a glad heart coursed through the firmament on that celestial car effulgent as the sun and of extraordinary achievements. And after he had become invisible to the mortals of the earth, † he beheld thousands of cars of extra-ordinary beauty. And in that region there was no sun or moon or fire to give light, but it blazed in light of its own, generated by virtue or ascetic merit. And those brilliant regions that are seen from the earth in the form of stars, like lamps (in the sky) – so small in consequence of their distance, though very large—were beheld by the son of Pandu, stationed in their respective places, full of beauty and effulgence and blazing with splendour all their own‡. And there he beheld royal sages crowned with ascetic success, and heroes who had yielded up their lives in battle, and those that had acquired heaven by their ascetic austerities, by hundreds upon hundreds. And there were also Gandharvas, of bodies blazing like the sun, by thousands upon thousands, as also Gubhyakas and Rishis and numerous tribes of Apsaras. And beholding those self-effulgent regions, Phalguna became filled with wonder,

* The mountain which served as the churning pole during the churning of the ocean by the gods and the Asuras. Its geographical situation is difficult to ascertain. From the invocation of Arjuna, it would appear to be some peak connected with the mountain chains of the Himalayas.

† *Bhumicharinam* for *Dharmacharinam* is unquestionably the better reading.

‡ Passages such as these furnish occasional glimpses of the astronomical knowledge of the ancient Hindus.—T.

and made enquiries of Matali. And Matali also gladly replied unto him, saying,—‘These, O son of Pritha, are virtuous persons stationed in their respective places. It is these whom thou hast seen, O exalted one, as stars, from the earth!’ Then Arjuna saw standing at the gates (Indra’s region) the handsome and ever victorious elephant—Airavata—furnished with four tusks, and resembling the mountain of Kailasa with its summits. And coursing along that path of the *Siddhas*, that foremost of the Kurus and the son of Pandu, sat in beauty like Mandhata—that best of kings. Endued with eyes like lotus leaves, he passed through the region set apart for virtuous kings. And the celebrated Arjuna having thus passed through successive regions of heaven at last beheld *Amaravati* the city of Indra.”

Thus ends the forty-second section in the Indralokagamana of the Vana Parva.

SECTION XLIII.

(*Indralokagamana Parva continued*)

Vaisampayana said,—“And the city of Indra which Arjuna saw was delightful and was the resort of *Siddhas* and *Charanas*. And it was adorned with the flowers of every season, and with sacred trees of all kinds. And he, beheld also celestial gardens called *Nandana*—the favorite resort of Apsaras. And fanned by the fragrant breezes charged with the farina of sweet-scented flowers, the trees with their load of celestial blossoms seemed to welcome him amongst them. And the region was such that none could behold it who had not gone through ascetic austerities, or who had not poured libations on fire. It was a region for the virtuous alone, and not for those who had turned their back on the field of battle. And none were competent to see it who had not performed sacrifices or observed rigid vows, or who were without a knowledge of the Vedas, or who had not bathed in sacred waters, or who were not distinguished for sacrifices and gifts. And none were competent to see it who were disturbers of sacrifices, or who were low, or who drank intoxicating liquors, or who were violators of their preceptors, bed, or who were eaters of (unsanctified) meat, or who were wicked. And having beheld those celestial gardens resounding with celestial music, the strong-armed son of Pandu entered the favorite city of Indra. And he beheld there celestial cars by thousands, capable of going everywhere at will, stationed in proper places. And he saw tens of thousands of such cars moving in every direction. And fanned by pleasant breezes charged with the perfumes of flowers, the son of Pandu was praised by Apsaras and Gandharvas. And the celestial then, accompanied by the Gandharvas and Siddhas and great Rishis, cheerfully revered Pritha’s son of white deeds. Benedictions were poured upon him, accompanied by the sounds of celestial music. The strong-armed son of

Pritha then heard around him the music of conchs and drums. And praised all around, the son of Pritha then went, at the command of Indra, to that large and extensive starry way called by the name of *Suravithi* * There he met with the *Sadhyas*, the *Viswas*, the *Marutas*, the twin *Aswins*, the *Adityas*, the *Vasus*, the *Rudras*, the *Bramarshis* of great splendour, and numerous royal sages with Dilipa at their head, and Tumvura and Narada, and that couple of Gandharvas known by the names of Haha and Huhu. And the Kuru prince—that chastiser of foes—having met and duly saluted them, last of all beheld the chief of the celestials—the god of an hundred sacrifices, Then the strong-armed son of Pritha, alighting from the car approached the lord himself of the gods—his father—that chastiser of Paka.† And a beautiful white umbrella furnished with a golden staff was held over the chief of the celestials. And he was fanned with a *Chamara* perfumed with celestial scents. And he was eulogised by many Gandharvas headed by *Viswavas* and others, by bards and singers, and by foremost Brahmanas chaunting *Rig* and *Yaju* hymns. And the mighty son of Kunti, approaching Indra, saluted him by bending his head to the ground. And Indra thereupon embraced him with his round and plump arms. And taking his hand, Sakra made him sit by him on a portion of his own seat, that sacred seat which was worshipped by gods and Rishis. And the lord of the celestials—that slayer of hostile heroes—smelt the head of Arjuna bending in humility, and even took him upon his lap. Seated on Sankra's seat at the command of that god of a thousand eyes, Pritha's son of immeasurable energy began to blaze in splendour like a second Indra. And moved by affection, the slayer of Vritra, consoling Arjuna, touched his beautiful face with his own perfumed hands. And the wielder of the thunderbolt, patting and rubbing gently again and again with his own hands which bore the marks of the thunderbolt the handsome and large arms of Arjuna which resembled a couple of golden columns and which were hard in consequence of drawing the bow-string and shooting arrows, began to console him. And the slayer of Vritra—the god of thousand eyes—eying his son of curly locks smilingly and with eyes expanded with delight, seemed scarcely to be gratified. The more he gazed the more he liked to gaze on. And seated on one seat, the father and son enhanced the beauty of the assembly, like the sun and moon beautifying the firmament together on the fourteenth day of the dark fortnight. And a band of Gandharvas headed by Tumvuru

* *Vipulum nakshatra margam*. Lit, large starry way. Probably, the milky way. *Suravithi* also is, lit, the celestial way or road of the celestials—T.

† This word is variously explained. We adhere to the supposition that *paka* was an Asura slain by Indra. Nilakantha has a learned note on it, though he ends by supposing that *Paka* was an Asura.

skilled in music sacred and profane,* sang many verses in melodious notes. And Gritachi and Menaka and Rambha and Purvachitti and Swayamprabha and Urvasi and Misrakesi and Dandagauri and Varuthini and Gopali and Sahajanaya and Kumbhayoni and Prajagara and Chitrasena and Chitralekha and Saha and Madhuraswana,—these and others by thousands, possessed of eyes like lotus leaves, who were employed in enticing the hearts of parsons practising rigid austerities, danced there. And possessing slim waists and fair large hips, they began to perform various evolutions, shaking their deep bosoms, and casting their glances around, and exhibiting other attractive attitudes capable of stealing the hearts and resolutions and minds] of the spectators.”

Thus ends the forty-third section in the Indralokagamana of the Vana Parva.

SECTION XLIV.

(Indralokagamana Parva continued)

Vaisampayana said,—“The gods and the Gandharvas then, understanding the wishes of Indra, procured an excellent *Arghya* and revered the son of Pritha in a hurry. And giving water to wash both his feet and face, they caused the prince to enter the palace of Indra. And thus worshipped, Jishnu continued to live in the abode of his father. And the son of Pandu continued all the while to acquire celestial weapons, together with the means of withdrawing them. And he received from the hands of Sakra his favourite weapon of irresistible force, *viz.*, the thunder-bolt and those other weapons also, of tremendous roar, *viz.*, the lightnings of heaven, whose flashes are inferable from the appearance of clouds and (the dancing of) peacocks.† And the son of Pandu, after he had obtained those weapons, recollected his brothers. At the command of Indra however, he lived for full five years in heaven, surrounded by every comfort and luxury.

* *Gita* is profane music, while *Sama* is sacred music. So Nilakantha,

† *Chetas*, *Buddhi* and *Manas* : Nilakantha explains the first as *Alochantmika*, the second as *Adhyabasaytmika*, and the last as *Sankalpa-vikalpatmika*, in the present connection, we think, he is right.

‡ The word in the text is *asani*, which is the thunder-bolt. A distinction, however, is always made between Indra's thunder-bolt and the thunder of the clouds. The latter is sometimes spoken of as lightning. In fact, wherever *vajra* and *asani* occur together, Nilakantha would explain them as “the thunder of Indra” and “the thunder or lightning of the clouds.” A popular belief was extant among the ancient Hindus to the effect that whenever clouds appeared in the sky out of season, and peacocks danced, lightning must have fallen somewhere—T

"After sometime, when Arjuna had obtained all the weapons, Indra addressed him in due time, saying, O son of Kunti, learn thou music and dancing from Chitrasena ! Learn the instrumental music that is current among the celestials and which is existeth not in the world of men, for O son of Kunti, it will be to thy benefit !" And Purandara gave Chitrasena as a friend unto Arjuna. And the son of Pritha lived happily and in peace with Chitrasena. And Chitrasena instructed Arjuna all the while in music vocal and instrumental and in dancing. But the active Arjuna obtained no peace of mind, remembering the unfair play at dice of Sakuni the son of Suvala, and thinking with rage of Dussanana and his death. When however, his friendship with Chitrasena had ripened fully, he at times learned the unrivalled dance and music practised among the Gandharvas. And at last having learnt various kinds of dance and diverse species of music both vocal and instrumental, that slayer of hostile heroes obtained of peace of mind remembering his brothers and mother Kunti."

Thus ends the forty-fourth section in the Indralokagamana of the Vana Parva.

SECTION XLV.

(Indralokagamana Parva continued.)

Vaisampayana said,—“One day, knowing that Arjuna’s glances were cast upon Urvasi, Vasava, calling Chitrasena to himself, addressed him in Private saying,—‘O King of Gandharvas, I am pleased ; go thou as my messenger to that foremost of Apsaras Urvasi, and let her wait upon that tiger among men—Falguna. Tell her, saying these words of mine.—As through my instrumentality Arjuna hath learnt all the weapons and other arts, worshipped by all, so shouldst thou make him conversant with the arts of acquitting one’s self in female company,—‘Thus addressed by Indra, the chief of the Gandharvas in obedience to that command of Vasava, soon went to Urvashi—that foremost of Apsaras. And as he saw her, she recognised him and delighted him by the welcome she offered and the salutation she gave. And seated at ease he then smilingly addressed Urvasi, who also was seated at ease, saying,—‘Let it be known, O thou of fair hips, that I come hither despatched by the one sole lord of heaven, who asketh of thee a favour. He who is known amongst gods and men for his many inborn virtues, for his grace, behaviour, beauty of person, vows and self-control ; who is noted for might and prowess, and respected by the virtuous, and ready-witted ; who is endued with genius and splendid energy, is of a forgiving temper and without malice of any kind ; who hath studied the four Vedas with their branches, and the *Upanishads*, and the Puranas also ; who is endued with devotion to his preceptors and with intellect possessed of

the eight attributes,* who by his abstinence, ability, origin, and age, is alone capable of protecting the celestial regions like Maghavat himself ; who is never boastful ; who showeth proper respect to all ; who beholdeth the minutest things as clearly as if those were gross and large ; who is sweet-speeched ; who showereth diverse kinds of food and drink on his friends and dependents ; who is truthful, worshipped of all, eloquent, handsome, and without pride ; who is kind to those devoted to him, and universally pleasing and dear to all ; who is firm in promise ; and who is equal to even Mahendra and Varuna in respect of every desirable attribute *viz.*, Arjuna is known to thee. O Urvasi, know thou that that hero is to be made to taste the joys of heaven ! Commanded by Indra, let him to day obtain thy feet ! Do this, O amiable one, for Dhananjaya is inclined to thee !

"Thus addressed, Urvasi of faultless features assumed a smiling face, and receiving the words of the Gandharva with high respect, answered with a glad heart, saying,—'Hearing of the virtues that should adorn men, as unfolded by thee, I would bestow my favors upon any one who happened to possess them. Why should I not, then, choose Arjuna for a lover ? At the command of Indra, and for my friendship for thee, and moved also by the numerous virtues of Phalguna, I am already under the influence of the god of love. Go thou, therefore, to the place thou desirest. I shall gladly go to Arjuna !

Thus ends the forty-fifth section in the Indralokagamana of the Vana Parva.

SECTION XLVI.

(*Indralokagamana Parva continued.*)

Vaisampayana said,—"Having thus sent away the Gandharva successful in his mission, Urvasi of luminous smiles, moved by the desire of possessing Phalguna, took a bath. And having performed her ablutions, she decked herself in charming ornaments and splendid, garlands of celestial odour. And inflamed by the god of love, and her heart pierced through and through by the shafts shot by Manmatha † keeping in view the beauty of Arjuna, and her imagination wholly taken up by the thoughts of Arjuna, she mentally sported

* (1) *Anima*, the power of reducing one's self infinitesimally, (2) *Laghima*, the power of reaching the *neplus ultra* of lightness,—(3) *Prapti*, the capacity of going any where, (4) *Prakamyam*, the fitness of attaining the fruition of every desire. (5) *Mahima*, the power of changing shape at will, (6) *Isitwa*, lordship (7) *Vasitwa*, the capacity of subduing every body, (8) *Kamavasaiyita*, the power of realising every wish.—T.

† The god of love or lust. He has various names. Unlike the Cupid of Greek mythology, the Hindu Cupid is a grown-up person, owning a wife called Rati. He is popularly represented also as the son of Krishna.

with him on a wide and excellent bed laid over with celestial sheets. And when the twilight had deepened and the moon was up, that Apsara of high hips set out for the mansions of Arjuna. And in that mood, and with her crisp, soft, and long braids decked with bunches of flowers, she looked extremely beautiful. With her beauty and grace, and the charm of the motions of her eye-brows and of her soft accents, and her own moon-like face, she seemed to tread, challenging the moon himself. And as she proceeded, her deep, finely tapering bosoms, decked with a chain of gold and adorned with celestial unguents and smeared with fragrant sandal paste, began to tremble. And in consequence of the weight of her bosoms, she was forced to slightly stoop forward at every step, bending her waist exceedingly beautiful with three folds. And her loins of faultless shape, the elegant abode of the god of love, furnished with fair and high and round hips, and wide at their lower part as a hill, and decked with chains of gold, and capable of shaking the saintship of anchorites, being decked with thin attire, appeared highly graceful. And her feet with fair suppressed ankles, and possessing flat soles and straight toes of the colour of burnished copper and dorsa high and curved like tortoise backs and marked by the wearing of ornaments furnished with rows of little bells, looked exceedingly handsome. And exhilarated with a little liquor which she had taken, and excited by desire, and moving in diverse attitudes, and expressing a sensation of delight, she looked more handsome than usual. And though heaven abounded with many wonderful objects, yet when Urvashi proceeded in this manner, the *Siddhas* and *Charanas* and *Gandharvas* regarded her to be the handsomest object they had cast their eyes upon. And the upper half of her body clad in an attire of fine texture and cloudy hues, she looked resplendent like a digit of the moon in the firmament shrouded by fleecy clouds. And endued with the speed of the winds or the mind, she of luminous smiles soon reached the mansion of Phalguna the son of Pandu. And, O best of men, Urvashi of beautiful eyes, having arrived at the gate of Arjuna's abode, sent word through the keeper in attendance. And (on receiving permission), she soon entered that brilliant and charming palace. But O monarch, upon beholding her at night in his mansion, Arjuna, with a fear-stricken heart, stepped up to receive her with respect, and as soon as he saw her, the son of Pritha, from modesty, closed his eyes. And saluting her, he offered the Apsara such worship as is offered unto a superior. And Arjuna said,—‘O thou foremost of the Apsaras, I reverence thee by bending my head down! O lady, let me know thy commands! I wait upon thee as thy servant!’”

Vaisampayana continued,—Hearing these words of Phalguna, Urvashi became deprived of her senses. And she soon represented unto Arjuna all that had passed between her and the Gandharva Chitrasena. And she said,—‘O best of men, I shall tell thee all that hath passed between me and Chitrasena, and why I have come hither! On account of thy coming here, O Arjuna, Mahendra had convened a large and charming assembly, in

which celestial festivities were held. Unto that assembly came, O best of men, the Rudras and the Adityas and the Aswins and the Vasus. And there came also numbers of great Rishis and royal sages and Siddhas and Charanas and Yakshas and great Nagas. And, O thou of expansive eyes, the members of the assembly resplendant as fire or the sun or the moon, having taken their seats according to rank, honor, and prowess, O son of Sakra, the Gandharvas began to strike the *Vinas* and sing charming songs of celestial melody. And, O perpetuator of the Kuru race, the principal Apsaras also commenced to dance ! Then, O son of Pritha, thou hadst looked on me only with a stead-fast gaze. When that assembly of the celestials broke, commanded by thy father the gods went away to their respective places, And the principal Apsaras also went away to their abodes, and others also, O slayer of foes, commanded by thy father and obtaining his leave ! It was then that Chitrasena was sent to me by Sakra, and arriving at my abode, O thou of eyes like lotus leaves, he addressed me, saying,—‘O thou of the fairest complexion, I have been sent unto thee by the chief of the celestials ! Do thou something that would be agreeable to Mahendra and myself and to thyself also ! O thou of fair hips, seek thou to please Arjuna, who is brave in battle even like Sakra himself, and who is always possessed of magnanimity.—Even these, O son of Pritha, were his words ! Thus, O sinless one, commanded by him and thy father also, I come to thee in order to wait upon thee, O slayer of foes ! My heart hath been attracted by thy virtues, and I am already under the influenche of the god of love ! And, O hero, even this is my wish, and I have cherished it for ever ! ’ ”

Vaisampayana continued,—“While in heaven, hearing her speak in this strain, Arjuna was overcome with bashfulness. And shutting his ears with his hands, he said,—‘O blessed lady, fix on my sense of hearing, when thou speakest thus to me ! For, O thou of beautiful face, thou art certainly equal in my estimation unto the wife of a superior ! Even as Kunti of high fortune or Sachi the queen of Indra, art thou to me, O auspicious one, of this there is no doubt. That I had gazed particularly at thee, O blessed one, is true. There was a reason for it. I shall truly tell it to thee : listen. O thou of luminous smiles ! In the assembly I gazed at thee with eyes expanded in delight, thinking—*Even this blooming lady is the mother of the Paurava race.* O blessed Apsara, it behoveth thee not to entertain other feelings towards me, for thou art superior to my superiors, being the parent of my race.”

“Hearing these words of Arjuna, Urvasi answered, saying, ‘O son of the chief of the celestials, we Apsaras are free and unconfined in our choice ! It behoveth thee not, therefore, to esteem me as thy superior ! The sons and grand-sons of Puru’s race, that have come hither in consequence of ascetic merit do all sport with us, without incurring any sin. Relent, therefore, O hero, it behoveth thee not to send me away. I am burning with desire. I am devoted to thee. Accept me, O thou giver of proper respect.’

“Arjuna replied,—‘O beautiful lady of features perfectly faultless, listen

I truly tell thee ! Let the four directions and the transverse directions, let also the gods listen ! O sinless one, as Kunti, or Madri, or Sachi, is to me, so art thou, the parent of my race, an object of reverence to me. Return, O thou of the fairest complexion : I bend my head unto thee, and prostrate myself at thy feet. Thou deservest my worship, as my own mother ; and it behoveth thee to protect me as a son. ' "

Vaisampayana continued,—“Thus addressed by Partha, Urvasi was deprived of her senses by wrath, Trembling with rage, and contracting her brows, she cursed Arjuna, saying,—‘Since thou disregardest a woman come to thy mansion at the command of thy father and of her own motion—a woman, besides, who is pierced by the shafts of *Kama*, therefore, O Partha, thou shalt have to pass thy time among females unregarded, and as a dancer, and destitute of manhood, and scorned as a eunuch.’ ”

Vaisampayana continued—“Having cursed Arjuna thus, Urvasi’s lips still quivered in wrath, herself breathing heavily all the while. And she soon returned to her own abode. And that slayer of foes, Arjuna also sought Chitrasena without loss of time. And having found him, he told him all that had passed between him and Urvasi in the night. And he told Chitrasena everything as it had happened, repeatedly referring to the curse pronounced upon him. And Chitrasena also represented everything unto Sakra. And Harivahana, calling his son unto himself in private, and consoling him in sweet words, smilingly said,—‘O thou best of beings, having obtained thee, O child, Pritha hath to day become a truly blessed mother ! O mighty-armed one, thou hast now vanquished even Rishis by thy patience and self-control. But, O giver of proper respect, the curse that Urvasi hath denounced on thee will be to thy benefit, O child, and stand thee in good stead. O sinless one, ye will have on earth to pass the thirteenth year (of your exile), unknown to all. It is then that thou shalt suffer the curse of Urvasi. And having passed one year as a dancer without manhood, thou shalt regain thy power on the expiration of the term.’

“Thus addressed by Sakra, that slayer of hostile heroes, Phalguna, experienced great delight and ceased to think of the curse. And Dhananjaya the son of Pandu sported in the regions of heaven with the Gandharva Chitrasena of great celebrity.

“The desires of the man that listeneth to this history of the son of Pandu never run after lustful ends. The foremost of men, by listening to this account of the awfully pure conduct of Phalguna the son of the lord of the celestials, become void of pride and arrogance and wrath and other faults, and ascending to heaven, sport there in bliss.”

Thus ends the forty-sixth section in the Indralokagamana of the Vana Parva.

SECTION XLVII.

(*Indralokogamana Parva continued*)

Vaisamayana said,—“One day, the great *Rishi* Lomasa in course of his wanderings, went to the abode of Indra, desirous of beholding the lord of the celestials. And the great Muni, having approached the chief of the gods, bowed to him, respectfully. And he beheld the son of Pandu occupying half the seat of Vasava. And worshipped by the great. Rishis, that foremost of Brahmanas sat on an excellent seat at the desire of Sakra. And beholding Arjuna seated on Indra’s seat, the Rishi began to think as to how Arjuna who was a Kshatriya had attained to the seat of Sakra himself, What acts of merit had been performed by him and what regions, conquered by him (by ascetic merits), that he had obtained a seat that was worshipped by the gods themselves? And as the Rishi was employed with these thoughts, Sakra, the slayer of Vritra, came to know of them. And having known them the lord of Sachi addressed Lomasa with a smile and said,—‘Listen, O *Brahmarshi*, about what is now passing in thy mind! This one is no mortal, though he hath taken his birth among men. O great Rishi, the mighty-armed hero is even my son born of Kunti. He hath come hither, in order to acquire weapons for some purpose. Alas! dost thou not recognise him as an ancient Rishi of the highest merit? Listen to me, O Brahmana, as I tell thee who he is, and whatfor he hath come to me! Those ancient and excellent Rishis who were known by the names of Nara and Narayana are, know, O Brahmana, none else than Hrishikesa and Dhananjaya. And those Rishis, celebrated throughout the three worlds, and known by the names of Nara and Narayana have, for the accomplishment of a certain purpose, been born on earth—that region for the acquisition of virtue. That sacred asylum which even gods and illustrious Rishis are not competent to behold, and which is known throughout the worlds by the name of Vadari, and situate by the source of the Ganges which is worshipped by the Siddhas and the Charanas, was the abode, O Brhmana, of Vishnu and Jishnu. Those Rishis of Blazing splendour have, O *Brahmarshi*, at my desire, been born on earth, and endued with mighty energy, will lighten the burden thereof. Besides this, there are certain Asuras known as Nivatakavachas, who, proud of the boon they have acquired, are employed in doing us injuries. Boastful of their strength, they are even now planning the destruction of the gods, for, having received a boon, they no longer regard the gods. Those fierce and mighty Danavas live in the neither regions. Even all the celestials together are incapable of fighting with them. The blessed Vishnu—the slayer of Madhu—he, indeed, who is known on earth as Kapila, and whose glance alone, O exalted one, destroyed the illustrious sons of Sagara, when they approached him with loud sounds in the bowels of the earth,—that illustrious and invincible Hari is capable, O Brahmana, of doing us a great service.

Either he or Partha or both may do us that great service, without doubt. Verily as the illustrious Hari had slain the Nagas in the great lake, he, at sight alone, is capable of saying those Asuras called the Nivatakavachas, along with their followers. But the slayer of Madhu should not be urged when the task is insignificant. A mighty mass of energy that he is, if it swelleth to increasing proportions, it may consume the whole universe. This Arjuna also is competent to encounter them all, and the hero having slain them in battle, will go back to the world of men. Go thou at my request to the earth. Thou wilt behold the brave Yudhishtira living in the woods of Kamyaka. And for me tell thou the virtuous Yudhishtira of unbaffled prowess in battle, that he should not be anxious on account of Phalguna, for that hero will return to earth a thorough master of weapons, for without sanctified prowess of arms, and without skill in weapons, he would not be able to encounter Bhishma and Drona and others in battle. Thou wilt also represent unto Yudhishtira that the illustrious and mighty-armed Gudakesa, having obtained weapons, hath also mastered the science of celestial dancing and music both instrumental and vocal. And thou wilt also tell him,—O king of men, O slayer of foes, thyself also, accompanied by all thy brothers, should see the various sacred shrines. For having bathed in different sacred waters, thou wilt be cleansed from thy sins, and the fever of thy heart will abate. And then thou wilt be able to enjoy thy kingdom, happy in the thought that thy sins have been washed off.—And, O foremost of Brahmanas, endued with ascetic power, it behoveth thee also to protect Yudhishtira during his wandering over the earth. Fierce Rakshasas ever live in mountain fastnesses and rugged steppes. Protect thou the king from those cannibals.'

"After Mahendra had spoken thus unto Lomasa, Vibhatsu also reverently addressed that Rishi, saying,—'Protect thou ever the son of Pandu. O best of men, let the king, O great Rishi, protected by thee, visit the various places of pilgrimage, and give away unto Brahmanas in charity.

Vaisampayana continued,—"The mighty ascetic Lomasa, having answered both saying,—'So be it,' set out for the earth, desirous of arriving at Kamyaka. And having arrived at those woods, he beheld the slayer of foes and son of Kunti, king Yudhishtira the just, surrounded by ascetics and his younger brothers."

Thus ends the forty-seventh section in the Indralokagamana of the Vana Parva.

SECTION XLVIII.

(*Indralokagamana Parva continued.*)

Janamejaya said,—“These feats of Pritha’s son endued with immeasurable energy, were certainly marvellous. O Brahmana, what did Dhritarashtra of great wisdom say, when he heard of them ?”

Vaisampayana said,—“Amvika’s son, king Dhritarashtra, having heard of Arjuna’s arrival and stay at Indra’s abode, from Dwaipayana, that foremost of Rishis, spake unto Sanjaya, saying,—‘O charioteer, dost thou know in detail the acts of the intelligent Arjuna, of which I have heard from beginning to end ? O charioteer, my wretched and sinful son is even now engaged in a policy of the most vulgar kind. Of wicked soul, he will certainly depopulate the earth. That illustrious person whose words even in jest are true, and who hath Dhananjaya to fight for him, is sure to win the three worlds. Who that is even beyond the influence of Death and Decay will be able to stay before Arjuna, when he will scatter his barbed and sharp-pointed arrows whetted on stone ? My wretched sons, who have to fight with the invincible Pandavas are, indeed, all doomed. Reflecting day and night, I see not the warrior amongst us that is able to stay in battle before the wielder of the *Gandiva*. If Drona, or Karna, or even, Bhishma advance against him in battle, a great calamity is likely to befall the earth. But even in that case, I see not the way to our success. Karna is kind and forgetful. The preceptor Drona is old, and the teacher (of Arjuna) Arjuna, however, is wrathful, and strong, and proud, and of firm and steady prowess. As all these warriors are invincible, a terrible fight will take place between them. All of them are heroes skilled in weapons and of great reputation. They would not wish for the sovereignty of the world, if it was to be purchased by defeat.* Indeed, peace will be restored only on the death of these or of Phalgunas. The slayer of Arjuna, however, existeth not, nor doth one that can vanquish him. Oh, how shall that wrath of his which hath myself for its object be pacified ! Equal unto the chief of the celestials, that hero gratified Agni at *Khundava*† and vanquished all the monarchs of the earth on the occasion of the great *Rajasuya*. O Sanjaya, the thunder-bolt falling on the mountain-top, leaveth a portion unconsumed ; but the shafts, O child, that are shot by Kiriti ‡ leave not a rack behind. As

* A different reading occurs here :—*Vanccchantyaparajitas* for *navancccheran parajitas*, which last we have adopted. If the first reading were accepted, the sense would be “all of them wish for the sovereignty of the world *undefeated* in battle.” This is certainly not so emphatic as the other form.

† By assisting at its conflagration against the whole celestial host.

‡ From *Kirita*, crown. Arjuna was so called from the crown he always wore in battle. He received it in gift from Indra, his father.

the rays of the sun heat this mobile and immobile universe, so will the shafts shot by Arjuna's hands scorch my sons. It seemeth to me that the *Chamus* * of the Bharatas, terrified at the clatter of Arjuna's chariot-wheels, are already broken through in all directions. Vidhatri hath created Arjuna as an all-consuming Destroyer. He stayeth in battle as a foe, vomiting and scattering swarms of arrows. Who is there that will defeat him ? ”

Thus ends the forty-eighth section in the Indralokagamana of the Vana Parva.

SECTION XLIX,

(*Indralokagamana Parva continued.*)

“Sanjaya said,—“That which hath been uttered by thee, O King, with respect to Duryodhana is all true. Nothing that thou has said,—O lord of earth, is untrue. The Pandavas of immeasurable energy have been filled with wrath at the sight of Krishna—their wedded wife of pure fame—brought in the midst of the assembly. Hearing also those cruel words of Dussasana and Karna, they have been so incensed, O king, that they will not, I ween, or give (the Kurus) on my account. † I have heard, O king, how Arjuna hath gratified in battle by means of his bow the god of gods—Sthanu of eleven forms. The illustrious lord of all the gods—Kaparddin himself—desirous of testing Phalguna, fought with him, having assumed the guise of a *Kirata*. And there it was that the *Lokapala*, in order to give away their weapons unto that bull of the Kuru race, showed themselves unto him of undeteriorating prowess. What other man on earth, except Phalguna, would strive to have a sight of these gods in their own forms ? And, O king, who is there that will weaken in battle Arjuna, who could not be weakened by Maheswara himself possessed of eight forms ? Thy sons, having dragged Draupadi, and thereby incensed the sons of Pandu, have brought this frightful and horrifying calamity over themselves. Beholding Duryodhana showing both his thighs unto Draupadi, Bhima said with quivering lips,—*Wretch ? those thighs of thine will I smash with my fierce descending mace, on the expiration of thirteen years.* ‡—All the sons of Pandu are the foremost of smiters ; all of them are of immeasurable energy ; all of them are well versed in every kind of weapons. For these, they are incapable of being vanquished even by the gods. Incensed at the insult offered to their wedded wife, Pritha's sons urged by wrath, will, I ween, slay all thy sons in battle.’

* A division of an army. All these terms have been explained in the *Adi Parva*.

† Some editions read *Jugupsyanti* for *Kshamsyanti*, which last we take to be the true reading.—T.

‡ We have left out the word *durdyutadevinas*, which means “desirous of victory by means unfair gambling,” only to avoid circumlocution in Bhima's threat.—T.

"Dhritarashtra said,—‘O charioteer, what mischief hath been done by Karna uttering those cruel words, to the sons of Pandu ! Was not the enmity sufficient that was provoked by bringing Krishna into the assembly ? How can my wicked sons live, whose eldest brother and preceptor walketh not in the path of righteousness ? Seeing me void of eye-sight, and incapable of exerting myself activity, my wretched son, O charioteer, believeth me to be a fool, and listeneth not to my words. Those wretches also that are his counsellors, *viz.*, Karna and Suvala and others, always pander to his vices, as he is incapable of understanding things rightly. The shafts that Arjuna of immeasurable prowess may lightly shoot, are capable of consuming all my sons, leave alone those shafts that he will shoot, impelled by anger. The arrows urged by the might of Arjuna’s arms, and shot from his large bow, and inspired with *mantras* capable of converting them into celestial weapons, can chastise the celestials themselves. He who hath for his counsellor and protector and friend that smitter of sinful men—the lord of the three worlds—Hari himself—encountereth nothing that he cannot conquer. This, O Sanjaya, is most marvellous in Arjuna that, as we have heard, he hath been clapsed by Mahadeva in his arms. That also which Phalguna, assisted by Damodara did of old towards helping Agni in the conflagration of *Khandava*, hath been witnessed by all the world. When, therefore, Bhima and Partha * and Vasudeva of the Satwata race become enraged, surely my sons along with their friends and the Sauvalas are all unequal to fight with them.’ ”

Thus ends the forty-ninth section in the Indralokagamana of the Vana Parva.

SECTION L.

(*Indralokagamana Parva continued*)

Janamenjaya said,—“Having sent the heroic sons of Pandu into exile, these lamentations, O *Muni*, of Dhritarashtra were perfectly futile. Why did the king permit his foolish son Duryodhana to thus incense those mighty warriors, the sons of Pandu ? Tell us now, O Brahmana, what was the food of the sons of Pandu, while they lived in the woods ? Was it of the wilderness, or was it the produce of cultivation ?”

Vaisampayana said,—“Those bulls among men, collecting the produce of the wilderness and killing the deer with pure arrows, first dedicated a portion of the food to the Brahmanas, and themselves ate the rest. For, O king, while those heroes wielding large bows lived in the woods, they were followed by

* Grammatically, this the name by which every one of the three sons of Pritha may be called. This name, however, by way of distinction was bestowed on both Arjuna (as here) and Yudhishtira—T.

Brahmanas of both classes, *viz.*, those worshipping with fire and those worshipping without it. And there were ten thousand illustrious *Snataka* Brahmanas, all conversant with the means of salvation, whom Yudhishtira supported in the woods. And killing with arrows *Rurus* * and the black deer and other kinds of clean animals of the wilderness, he gave them unto those Brahmanas. And no one that lived with Yudhishtira looked pale or ill, or was lean or weak, or was melancholy or terrified. And the chief of the Kurus—the virtuous king Yudhishtira—maintained his brothers as if they were his sons, and his relatives as if they were his uterine brothers. And Draupadi of pure fame fed her husbands and the Brahmanas, as if she was their mother; and last of all took her food herself. And the king himself wending towards the east, and Bhima, towards the south, and the twins, towards the west and the north, daily killed with bow in hand the deer of the forest, for the sake of meat. And it was thus that the Pandavas lived for five years in the woods of *Kamyaka*, in anxiety at the absence of Arjuna, and engaged all the while in study and prayers and sacrifices.'

Thus ends the fiftieth section in the Indralokagamana of the Vana Parva.

SECTION LI.

(*Indralokagamana Parva continued.*)

Vaisampayana said,—“That bull among men—Dhritrashtra—the son of Amvika, having heard of this wonderful way of life—so above that of men—of the sons of Pandu, was filled with the anxiety and grief. And overwhelmed with melancholy and sighing heavily and hot, that monarch, addressing his charioteer Sanjaya, said,—‘O charioteer, a moment’s peace I have not, either during the day or the night, thinking of the terrible misbehaviour of my sons arising out of their past gambling, and thinking also of the heroism, the patience the high intelligence, the unbearable prowess, and the extraordinary love unto one another, of the sons of Pandu. Amongst the Pandavas, the illustrious Nakula and Sahadeva, of celestial origin and equal unto the chief himself of the celestials in splendour, are invincible in battle. They are firm in the wielding of weapons capable of shooting at a long distance, resolute in battle, of remarkable lightness of hand of wrath that is not easily quelled, possessed of great steadiness, and endued with activity. Possessed of the prowess of lions and unbearable as the Aswins themselves, when they will come to the field of battle with Bhima and Arjuna in front, I see, O Sanjaya, that my soldiers will all be slain without a remnant. Those mighty warriors of celestial origin, unrivalled in battle by anybody, filled with rage at the remembrance of that insult to Draupadi, will show no forgiveness. The mighty warriors

* A kind of Deer.

of the Vrishnis also, and the Panchalas of great energy, and the sons of Pritha themselves, led Vasudeva of unbaffled prowess, will blast my legions. O charioteer, all the warriors on my side assembled together, are not competent to bear the impetus of the Vrishnis alone when commanded by Rama and Krishna. And amongst them will move that great warrior Bhima of terrible prowess, armed with his iron mace held on high and capable of slaying every hero. And high above the din will be heard the twang of the *Gandiva* loud as the thunder of heaven. The impetus of Bhima's mace and the loud twang of the *Gandiva* are incapable of being stood against by any of the kings on my side. It is then, O Sanjaya, that obedient as I have been to the voice of Duryodhana, I shall have to call back the rejected counsels of my friends counsels that I should have attended to in time.'

Sanjaya said,—'This hath been thy great fault, O king, *viz.*, that though capable, thou didst not, from affection prevent thy son from doing what he hath done. The slayer of Madhu, that hero of unfading glory, hearing that the Pandavas had been defeated at dice, soon went to the woods of *Kamyaka* and consoled them there. And Draupadi's sons also headed by Dhrishtadyumna, and Virata, and Dhrishtaketu, and those mighty warriors, the Kekayas, all went there. All that was said by these warriors at the sight of Pandu's sons defeated at dice, was learnt by me through our spies. I have also told thee all, O king. When the slayer of Madhu met the Pandavas, they requested him to become the charioteer of Phalguna in battle. Hari himself, thus requested, answered them, saying—*So be it*. And even Krishna himself beholding the sons of Pritha dressed in deer skins, became filled with rage, and addressing Yudhishtira, said,—That prosperity which the sons of Pritha had acquired at Indraprastha, and which, unobtainable by other kings, was beheld by me at the *Rajasuya* sacrifice, at which, besides, I saw all kings, even those of the Vangas and Angas and Paundras and Odras and Cholas and Dravidas and Andhakas, and the chiefs of many islands and countries on the sea board as also of frontier states, including the rulers of the Sinhalas, the barbarous *mlechchhas*, the natives of Lanka, and all the kings of the West by hundreds, and all the chiefs of the sea-coast, and the kings of the Pahlavas and the Daradas and the various tribes of the Kiratas and Yavanas and Sakras and the Harahunas and Chinas and Tukharas and the Sindhavas and the Jagudas and the Ramathas and the Mundas and the inhabitants of the kingdom of women and the Tanganas and the Kaikeyas and the Malavas and the inhabitants of Kasmira, afraid of the prowess of your weapons, present in obedience to your invitation, performing various offices,—that prosperity, O king, so unstable and waiting at present on the foe, I shall restore to thee, depriving thy foe of his very life. I shall, O chief of the Kurus, assisted by Rama and Bhima and Arjuna and the twins and Akrura and Gada and Shamva and Pradyumna and Ahuka and the heroic Dhrishtadyumna

and the son of Sisupala, slay in battle in course of a day Duryodhana and Karna and Dussasana and Suvala's son and all others who may fight against us. And thou shalt, O Bharata, living at Hastinapur along with thy brothers, and snatching from Dhritarashtra's party the prosperity they are enjoying, rule this earth.—Even these, O king, were Krishna's words unto Yudhishtira, who, on the conclusion of Krishna's speech, addressed him in that meeting of heroes and in the hearing of all those brave warriors headed by Dhrishtadyumna, saying,—O Janarddana, I accept these words of thine as truth. O thou of mighty arms, do thou, however, slay my enemies along with all their followers on the expiry of thirteen years. O Kesava, promise this truly unto me, I promised in the presence of the king to live in the forest as I am now living.—Consenting to these words of king Yudhishtira the just, 'his counsellors headed by Dhrishtadyumna soon pacified the incensed Kesava with sweet words and expressions suitable to the occasion. And they also said unto Draupadi of pure deeds in the hearing of Vasudeva himself, these words :—O lady, in consequence of thy anger, Duryodhana shall lay down his life. We promise it, O thou of the fairest complexion. Therefore, grieve no more. O Krishna, those that mocked thee, beholding thee won at dice, shall reap the fruit of their act. Beasts of prey* and birds shall eat their flesh, and mock them thus. Jackals and vultures will drink their blood. And, O Krishna, thou shalt behold the bodies of those wretches that dragged thee by the hair prostrate on the earth, dragged and eaten by carnivorous animals. They also that gave thee pain and disregarded thee, shall lie on the earth destitute of their heads, and the earth herself shall drink their blood.—These and other speeches of various kinds were uttered there, O king, by those bulls of the Bharata race. All of them are endued with energy and bravery, and marked with the marks of battle. On the expiration of the thirteenth year, those mighty warriors, chosen by Yudhishtira and headed by Vasudeva, will come (to the field of battle.) Rama and Krishna and Dhananjaya and Pradyumna and Shamva and Yuyudhana and Bhima and the sons of Madri and the Kaikeya princes and the Panchala princes, accompanied by the king of Matsya,—these all, illustrious and celebrated and invincible heroes, with their followers and troops, will come. Who is there that, desiring to live, will encounter these in battle, resembling angry lions of erect manes ?'

"Dhritarashtra said,—'What Vidura told me at the time of the game at dice,—*If thou seekest, O king, to vanquish the Pandavas (at dice), then certainly a terrible blood-shed ending in the destruction of all the Kurus will be the result*—I think, O charioteer, is about to be realised. As Vidura told me of old, without doubt a terrible battle will take place, as soon as the pledged period of the Pandavas expieth.' "

Thus ends the fifty-first section in the Indralokagamana of the Vanā Parva.

* *Mrigadvijas* ; a different reading is *Vrikadvijas*, "wolves and birds."

SECTION LII.

(*Nalopakhyaṇa Parva.*)

Janamejaya said,—“When the high-sould Partha had gone to Indra’s region for obtaining weapons, what did Yudhishtira and the other sons of Pandu do ?

Vaisampayana said,—“When the high-sould Partha had gone to Indra’s region for obtaining weapons, those bulls of the Bharata race continued to dwell with Krishna in (the woods of) *Kamyaka*. One day, those foremost of the Bharatas, afflicted with grief, were seated with Krishna on a clean and solitary sward. Grieving for Dhananjaya, overwhelmed with sorrow, their voices were choked with weeping. Tortured by Dhananjaya’s absence, grief afflicted them equally. And filled with sorrow at their separation from Arjuna and at the loss of their kingdom, the mighty-armed Bhima among them addressed Yudhishtira, saying,—“That bull of the Bharata race, Arjuna, O great king, on whom depend the lives of Pandu’s sons, and on whose death the Panchalas as also ourselves with our sons and Satyaki and Vasudeva are sure to die, hath gone away at thy behest. What can be sadder than this that the virtuous Vibhatsu hath gone away at thy command, thinking of his many griefs ? Depending upon the might of that illustrious hero’s arms, regard our foes as already vanquished in battle, and the whole earth itself as already acquired by us. It was for the sake of that mighty warrior that I refrained from sending to the other world all the Dhartarashtras along with the Sauvalas, in the midst of the assembly. Gifted with might of arms, and supported by Vasudeva, we have to suppress the wrath that hath been roused in us, because thou art the root of that wrath. Indeed, with Krishna’s help, slaying our foes headed by Karna, we are able to rule the entire earth (thus) conquered by our own arms. Endued with manliness, we are yet overwhelmed with calamities, in consequence of thy gambling vice, while the foolish sons of Dhritarashtra are growing stronger with the tributes (gathered from dependent kings). O mighty monarch, it behoveth thee to keen in view the duties of the Kshatriya. O great king, it is not the duty of a Kshatriya to live in the woods. The wise are of opinion that to rule is the foremost duty of a Kshatriya. O king, thou art conversant with Kshatriya morality. Do not, therefore, deviate from the path of duty. Turning away from the woods, let us, summoning Partha and Janarddana, slay, O king, the sons of Dhritarashtra, even before the twelve years are complete. O illustrious monarch, O king of kings, even if these Dhartarashtras be surrounded by soldiers in array of battle, I shall send them to the other world by dint of might alone. I shall slay all the sons of Dhritarashtra along with the Sauvalas, indeed, Duryodhana, Karna, and any one else that will fight with me. And after I shall have slain all our foes, thou mayst come back unto the woods. By acting thus, O king, no fault will be thine. (Or if any sin be thine). O repressor of foes, O mighty monarch, washing

it off, O sire, by various sacrifices, we may ascend a superior heaven. Such a consummation may come to pass, if our king proveth not unwise or procrastinating. Thou art however, virtuous. Verily the deceitful should be destroyed by deceit. To slay the deceitful by deceit, is not regarded as sinful. O Bharata, it is also said by those versed in morality that one day and night is, O great prince, equal unto a full year. The Veda text also, exalted one, is often heard, signifying that a year is equivalent to a day when passed in the observance of certain difficult vows, O thou of unfading glory, if the Vedas are an authority with thee, regard thou the period of a day and something more as the equivalent of thirteen years. O repressor of foes, this is the time to slay Duryodhana with his adherents. Else, O king, he will beforehand bring the whole earth obedient to his will. O foremost of monarchs, all this is the result of thy addiction to gambling. We are on the verge of destruction already, in consequence of thy promise of living one year undiscovered. I do not find the country where, if we live, the wicked-minded Suyodhana may not be able to trace us by his spies. And finding us out, that wretch will again deceitfully send us into such exile in the woods. Or if that sinful one beholdeth us emerge, after the expiry of the pledged period of non-discovery, he will again invite thee, O great king, to dice, and the play will once more begin. Summoned once more, thou wilt again efface thyself at dice. Thou art not skilled at dice, and when summoned at play, thou wilt be deprived of thy senses. Therefore, O mighty monarch, thou wilt have to lead a life in the woods again. If, O mighty king, it behoveth thee not to make us wretched for life, observe thou fully the ordinance of the Vedas, (which inculcateth that) verily the deceitful ought to be slain by deceit. If I but have thy command I would go (to Hastinapura) and, even as fire falling upon a heap of grass consumeth it, would slay Duryodhana, putting forth my utmost might. It behoveth thee, therefore, to grant me the permission.' "

Vaisampayana continued,—“Thus addressed by Bhima, king Yudhishtira the just smelt the crown of that son of Pandu, and pacifying him said,—‘O mighty armed one, without doubt, thou wilt, assisted by the wielder of the *Gandiva*, slay Suyodhana at the expiry of the thirteenth year. But, O son of Pritha, as for thy assertion—*O lord, the time is complete*,—I cannot dare tell an untruth, for untruth, is not in me. O son of Kunti, without the help of fraud, wilt thou kill the wicked and irrepressible Duryodhana, with his allies.’

“While Yudhishtira the just was speaking unto Bhima thus, there came the great and illustrious Rishi Vrihadaswa before them. And beholding that virtuous ascetic before him, the righteous king worshipped him according to the ordinance, with the offering of *Madhuparka*.* And when the ascetic

* The usual ingredients are honey, curd, clarified butter, sugar, and milk, in a small cup of some metal.

was seated and refreshed, the mighty-armed Yudhishtira sat by him, and looking up at the former, addressed him thus in exceedingly piteous accents :—

'O holy one, summoned by cunning gamblers skilled at dice, I have been deprived of wealth and kingdom through gambling. I am not an adept at dice, and am unacquainted with deceit. Sinful men, by unfair means, vanquished me at play. They even brought into the public assembly my wife dearer unto me than life itself. And defeating me a second time, they have sent me to distressful exile in this great forest, clad in deerskins. At present I am leading a distressful life in the woods in grief of heart. Those harsh and cruel speeches they addressed me on the occasion of that gaming match, and the words of my afflicted friends relating to the match at dice and other subjects, are all stored up in my remembrance. Recollecting them I pass the whole night in (sleepless) anxiety. Deprived also (of the company) of the illustrious wielder of the *Gandiva*, on whom depend the lives of us all, I am almost deprived of life. Oh, when shall I see the sweet-speeched and large-hearted Vibhatsu so full of kindness and activity, return to us, having obtained all weapons ! Is there a king on this earth who is more unfortunate than myself ? Hast thou ever seen or heard of any such before ? To my thinking, there is no man more wretched than I am."

"Vrihadaswa said,—'O great king, O son of Pandu, thou sayest,—*There is no person more miserable than I am*—O sinless monarch, if thou wilt listen, I will relate unto thee the history of a king more wretched than thyself.

Vaisampayana continued,—"And thereupon the king said unto the ascetic,—'O illustrious one, tell me, I desire to hear the history of the king who had fallen such into a condition.'

"Vrihadaswa said,—"O king, O thou that never fallest off, listen attentively with thy brothers ! I will narrate the history of a prince more miserable than thyself. There was a celebrated king among the Nishadhas, named Virasena. He had a son named Nala, versed in (the knowledge of) virtue and wealth. It hath been heard by us that, that king was deceitfully defeated by Pushkara, and afflicted with calamity, he dwelt in the woods with his spouse. And, O king, while he was living in the forest, he had neither slaves nor cars, neither brothers nor friends with him. But thou art surrounded by thy heroic brothers like unto the celestials, and also by foremost regenerate ones like unto Brahma himself. Therefore, it behoveth thee not to grieve.'

"Yudhishtira said,—'I am anxious to hear in detail, O thou foremost of eloquent men, the history of the illustrious Nala. It behoveth thee therefore to relate it unto me."

Thus ends the fifty-second Section in the Nalopakhyana of the Vana Parva.

SECTION LIII.

(*Nalopakhyaṇa Parva continued.*)

Vrihadaswa said,—‘There was a king named Nala, the son of Virasena. And he was strong, and handsome, and wellversed in (the knowledge of) horses, and possessed of every desirable accomplishment, And he was at the head of all the kings, even like the lord of the celestials. And exalted over all, he resembled the sun in glory. And he was the king of the Nishadhas, intent on the welfare of the Brahmanas, versed in the Vedas, and possessed of heroism. And he was truth-telling, fond of dice, and the master of a mighty army.* And he was the beloved of men and women, and of great soul and subdued passions. And he was the protector (of all), and the foremost of bowmen, and like unto Manu himself. And like him, there was among the Vidarbhas (a king named) Bhima, of terrible prowess, heroic and well-effected towards his subjects, and possessed of every virtue. (But withal) he was childless. And with a fixed mind he tried his utmost for obtaining issue. And O Bharata, there came unto him (once) a *Brahmarshi* named Damana. And O king of kings, desirous of having offspring, Bhima, versed in morality, with his queen gratified that illustrious Rishi by a respectful reception. And Damana, well-pleased granted unto the king and his consort a boon in the form of a jewel of a daughter, and three sons possessed of lofty souls and great fame. (And they were called respectively) Damayanti, and Dama and Danta, and illustrious Damana. And three sons were possessed of every accomplishment and terrible mien and fierce prowess. And the slender-waisted Damayanti, in beauty and brightness, in good name and grace and luck, became celebrated all over the world. And on her attaining to age, hundreds of hand-maids, and female slaves, decked in ornaments, waited upon her like *Sachi*† herself. And Bhima’s daughter of faultless features, decked in every ornament, shone in the midst of her hand-maids, like the luminous lightning of the clouds. And the large-eyed damsel was possessed of great beauty like that of *Sree*‡ herself. And neither among celestials, nor among Yakshas, nor among men was any body possessed of such beauty, seen or heard of before. And the beautiful maiden filled with gladness the hearts of even the gods. And that tiger among men, Nala also had not his peer in the (three) worlds ; for in beauty he was like *Kandarpa*§ himself in his embodied form. And moved by admiration, (the haralds) again and again celebrated the praises of Nala before Damayanti and

* The word in the text is *Akshauhini*, which means a large force consisting of 1,09,350 foot, 65,610 horse, 27,870 chariots, and 27,870 elephants.

† The queen of heaven, Indra’s wife. ‡ *Lakshmi*. § The god of love.

those of Damayanti before the ruler of the Nishadhas. And repeatedly hearing of each other's virtues, they conceived an attachment, towards each other not begot of sight, and that attachment, O son of Kunti, began to grow in strength. And then Nala was unable to control the love that was in his bosom. And he began to pass much of his time in solitude in the gardens adjoining the inner apartment (of his palace). And there he saw a number of swans furnished with golden wings, wandering in those woods. And from among them he caught one with his hands. And thereupon the sky-ranging one said unto Nala,—Deserve I not to be slain by thee. O king I will do something that is agreeable to thee. O king of the Nishadhas, I will speak of thee before Damayanti in such a way that she will not ever desire to have any other person (for her lord).—Thus addressed, the king liberated that swan. And those swans then rose on their wings and went to the country of the Vidarbhas. And on arriving at the city of the Vidarvas the birds alighted before Damayanti, who beheld them all. And Damayanti in the midst of her maids, beholding those birds of extraordinary appearance was filled with delight, and strove without loss of time to catch those coursers of the skies. And the swans at this, before that bevy of beauties, fled in all directions. And those maidens there pursued the birds, each (running) after one. And the swan after which Damayanti ran, having led her to a secluded spot, addressed her human speech, saying,—O Damayanti there is a king amongst the Nishadhas named Nala. He is equal unto the Aswins in beauty, not having his peer among men. Indeed, in comeliness, he is like Kandarpa himself in his embodied form. O fair-complexioned one, O thou of slender waist, if thou becomest his wife, thy existence and this thy beauty may be of purpose. We have, indeed, beheld celestials and Gandharvas, and Nagas, and Rakshasas, and men, but never saw we before any one like Nala. Thou also art a jewel among thy sex, as Nala is the prime among men. The union of the best with the best is happy.—Thus addressed by the swan, Damayanti, O monarch, replied unto him there, saying,—Do thou speak thus unto Nala also,—Saying, *So be it*—to the daughter of Vidarbha, the oviparous one, O king, returned to the country of the Nishadhas, and related everything unto Nala."

Thus ends the fifty-third section in the Nalopakhyana of the Vana Parva.

SECTION LIV.

(*Nalopakhyana Parva continued*)

"Vrihadhaswa said,—'O Bharata, hearing those words of the swan, Damayanti thenceforth lost all peace of mind on account of Nala. And heaving frequent sighs, she was filled with anxiety, and became melancholy and pale-faced and lean, And with her heart possessed by the god of love, she soon lost color, and with her upturned gaze and moods of abstraction, looked

like one demented. And she lost all inclination for beds and seats and object of enjoyment. And she ceased to lie down by day or night, always weeping with exclamation of *Oh!* and *Alas!* And beholding her uneasy and fallen into that condition, her hand-maids represented, O king, the matter of her illness unto the ruler of Vidarbha by indirect hints. And king Bhima, hearing of this from the hand-maids of Damayanti, regarded the affair of his daughter to be serious. And he ask himself,—Why is it that my daughter seemeth to be so ill now?—And the king, reflecting by himself that his daughter had attained to puberty, concluded that Damayanti's *Swayamvara* should take place. And the monarch, O exalted one, (invited) all the rulers of the earth, saying,—*Ye heroes, Know that Damayanti's Swayamvara is at hand!* And all the kings, hearing of Damayanti's *Swayamvara* came unto Bhima, agreeably to his message, filling the earth with the clatter of their cars, the roar of their elephants, and the neighing of their horses, and accompanied with their fine-looking battalions decked in ornaments and graceful garlands. And the mighty-armed Bhima paid due reverence unto those illustrious monarchs. And duly honored by him they took up their quarters there.

“And at this juncture, those foremost of celestial Rishis, possessed of great splendour, of great wisdom and great vows—namely, Narada and Parvata,—having arrived in course of their wanderings at the regions of Indra, entered the mansion of the lord of the immortals, receiving proper worship. And Maghavat having worshipped them reverentially, inquired after their undisturbed peace and welfare as regards all respects. And Narada said,—O lord, O divine one, peace attendeth us in every respect, And, O Maghavat peace attendeth also O exalted one, the kings of the whole world.—”

“Vrihadaswa continued—Hearing the words of Narada, the slayer of Vala and Vritra said,—Those righteous rulers of earth who fight renouncing all desire of life, and who meet death when their time is come by means of weapons, without flying from the field,—theirs is this region, everlasting unto them and granting all desires, even as it to me. Where be those Kshatriya heroes? I do not see those kings approach (now) who are my favorite guests.—Thus addressed by Sakra, Narada replied,—Listen, O Maghavat, why thou seest not the kings (now)! The ruler of the Vidarbhas hath a daughter—the celebrated Damayanti. In beauty she transcendeth all the women of the earth. Her *Swayamvara*, O Sakra, will take place shortly. Thither are going all the kings and princes from all directions. And all the lords of earth desire to have that pearl of the earth,—desire to have her eagerly, O slayer of Vala and Vritra.—And while they were talking thus those foremost of the immortals, the *Lokapalas* with Agni among them, appeared before the lord of the celestials. And all of them heard the words of Narada fraught with grave import. And as soon as they heard them, they exclaimed in rapture,—*We also will go there*,—And, O mighty monarch, accompanied by their attendants and mounted on their (respective) vehicles, they set

out for the country of Vidarbhas, whither (had gone) all the kings. And, O son of Kunti, the high souled king Nala also, hearing of that concourse of kings, set out with a cheerful heart, full of Damayanti's love. And (it came to pass) that the gods saw Nala on the way treading on the earth. And his form owing to its beauty was like that of the god of love himself. And beholding him resplendent as the sun, the *Lokapalas* were filled with astonishment at his wealth of beauty, and abandoned their intention. And O king, leaving their cars in the sky, the dwellers of heaven alighted from the welkin, and spake unto the ruler of the Nishadhas, saying,—O foremost of monarchs ruling the Nishadhas, O Nala, thou art devoted to truth. Do thou help us. O best of men, be thou our messenger.

Thus ends the fifty-fourth section in the Nalopakhyaṇa of the Vana Parva.

SECTION LV.

(*Nalopakhyaṇa Parva continued.*)

"Vrihadaswa continued,—O Bharata, Nala pledged his word to the celestials, saying,—*I will do it*,—And then approaching these, he asked with folded hands,—Who are ye? And who also is he that desireth me to be his messenger? And what, further, shall I have to do for you? O tell me truly!—When the king of the Nishadhas had spoken thus, Maghavat replied, Saying,—Know us as the immortals come hither for Damayanti's sake. I am Indra, this one is Agni, this, the lord of waters, and this, O king, is even Yama the destroyer of the bodies of men. Do thou inform Damayanti of our arrival, saying,—The guardians of the world, (consisting of) the great Indra and the others, are coming to the assembly, desirous of beholding (the Swayamvara). The gods—Sakra and Agni and Varuna and Yama desire to obtain thee. Do thou, therefore, choose one of them for thy lord,—Thus addressed by Sakra, Nala said with joined hands,—I have come here with the self-same object. It behoveth you not to send me (on this errand). How can a person who is himself under the influence of love bring himself to speak thus unto a lady on behalf of others? Therefore, spare me, ye gods!—The gods, however, said,—O ruler of the Nishadhas, having promised first, saying,—*I will*,—why wilt thou not act accordingly now? O ruler of the Nishadhas, tell us this without delay.—

"Vrihadaswa continued,—Thus addressed by those celestials, the ruler of Nishadhas spake again, saying,—Those mansions are well-guarded. How can I hope to enter them?—Indra replied,—Thou shalt be able to enter.—And, saying *So be it*,—Nala thereupon went to the palace of Damayanti. And having arrived there, he beheld the daughter of the king of Vidarbha surrounded by her hand-maids, blazing in beauty and excelling in symmetry of form, of limbs exceedingly delicate, of slender waist and fair eye. And

she seemed to rebuke the light of the moon by her own splendor. And as he gazed on that lady of sweet smiles, Nala's love increased, but desirous of keeping his truth, he suppressed his passion. And at the sight of Nishadha, overpowered by his effulgence, those first of women sprang up from their seats in amazement. And filled with wonder (at his sight), they praised Nala in gladness of heart. And without saying anything, they mentally paid him homage : *Oh, what beauty ! Oh, what comeliness ! Oh, what gentleness belongeth to this high souled one ! Who is he ; Is he some god or Yaksha or Gandharva ?* And those foremost of women, confounded by Nala's splendour and bashfulness, could not accost him at all in speech. And Damayanti although herself struck with amazement, smilingly addressed the warlike Nala who also gently smiled at her. saying,—What art thou, O thou of faultless features, that hast come here awakening my love ? O sinless one, O hero of celestial form, I am anxious to know who thou art that hast come hither. And why hast thou come hither ? And how is it that thou hast not been discovered by any one, considering that my apartments are well-guarded and the king's mandate are stern.—Thus addressed by the daughter of the king of the Vidarbhas, Nala replied,—O beauteous lady, know that my name is Nala. I come here as the messenger of the gods The celestials—Sakra, Agni, Varuna, and Yama, desire to have thee. O beautiful lady, do thou choose one of them for thy lord. It is through their power that I have entered here unperceived, and it is for this reason that none saw me on my way or obstructed my entrance. O gentle one, I have been sent by the foremost of the celestials even for this object. Hearing this, O fortunate one, do what thou pleasest.—

Thus ends the fifty-fifth section in the Nalopakhyaṇa of the Vana Parva.

SECTION LVI.

(Nalopakhyaṇa Parva continued.)

"Vrihadaswa said,—'Damayanti, having bowed down unto the gods, thus addressed Nala with a smile,—O king, love me with proper regard, and command me what I shall do for thee. Myself and what else of wealth is mine are thine. Grant me, O exalted one, thy love in full trust. O king, the language of the swans is burning me, It is for thy sake. O hero, that I have caused the kings to meet. O giver of proper honor, if thou forsake me who adore thee, for thy sake will I resort to poison, or fire, or water, or the rope.—Thus addressed by the daughter of the king of the Vidarbhas, Nala answered her, saying,—With the *Lokapalas* present, chooseth thou a man ? Do thou turn thy heart to those high-souled lords, the creators of the worlds, unto the dust of whose feet I am not equal. Displeasing the gods, a mortal cometh by death. Save me. O thou of faultless limbs ! Choose thou the all-excelling celestials.

By accepting the gods, do thou enjoy spotless robes, and celestial garlands of variagated hues, and excellent ornaments. What woman would not choose as her lord Hutāsana—the chief of the celestials, who compressing the earth swalloweth it? What woman would not choose him as her lord the dread of whose mace induceth all creatures to tread the path of virtue? And what woman would not choose as her lord the virtuous and high-souled Mahendra, the lord of the celestials, the chastiser of Daityas and Danavas? Or if thou couldst choose in thy heart Varuna amongst the *Lokapalas*, do so unhesitatingly. O accept this friendly advice!—Thus addressed by Nishadha. Damayanti, with eyes bathed in tears begot of grief spake thus unto Nala,—O lord of earth, bowing to all the gods, I choose thee for my lord. Truly do I tell thee this.—The king, who had come as the messenger of the gods, replied unto the trembling Damayanti standing with folded hands,—O amiable one, do as thou pleasest. Having given my pledge, O blessed one, unto the gods in especial, how can I, having come on other's mission, dare seek my own interest? If seeking my own interest consist with virtue, I will seek it, and do thou also, O beautiful one, act accordingly.—Then Damayanti of luminous smiles slowly spake unto king Nala, in words choked with tears—O lord of men I see a blameless way, by which no sin whatever will attach unto thee. O king, do thou, O foremost of men, come to the *Swayamvara* in company with all the gods headed by Indra. There O monarch, in the presence of the *Lokapalas* I will, O tiger among men, choose thee,—at which no blame will be thine. Thus addressed, O monarch, by the daughter of Vidarbha, king Nala returned to where the gods were staying together. And beholding him approach those great gods, the *Lokapalas* eagerly asked him about all that had happened, saying,—Hast thou, O king, seen Damayanti of sweet smiles? What hath she said unto us all? O sinless monarch, tell us everything.—Nala answered,—Commanded by you I entered Damayanti's palace furnished with lofty portals guarded by veteran warders bearing wands. And as I entered, no one perceived me, by virtue of your power, except the princess, And I saw her hand-maids, and they also saw me. And, O exalted celestials, seeing me, they were filled with wonder. And as I spake unto her of you, the fair-faced maiden, her will fixed on me,* O ye best of the gods, choose me (for her spouse). And the maiden said,—*Let the gods, O tiger among men, come with thee to the Swayamvara. I will, in their presence, choose thee. At this, O thou of mighty arms, no blame will attach to thee.* This is all, ye gods, that took place, as I have said. Finally, everything rests with you, ye foremost of celestials.'—

Thus end the fifty-sixth section in the Nalopakhyaṇa of the Vana Parva.

* The word in the text is *Gatasankalpa*—will fixed (on me), The Rev. H. H. Milman renders it "bereft of reason", evidently a mistake in such a connection.

SECTION LVII.

(*Nalopakhyaṇa Parva continued.*)

"Vrihadaswa continued.—Then at the sacred hour of the holy lunar day of the auspicious season, king Bhima summoned the kings to the *Swayamvara*. And hearing of it, all the lords of earth smit with love speedily came thither, desirous of (possessing) Damayanti. And the monarchs entered the amphitheatre decorated with golden pillars and a lofty portal arch, like mighty lions entering the mountain wilds. And those lords of earth decked with fragrant garlands and polished ear-rings hung with jewels seated themselves on their several seats. And that sacred assembly of kings, graced by those tigers among men, resembled the *Bhogavati** swarming with the Nagas, or a mountain cavern with tigers. And their arms were robust, and resembling iron maces, and well-shaped, and graceful, and looking like five-headed snakes. And graced with beautiful locks and fine noses and eyes and brows, the countenance of the kings shone like stars in the firmament. And (when the time came), Damayanti of beauteous face, stealing the eyes and hearts of the princes by her dazzling light, entered the hall. And the glances of those illustrious kings were rivited to those parts of her person where they had chanced to fall first, without moving at all. And when, O Bharata, the names of the monarchs were proclaimed, the daughter of Bhima saw five persons all alike in appearance. And beholding them seated there, without difference of any kind in form, doubt filled her mind, and she could not ascertain which of them was king Nala. And at whomsoever (among them) she looked, she regarded to be the king of the Nishadhas. And filled with anxiety, the beautiful one thought within herself,—Oh, how shall I distinguish the celestials, and how discern the royal Nala!—And thinking thus, the daughter of Vidarbha became filled with grief. And, O Bharata, recollecting the marks belonging to the celestials, of which she had heard, she thought,—Those attributes of the celestials, of which I have heard from the aged, do not pertain to any of these deities present here upon earth.—And revolving the matter long in her mind, and reflecting upon it repeatedly, she decided upon seeking the protection of the gods themselves. And bowing down unto them with mind and speech, with folded hands she addressed them trembling,—Since I heard the speech of the swans I chose the king of the Nishadhas as my lord. For the sake of truth, O, let the gods reveal him to me. And as in thought or word I have never swerved from him, O let the gods, for the sake of that truth, reveal him to me. And as the gods themselves have destined the ruler of the Nishadhas to be my lord. O, let them, for the sake of that truth, reveal him to me. And as it is for paying homage

* The neither region, called also *Patala*.

unto Nala that I have adopted this vow, for the sake of that truth, O let the gods reveal him unto me. O, let the exalted guardains of the worlds assume their own proper forms, so that I may know the righteous king. Hearing these piteous words of Damayanti, and ascertaining her fixed resolve, and fervent love for the king of the Nishadhas, the purity of her heart and her inclination and regard and affection for Nala, the gods did as they had been adjured, and assumed their respective attributes as best they could. And thereupon she beheld the celestials unmoistened with perspiration, with winkless eyes, and unfading garlands, unstained with dust, and staying without touching the ground. And Naishadha stood revealed to his shadow, his fading garlands, himself stained with dust and sweat, resting on the ground with winksome eyes. And, O Bharata, discerning the gods and the virtuous Nala, the daughter of Bhima chose Naishadha according to her troth. And the large-eyed damsel then bashfully caught the hem of his garment and placed round his neck a floral wreath of exceeding grace. And when that fair complexioned maiden had thus chosen Nala for her husband, the kings suddenly broke out into exclamations of *Oh !* and *Alas !* And, O Bharata, the gods and the great Rishis in wonder cried *Excellent ! Excellent !*, applauding the king the while. And, O Kauravya, the royal son of Virasena, with heart filled with gladness, comforted the beauteous Damayanti, saying, since thou, O blessed one hast chosen a mortal in the presence of the celestials, know me for a husband even obedient to thy command. And, O thou of sweet smiles, truly do I tell thee this that as long as life continueth in this body of mine, I will remain thine and thine alone. Damayanti also, with folded hands paid homage unto Nala in words of like import. And the happy pair beholding Agni and the other gods mentally sought their protection. And after the daughter of Bhima had chosen Naishadha as her husband, the *Lokapalas* of exceeding effulgence, with pleased hearts, bestowed on Nala eight boons. And Sakra, the lord of Sachi, bestowed on Nala the boon that he should be able to behold his godship in sacrifices and that he should attain to blessed regions thereafter, and Hutasana bestowed on him the boon of his own presence whenever Naishadha wished, and regions also bright as himself. And Yama granted him subtle taste in food as well as pre-eminence in virtue. And the lord of waters granted Nala his own presence whenever he desired, and also garlands of celestials fragrance. And thus each of them bestowed upon him a couple of boons. And having bestowed these the gods went to heaven. And the kings also, having witnessed with wonder Damayanti's selection of Nala, returned delighted whence they came. And on the departure of those mighty monarchs, the highsouled Bhima, well pleased, celebrated the wedding of Nala and Damayanti. And having stayed there for a time according to his desire, Naishadha the best of men returned to his own city with the permission of Bhima. And having attained that pearl of a woman, the virtuous king, O monarch, began to pass his days in joy, like the slayer of Vala and Vritra in the company of Sachi. And resembling the sun in glory, the king, full of gladness, began to rule his subjects righteously, and gave

them great satisfaction. And like unto Yayati the son of Nahusha, that intelligent monarch celebrated the horse sacrifice and many other sacrifices with abundant gifts to Brahmanas. And like unto a very god. Nala sported with Damayanti in romantic woods and groves. And the high-minded king begat upon Damayanti a son named Indrasen, and a daughter named Indrasena. And celebrating sacrifice, and sporting (with Damayanti) thus, the king ruled the earth abounding in wealth.

Thus ends the fifty-seventh section in the Nalopakhyaṇa on the Vana Parva.

SECTION LVIII.

(*Nalopakhyaṇa Parva continued*)

"Vrihadaswa said,—'When the blazing guardians of the worlds were returning after the daughter of Bhima had chosen Naishadha, on their way they met Dwapara with Kali approaching towards them. And seeing Kali, Sakra the slayer of Vala and Vritra, said,—O Kali, say whither art thou going with Dwapara?—And thereupon Kali replied unto Sakra,—Going to Damayanti's *Swayamvara*, will I obtain her (for my wife), as my heart is fixed upon that damsel.—Hearing this, Indra said with a smile,—That *Swayamvara* is already ended. In our sight she hath chosen Nala for her husband,—Thus answered by Sakra, Kali, that vilest of the celestials filled with wrath, addressing all those gods spake,—Since in the presence of the celestials she hath chosen a mortal for her lord, it is meet that she should undergo a heavy doom! —Upon hearing these words of Kali, the celestials answered,—It is with our sanction that Damayanti hath chosen Nala. What damsel is there that would not choose king Nala endued with every virtue? Well-versed in all duties, always conducting himself with rectitude, he hath studied the four Vedas together with the Puranas that are regarded as the fifth. Leading a life of harmlessness unto all creatures, he is truth-telling, and firm in his vows, and in his house the gods are ever gratified by sacrifices held according to the ordinance. In that tiger among men—that king resembling a *Lokapala*,—is truth, and forbearance, and knowledge, and asceticism, and purity and self-control, and perfect tranquillity of soul. O Kali, the fool that wisheth to curse Nala bearing such a character, curseth himself, and destroyeth himself by his own act. And O Kali, he that seeketh to curse Nala crowned with such virtues, sinketh into the wide bottomless pit of hell rife with torments.—Having said this to Kali and Dwapara, the gods went to heaven. And when the gods had gone away, Kali said unto Dwapara,—I am ill able, O Dwapara, to suppress my anger. I shall possess Nala, deprive him of his kingdom, and he shall no more sport with Bhima's daughter. Entering the dice it behoveth thee to help me.—'

Thus ends the fifty-eighth section in the Nalopakhyaṇa of the Vana Parva.

SECTION LIX.

(*Nalopakhyaṇa Parva Continued.*)

"Vrihadaswa said,—'Having made this compact' with Dwapara, Kali came to the place where the king of the Nishadhas was. And always watching for a hole, he continued to dwell in the country of the Nishadhas for a long time. And it was in the twelfth year that Kali saw a hole. For one day after answering a call of nature, Naishadha touching water said his twilight prayers, without having previously washed his feet. And it was through this (omission) that Kali entered his person. And having possessed Nala, he appeared before Pushkara, and addressed him, saying,—Come and play at dice with Nala. Through my assistance thou wilt surely win at the play. And defeating king Nala and acquiring his kingdom, do thou rule the Nishadhas.—Thus exhorted by Kali, Pushkara went to Nala. And Dwapara also approached Pushkara, becoming the principal die called *Vriṣha*.* And appearing before the warlike Nala, that slayer of hostile heroes, Pushkara, repeatedly said,—Let us play together with dice.—Thus challenged in the presence of Damayanti, the lofty-minded king could not long decline it. And he accordingly fixed the time for the play. And possessed by Kali Nala began to lose, in the game, his stakes in gold, and silver, and cars with the teams thereof, and robes. And maddened at dice, no one amongst his friends could succeed in dissuading that repressor of foes from the play that went on. And thereupon, O Bharata, the citizens in a body, with the chief councillors, came thither to behold the distressed monarch and make him desist. And the charioteer coming to Damayanti spake to her of this, saying,—O lady, the citizens and officers of the state wait at the gate. Do thou inform the king of the Nishadhas that the citizens have come here, unable to bear the calamity that hath befallen their king conversant with virtue and wealth.—Thereupon Bhima's daughter, overwhelmed with grief and almost deprived of reason by it, spake unto Nala in choked accents,—O king, the citizens with the councillors of state, urged by loyalty, stay at the gate desirous of beholding thee. It behoveth thee to grant them an interview—But the king, possessed by Kali, uttered not a word in reply unto his queen of graceful glances, uttering thus her lamentations. And at this, those councillors of state as also the citizens, afflicted with grief and shame, returned to their homes, saying,—*He liveth not*. And, O Yudhishtira, it was thus that Nala and Pushkara gambled together for many months, the virtuous Nala being always worsted.' "

Thus ends the fifty-ninth section in the Nalopakhyaṇa of the Vana Parva.

* Most editions read, "Kali also, becoming" &c. The true reading however, must be "Dwapara also, becoming" &c, as otherwise the compact between Kali and Dwapara would remain unfulfilled.

SECTION LX.

(*Nalopakhyaṇa Parva continued.*)

Vrihadaswa said,—‘Bhima’s daughter, the cool headed Damayanti, seeing the righteous king maddened and deprived of his senses at dice, was filled, O king, with alarm and grief. And she thought the affair to be a serious one with the king. And apprehensive of the calamity that threatened Nala, yet seeking his welfare and at last understanding that her lord had lost everything, she said unto her nurse and maid-servant Vrihatsena of high fame, intent upon her good, dexterous in all duties, faithful and sweet-speeched, these words,—O Vrihatsena, go thou and summon the councillors in the name of Nala, and tell them a’so what of wealth and other things hath been lost and what remaineth.—The councillors then, hearing of Nala’s summons, said,—This is fortunate for us !*—and approached the king. And when the subjects in a body had (thus) come a second time, the daughter of Bhima informed Nala of it. But the king regarded her not. Finding her husband disregarding her words, Damayanti filled with shame, returned to her apartments. And hearing that the dice were uniformly unfavourable to the virtuous Nala, and that he had lost everything, she again spake unto her nurse, saying,—O Vrihatsena, go thou again in Nala’s name to bring hither, O blessed one, the charioteer Varshneya. The matter at hand is very serious †—And Vrihatsena, hearing those words of Damayanti, caused Varshneya to be summoned by trusty servants. And the blameless daughter of Bhima, acquainted with conduct suitable to time and place, addressing soft words, said according to the occasion,—Thou knowest how the king hath always behaved towards thee. He is now in difficulty, and it behoveth thee to assist him. The more the king loseth to Pushkara the greater becometh his ardour for the play. And as the dice fall obedient to Pushkara, it is seen that they are adverse to Nala in the matter of the play. And absorbed in the play, he heedeth not the words of his friends and relatives, nor even those of mine. A do not think, however, that in this the high-souled Naishadha is to blame, in as much as the king regarded not my words, being absorbed in play. O charioteer, I seek thy protection Do my behest. My mind misgiveth me. The king may come to grief. Yoking Nala’s favorite horses endued with the fleetness of the mind, do thou take these twins (my son and daughter) on the car and hie thou to Kundina. Leaving the children there with my kindred, as also the

* *Api no bhagadheyam*—“this is lucky or fortunate for us,” as rendered here. I do not know from what text the Rev. H. H. Milman translates. His rendering —“our own fate is now in peril, is certainly an error, unless, of course, his text is different.

† The text is *Mahat karyamupasthitam*. Milman renders it ‘great the deed must now be done.’ This is evidently a mistake.

ear and the horses, either stay thou there, or go to any other place as it listeth thee.—Varshneya the charioteer of Nala then reported in detail these words of Damayanti unto the chief officers of the king. And having settled (the matter) in consultation with them, and obtaining their assent, O mighty monarch, the charioteer started for Vidarbha, taking the children on that car. And leaving there the boy Indrasen and the girl Indrasena as also that best of cars and those steeds, the charioteer, with a sad heart grieving for Nala, bade farewell unto Bhima. And wandering for some time, he arrived at the city of Ayodhya. And there he appeared with a sorrowful heart before king Rituparna, and entered the service of that monarch as charioteer.”

Thus ends the sixtieth section in the Nalopakhyana of the Vana Parva.

SECTION LXI.

(*Nalopakhyana Parva continued.*)

“Vrihadaswa said,—‘After Varshneya had gone away, Pushkara won from the righteous Nala the latter’s kingdom and what else of wealth he had. And unto Nala, O king, who had lost his kingdom, Pushkara laughingly said,—‘Let the play go on. But what stake hast thou now? Damayanti only remaineth; all else of thine hath been won by me. Well, if thou likest, that Damayanti be our stake now.—Hearing these words of Pushkara the virtuous king felt as if his heart would burst in rage, but he spake not a word. And gazing at Pushkara in anguish, king Nala of great fame took all the ornaments off every part of his body. And attired in a single piece of cloth, his body uncovered, renouncing all his wealth, and enhancing the grief of friends the king set out. And Damayanti, clad in one piece of cloth, followed him behind as he was leaving the city. And coming to the outskirts of the city, Nala stayed there for three nights with his wife. But Pushkara, O king, proclaimed through the city that *he that should show any attention to Nala, would be doomed to death.* And on account of these words of Pushkara and knowing his malice towards Nala, the citizens, O Yudhishtira, no longer showed him hospitable regards. And unregarded though deserving of hospitable regards, Nala passed three nights in the outskirts of the city, living on water alone. And afflicted with hunger, the king went away in search of fruits and roots, Damayanti following him behind. And in agony of famine, after many days, Nala saw some birds with plumage of golden hue. And thereupon the mighty lord of the Nishadhas thought within himself.—These will be my banquet today and also my wealth.—And then he covered them with his wearing cloth,—when bearing up that garment of his, the birds rose up to the sky. And beholding Nala nude, and melancholy, and standing with face towards the ground, those rangers of the sky addressed him, saying,—O thou

small sense, we are even those dice. We had come hither wishing to take away thy cloth, for it pleased us not that thou shouldst depart even with thy cloth on.—And finding himself deprived of his attire, and knowing also that the dice were departing (with it), the virtuous Nala. O king, thus spake unto Damayanti.—O faultles one, they through whose anger I have been despoiled of my kingdom, they through whose influence distressed and afflicted with hunger, I am unable to procure sustenance, they for whom the Nishadhas offered me not any hospitality, they, O timid one, are carrying off my cloth, assuming the form of birds. Fallen into this dire disaster, I am afflicted with grief and deprived of my senses, I am thy lord,—do thou, therefore, listen to the words I speak for thy good. These many roads lead to the southern country, passing by (the city of) Avanti and the Rikshavat mountains. This is that mighty mountain called Vindhya, yon, the river Payoshni running sea-wards, and yonder are the asylums of the ascetics, furnished with various fruits and roots. This road leadeth to the country of the Vidarbhas—and that, to the country of the Kosalas. Beyond these roads to the south is the southern country.—Addressing Bhima's daughter, O Bharata, the distressed king Nala spake those words unto Damayanti over and over again. Thereupon afflicted with grief, in voice choked with tears, Damayanti spake unto Naishadha these piteous words,—O king, thinking of thy purpose, my heart trembleth, and all my limbs become faint. How can I go, leaving thee in the lone woods despoiled of thy kingdom and deprived of thy wealth, thyself without a garment on, and worn with hunger and toil? When in the deep woods, fatigued and afflicted with hunger, thou thinkest of thy former bliss, I will, O great monarch, soothe thy weariness. In every sorrow there is no physic equal unto the wife, say the physicians. It is the truth. O Nala, that I speak unto thee.—Hearing those words of his queen, Nala replied,—O slender-waisted Damayanti, it is even as thou hast said. To a man in distress, there is no friend or medicine that is equal unto a wife. But I do not seek to renounce thee,—wherefore, O timid one, dost thou dread this? O faultless one, I can forsake myself but thee I cannot forsake—Damayanti then said,—If thou dost not, O mighty king, intend to forsake me, why then dost thou point out to me the way to the country of the Vidarbhas? I know, O king, that thou wouldst not desert me. But, O lord of earth, considering that thy mind is distracted, thou mayst desert me. O best of men, thou repeatedly pointest out to me the way and it is by this, O god-like one, that thou enhancest my grief. If it is thy intention that I should go to my relatives, then if it pleaseth thee, both of us will went to the country of the Vidarbhas. O giver of honors, there the king of the Vidarbhas will receive thee with respect. And honored by him, O king, thou shalt live happily in our home.—'

Thus ends the sixty-first section in the Nalopakhyana of the Vana Parva.

SECTION LXII.

(Nalopakhyaṇa Parva continued.)

"Nala said,—Surely, thy father's kingdom is as my own. But thither I will not, by any means, repair in this extremity. Once I appeared there in glory, increasing thy joy. How can I go there now in misery, augmenting thy grief ?—"

"Vrihadaswa continued,—'Saying this again and again unto Damayanti, king Nala, wrapped in half a garment, comforted his blessed wife. And both attired in one cloth and wearied with hunger and thirst, in course of their wanderings, at last they came to a sheltered shed for travellers. And arrived at this place, the king of the Nishadhas sat down on the bare earth with the princess of Vidarbha. And wearing the same piece of cloth (with Damayanti), and dirty, and haggard, and stained with dust, he fell asleep with Damayanti on the ground in weariness. And suddenly plunged in distress, the innocent and delicate Damayanti with every mark of good fortune, fell into a profound slumber. And, O monarch, while she slept, Nala, with heart and mind distraught, could not slumber calmly as before. And reflecting on the loss of his kingdom, the desertion of his friends, and his distress in the woods, he thought within himself,—What availeth my acting thus ? And what if I act not thus ? Is death the better for me now ? Or should I desert my wife ? She is truly, devoted to me and suffereth this distress for my sake. Separated from me, she may perchance wander to her relatives. Devoted as she is to me, if she stayeth with me, distress will surely be hers ; while it is doubtful, if I desert her. On the other hand, it is not unlikely that she may even have happiness at sometime.—Reflecting upon this repeatedly, and thinking of it again and again, he concluded. O monarch, that the desertion of Damayanti was the best course for him. And he also thought,—Of high fame and auspicious fortune, and devoted to me her husband, she is incapable of being injured by any one on the way on account of her energy.—Thus his mind that was influenced by the wicked Kali, dwelling upon Damayanti, was made up for deserting her. And then thinking of his own want of clothing, and of her being clad in a single garment, he intended to cut off for himself one half of Damayanti's attire. And he thought,—How shall I divide this garment, so that my beloved one may not perceive ?—And thinking of this, the royal Nala began to walk up and down that shed. And O Bharata, pacing thus to and fro, he found a handsome sword lying near the shed, unsheathed. And that repressor of foes, having, with that sword cut off one half of the cloth, and throwing the instrument away, left the daughter of Vidarbha insensible in her sleep and went away. But his heart failing him, the king of the Nishadhas returned to the shed, and seeing Damayanti (again), burst into tears. And he said,—Alas ! that beloved one of mine whom

neither the god of wind nor the sun had seen before, even she sleepeth to-day on the bare earth, like one forlorn. Clad in this severed piece of cloth, and lying like one distracted, how will the beauteous one of luminous smiles be, have when she awaketh? How will the beautiful daughter of Bhima, devoted to her lord, all alone, and separated from me, wander through these deep woods inhabited by beasts and serpents? O blessed one, may the Adityas, and the Vasus, and the twin Aswins together with the Marutas protect thee, thy virtue being thy best guard!—And addressing thus his dear wife peerless on earth in beauty, Nala strove to go, reft of reason by Kali. Departing and still departing, king Nala returned again and again to that shed, dragged away by Kali but drawn back by love. And it seemed as though the heart of the wretched king was rent in twain, and like a swing, he kept going out from cabin and coming back into it. At length after lamenting long and piteously, Nala stupefied and bereft of sense by Kali, went away, forsaking that sleeping wife of his. Reft of reason through Kali's touch, and thinking of his conduct, the king departed in sorrow, leaving his wife alone in that solitary forest."

Thus ends the sixty-second section in the Nalopakhyaṇa of the Vana Parva.

SECTION LXIII.

(Nalopakhyaṇa Parva continued)

Vrihadaswa said,—‘O king, after Nala had gone away, the beauteous Damayanti, now refreshed, timorously awoke in that lonely forest. And, O mighty monarch, not finding her lord Naishadha, afflicted with grief and pain, she shrieked aloud in fright, saying,—O lord! O mighty monarch! O husband dost thou desert me! Oh, I am lost and undone,—frightened in this desolate place. O illustrious prince, thou art truthful in speech, and conversant with morality. How hast thou, then, having pledged thy word, deserted me asleep in the woods? Oh, why hast thou deserted thy accomplished wife, even devoted to thee, particularly one that hath not wronged thee, though wronged thou hast been by others? O king of men it behoveth thee to act faithfully, according to those words thou hadst spoken unto me before in the presence of the guardians of the worlds. O bull among men, that thy wife liveth even a moment after thy desertion of her, is only because mortals are decreed to die at the appointed time. O bull among men, enough of this joke! O irrepressible one I am terribly frightened. O lord, show thyself. I see thee! I see thee, O king! Thou art seen, O Naishadha, Hiding thyself behind those shrubs, why dost thou not reply unto me? It is cruel of thee, O great king, that seeing me in this plight and so lamenting, thou dost not, O king, approach and comfort me. I grieve not for myself nor for anything else. I only grieve to think how thou wilt pass thy days alone, O king. In the evening oppressed with hunger and thirst and fatigue, underneath the trees, how wilt it fare with

thee when thou seest me not ?—And then Damayanti, afflicted with anguish and burning with grief, began to rush hither and thither, weeping in woe. And now the helpless princess sprang up, and now she sank down in stupor ; and now she shrank in terror, and now she wept and wailed aloud. And Bhima's daughter devoted to her husband, burning in anguish and sighing evermore, and faint and weeping exclaimed,—That being through whose imprecation the afflicted Naishadha suffereth this woe, shall bear grief that is greater than ours. May that wicked being who hath brought Nala of sinless heart this, lead a more miserable life, bearing greater ills !—

"Thus lamenting, the crowned consort of the illustrious (king) began to seek her lord in those woods, inhabited by beasts of prey. And the daughter of Bhima, wailing betterly, wandered hither and thither like a maniac, exclaiming,—*Alas ! Alas ! Oh king !* And as she was wailing loudly like a female osprey, and grieving and indulging in piteous lamentations unceasingly, she came near a gigantic serpent. And that huge and hungry serpent thereupon suddenly seized Bhima's daughter, who had come near and was moving about within its range. And folded within serpent's coils and filled with grief, she still wept, not for herself but for Naishadha. And she said,—O lord, why dost thou not rush towards me, now that I am seized, without anybody to protect me, by this serpent in these desert wilds ? And, O Naishadha, how will it fare with thee when thou rememberest me ? O lord, why hast thou gone away, deserting me today in the forest ? Free from thy course, when thou wilt have regained thy mind and senses and wealth, how will it be with thee when thou think-est of me ?* O Naishadha, O sinless one, who will soothe thee when thou art weary, and hungry, and fainting, O tiger among kings ? And while she was wailing thus, a certain huntsman ranging the deep woods, hearing her lamentations, swiftly came to the spot. And beholding the large-eyed one † in the coils of the serpent, he rushed towards it and cut off its head with his sharp weapon. And having struck the reptile dead, ‡ the huntsman set Damayanti free. And having sprinkled her body with water and fed and comforted her, O Bharata, he addressed her saying,—O thou with eyes like those of a young gazelle, who art thou ? And whay also hast thou come into the woods ? And, O beauteous one, how hast thou fallen into this extreme misery ?—And thus accosted, O monarch by that man, Damayanti, O Bharata, related unto him all that had happened.

* It would seem that the line, "Why hast thou gone away, leaving me in the woods," &c. is an interpolation. It does not occur in all texts. The Rev. H. H. Milman omits it properly. To connect the line "*sapanmukta*" &c. with the next line beginning with *crantasya* &c., would be nonsense.

† This is an adjective, rather adjectival, referring to *Damayanti*. The Rev. H. H. Milman makes it qualify "serpent," which is only a careless mistake.

‡ *Nirvicheshtam* is lit, "moveless" Milman renders it, "the unresisting serpent." This is a mistake, the word being really a *predicative* adjective in the text.

And beholding that beautiful, woman clad in half a garment, with deep bosom and round hips, and limbs delicate and faultless, and face resembling the full moon, and eyes graced with curved eye-lashes, * and speech sweet as honey, the hunter became inflamed with desire. And afflicted by the god of love, the huntsman began to soothe her in winning voice and soft words. And as soon as the chaste and beauteous Damayanti, beholding him, understood his intentions, she was filled with fierce wrath and seemed to blaze up in anger. But the wicked-minded wretch, burning with desire became wroth, attempted to employ force upon her, who was unconquerable as a flame of blazing fire. And Damayanti already distressed upon being deprived of husband and kingdom, in that hour of grief beyond utterance, cursed him in anger, saying,—† I have never even thought of any other person than Naishadha, therefore let this mean-minded wretch subsisting on chase fall down lifeless.—And as soon as she said this, the hunter fell down lifeless upon the ground, like a tree consumed by fire."

Thus ends the sixty-third section in the Nalopakhyaṇa of the Vāṇa Parva.

SECTION LXIV.

(*Nalopakhyaṇa Parva continued.*)

"Vṛihadaswa continued,—“Having destroyed that wild-beast-hunter Damayanti of eyes like lotus leaves, went on-wards through that fearful and solitary forest ringing with the chirp of crickets. And it abounded with lions, and leopards, and *Rurus* and tigers, and buffalos, and bears and deer. And it swarmed with birds of various species, and was infested by thieves and *mlechchha* tribes. And it contained *Salas* and bamboos and *Dhavas*, and *Aswathas*, and *Tindukas* and *Ingudas*, and *Kinsukas*, and *Arjunas*, and *Nimvas*, and *Tinisas*, and *Salmalas*, and *Jumvus*, and mango trees, and *Lodhras*, and the catechu, and the cane, and *Padmakas*, and *Amalakas*, and *Plakshas*, and *Kadamvas*, and *Udumvaras*, and *Vadaris*, and *Vilwas*, and banyans, and *Piyalas*, and palms, and date-trees, and *Haritakas* and *Vibhitakas*. And the princess of Vidarbhas saw many mountains containing ores of various kinds, and groves resounding with the notes of winged choirs, and many glens of wondrous sight, and many rivers and lakes and tanks and various kinds of birds and beasts. And she saw numberless snakes and goblins and *Rakshasas* of grim visage, and pools and tanks and hillocks, and brooks and fountains of wonderfull

* *Aralapakshma-nayana*—eyes with curved eye-lashes, not, as Milman renders it, “eyes with brows dark-arching.” *Pakshma* is the eyelashes, *Vide* Wilson’s *Dict.*

† *Yataham*. A different reading is *Yadyaham*—“If” &c.

appearance. And the princess of Vidarbha saw there herds of buffalos, and boars, and bears as well as serpents of the wilderness. And safe in virtue and glory and good fortune and patience, Damayanti wandered through those woods alone, in search of Nala. And the royal daughter of Bhima, distressed only at her separation from her lord, was not terrified at aught in that fearful forest. And, O king seating herself down upon a stone and filled with grief, and every limb of hers trembling with sorrow on account of her husband, she began to lament thus :—O king of the Nishadhas, O thou of broad chest and mighty arms, whither hast thou gone, O king leaving me in this lone forest ? O hero, having performed the *Aswamedha* and other sacrifices, with gifts in profusion (unto the Brahmanas), why hast thou, O tiger among men played false with me alone ? O best of men, O thou of great splendour, it behoveth thee, O auspicious one, to remember what thou hadst declared before me, O bull among kings ! And, O monarch, it behoveth thee also to call to mind what the sky ranging swans spake in thy presence and in mine ! O tiger among men, the four Vedas in all their extent, with the Angas and the Upangas, well-studied, on one side, and one single truth on the other, (are equal), therefore, O slayer of foes, it behoveth thee, O lord of men, to make good what thou didst formerly declare before me ! Alas, O hero ! O warrior ! O Nala ! O sinless one ! being thine, I am about to perish ! In this dreadful forest Oh ! wherefore dost thou not answer me ? This terrible lord of the forest, of grim visage and gaping jaws, and famishing with hunger, filleth me with fright ! Doth it not behove thee to deliver me ? Thou didst use to say always—*Save thee there existeth not one dear unto me.*—O blessed one, O king do thou now make good thy words so oft spoken before ! And, O king, why dost thou not return an answer to thy beloved wife bewailing and bereft of sense, although thou lovest her, being loved in return ? O king of earth, O respected one, O repressor of foes, O thou of large eyes, why dost thou not regard me, emaciated, and distressed and pale, and discolored, and clad in a half a piece, of cloth, and alone, and weeping, and lamenting like one forlorn, and like unto a solitary doe separated from the herd ? O illustrious sovereign, it is I, Damayanti, devoted to thee, who, alone in this great forest, address thee ! Wherefore, then, dost thou not reply unto me ? Oh, I do not behold thee to day on this mountain, O chief of men, O thou of noble birth and character and every limb possessed of grace !* In this terrible forest, haunted by lions and tigers, O king of the Nishadhas, O foremost of men, O enhancer of my sorrows, (wishing to know) whether thou art lying down, or sitting, or standing, or gone, whom shall I ask, distressed and woe stricken on thy account, saying—*Hast thou seen in these woods*

*The Rev. H. H. Milman regards this sentence to be interrogative, which I fear it is not. To take it as such would be unquestionably more poetic, but the succeeding sentence then would be out of place. Having said,—“Do I not see thee” &c., it would be inconsistent of Damayanti to say, “Whom shall I ask” &c.

the royal Nala ? Of whom shall I in this forest enquire after the departed Nala, handsome, and of high soul, and the destroyer of hostile arrays ?* From whom shall I to-day hear the sweet words, *viz., That royal Nala, of eyes like lotus-leaves, whom thou seekest, is even here—?* Yonder cometh the forest-king, that tiger of graceful mein, furnished with four teeth and prominent cheeks. Even him will I ask fearlessly.—Thou art the lord of all animals, and of this forest the king ! Know me for Damayanti, the daughter of the king of the Vidarbhas, and the wife of Nala, destroyer of foes, and the king of the Nishadhas. Distressed and woe-stricken, I am seeking my husband, alone in these woods. Do thou, O king of beasts, comfort me (with news of Nala), if thou hast seen him. Or O lord of the forest, if thou cannot speak of Nala, do thou, then, O best of beasts, devour me, and free me from this misery. Alas ! hearing my plaintive appeal in the wilderness, this king of beasts (heedeth me not but) hieth to the crystal river that rolleth towards the sea † Let me, then, for tidings of the king, ask this king of mountains, this high and sacred hill, crested with innumerable heaven-kissing and many-hued and beautiful peaks, and abounding in various ores, and decked with gems of diverse kinds, and rising like a banner over this broad forest, and ranged by lions and tigers and elephants and boars and bears and stags, and echoing all around with (the notes of) winged creatures of various species, and adorned with *Kinsukas* and *Asokas* and *Vakulas* and *Punnagas*, with blossoming *Karnikaras*, and *Dhavas* and *Plakshas*, and with streams haunted by waterfowls of every kind, and abounding in crested summits O sacred one ! O best of mountains ! O thou of wonderous sight ! O celebrated hill ! O refuge (of the distressed) ! O highly auspicious one ! I bow to thee, O pillar of the earth ! Approaching, I bow to thee. Know me for a king's daughter, and a king's daughter-in-law, and a king's consort, of name Damayanti. That lord of earth who ruleth the Vidarbhas, that mighty warrior—king Bhima by name, who protecteth the four orders, is my sire. That best of kings celebrated the *Rajasuya*‡ and *Aswamedha* sacrifices, with profuse gifts to the Brahmanas. Possessed of beautiful and large eyes, distinguished for devotion to the Vedas, of unblemished character, truth-telling, devoid of guile, gentle, endued with prowess, lord of immense wealth, versed in morality, and pure, he having vanquished all his foes, effectually protecteth the inhabitants of Vidarbha. Know me, O holy one, for his daughter, thus come to thee. That best of men—the celebrated ruler of the Nishadhas—known by the name of Virasena of high fame, was my father-in-law. The son of that king, heroic and handsome and possessed of energy incapable of being baffled, who ruleth well the kingdom which hath descended to him from his father, is named Nala. Know, O mountain,

* Some editions read, *Konu me kathayedadya* &c. The variation is slight.

† There are some slight variations in the reading of the second half of this *Sloka*. They are not of much consequence.

‡ Some texts read *Vajapeya* for *Rajasuya*. The former is a sacrifice less splendid than the latter.

that of that slayer of foes, called also *Punyasloka*, possessed of the complexion of gold, and devoted to the Brahmanas, and versed in the Vedas, and gifted with eloquence,—of that righteous and *Soma* quaffing and Fire-adoring king, who celebrateth sacrifices and is liberal and warlike and who adequately chastiseth (criminals), I am the innocent spouse—the chief of his queens—standing before thee. Despoiled of prosperity and deprived of (the company of my,) husband, without a protector, and afflicted with calamity, hither have I come O best of mountains, seeking my husband. Hast thou, O foremost of mountains, with thy hundreds of speaks towering (into the sky) seen king Nala in this frightful forest? Hast thou seen my husband, that ruler of the Nishadhas, the illustrious Nala, with the tread* of a mighty elephant, endued with intelligence, long-armed, and fiery energy, possessed of prowess and patience and courage and high fame? Seeing me bewailing alone, overwhelmed with sorrow, wherefore, O best of mountains, dost thou not to-day soothe me with the voice, as thy own daughter in distress? O hero, O warrior of prowess, O thou versed in every duty, O thou adhering to truth—O lord of earth, if thou art in this forest, then, O king, discover thyself unto me! Oh, when shall I again hear the voice of Nala, gentle and deep as that of the clouds, that voice, sweet as *Amrita*, of the illustrious king, calling me *Vidharbha's daughter*, with accents distinct, and holy, and musical as the chaunting of the Vedas,† and rich, and soothing all my sorrows. O king, I am frightened. Do thou, O virtuous one, comfort me!—

“Having addressed that foremost of mountains thus, Damayanti then went in a northerly direction. And having proceeded three days and nights, that best of women came to an incomparable woody asylum of ascetics, resembling in beauty a celestial grove. And the charming asylum she beheld was inhabited and adorned by ascetics like Vasishtha and Bhṛigu and Atri, self denying and strict in diet, with minds under control, endued with holiness, some living on water, some on air, and some on (fallen) leaves, with passions in check, eminently blessed, seeking the way to heaven, clad in barks of trees and deer-skins, and with senses subdued. And beholding that asylum inhabited by ascetics, and abounding in herds of deer and monkeys, Damayanti was cheered. And that best of women, the innocent‡ and blessed Damayanti,

* *Gajendra vikrama*. *Vikrama* here means “tread”, and not “prowess” as Milman renders it. It simply implies “of majestic tread”, the elephant being regarded so by Hindu poets. The root of *vikrama* is *krama*, to take a step. Both *Gajendragamini* and *Gajendra vikrama* in this sense are very usual.

† *Amndya-sarinim* is lit “in imitation of the Vedas,” Nilakantha, in his love for spritual interpretations, explains this as meaning “truthfull as the Vedas,” which is rather far-fetched.

‡ *Tapaswini* is lit, one leading an ascetic course of life. It is very often means, however, innocent, or helpless. I prefer to take it in this sense, instead of regarding it as used in the sense of Damayanti leading an ascetic life in her search after Nala, (as some of the Bengali translators have chosen to understand it).

with graceful eye-brows, and long tresses, with lovely hips and deep bosom, and face graced with fine teeth* and with fine black and large eyes, in her brightness and glory entered that asylum. And saluting those ascetics grown old in practising austerities, she stood in an attitude of humility. And the ascetics living in that forest, said, *Welcome* ! And those men of ascetic wealth, paying her due homage, said,—Sit ye down, and tell us what we may do for thee—That best of women replied unto them, saying,—Ye sinless and eminently blessed ascetics, is it well with your austerities, and sacrificial fire, and religious observances, and the duties of your own order ? And is it well with the beasts and birds of this asylum ?—And they answered—O beautiful and illustrious lady, prosperity attendeth us in every respect. But, O thou of faultless limbs, tell us who thou art, and what thou seekest. Beholding thy beautiful form and thy bright splendour, we have been amazed. Cheer up and mourn not. Tell us, O blameless and blessed one, art thou the presiding deity of this forest, or of this mountain, or of this river ?—Damayanti replied unto those ascetics, saying—O Brahmanas, I am not the goddess of this forest, or of this mountain, or of this stream. O Rishis of ascetic wealth, know that I am a human being. I will relate my history in detail. Do ye listen to me ! There is a king—the mighty ruler of the Vidarbhas—Bhima by name. O foremost of regenerate ones, know that I am his daughter. The wise ruler of the Nishadhas, Nala by name, of great celebrity, heroic, and ever victorious in battle, and learned, is my husband. Engaged in the worship of the gods, devoted to the twice-born ones, the guardian of the line of Nishadhas, of mighty energy, possessed of great strength, truthful, conversant with all duties, wise unwavering in promise, the crusher of foes, devout, serving the gods, graceful, the conqueror of hostile towns, that foremost of kings, Nala by name, equal in splendour unto the lord of celestials, the slayer of foes, possessed of large eyes, and a face resembling the full moon, is my husband. The celebrator of great sacrifices versed in the Vedas and their branches, the destroyer of enemies in battle, and like unto the sun and the moon in splendour, is he. That king devoted to truth and religion was summoned to dice by certain deceitful persons of mean mind and uncultured soul and of crooked ways, and skilful in gambling, and was deprived of wealth and kingdom. Know that I am the wife of that bull among kings, known to all by the name of Damayanti, anxious to find out my (missing) lord. In sadness of heart am I wandering among woods, and mountains, and lakes, and rivers, and tanks, and forests, in search of that husband of mine—Nala, skilled in battle high-souled, and well-versed in the use of weapons. O hath king Nala, the lord of the Nishadhas, come to this delightful asylum of your holy selves ? It is for him, O Brahmanas, that I have come to this dreary

* *Sudwijanana*. *Dwija* in this connection means *tooth*, i.e. something that is twice-born.

forest full of terrors and haunted by tigers and other beasts. If I do not see king Nala within a few days and nights, I shall seek my good by renouncing this body. Of what use is my life without that bull among men? How shall I live afflicted with grief on account of my husband?—

“Unto Bhima’s daughter Damayanti, thus lamenting forlorn in that forest, the truth-telling* ascetics replied, saying,—O blessed and beauteous one, we see by ascetic power that the future will bring happiness to thee, and that thou wilt soon behold Naishadha. O daughter of Bhima, thou wilt behold Nala the lord of the Nishadhas, the slayer of foes, and the foremost of the virtuous freed from distress. And O blessed lady, thou wilt behold the king—thy lord—freed from all sins and decked with all kinds of gems, and ruling the selfsame city, and chastising his enemies, and striking terror into the hearts of foes, and gladdening the hearts of friends, and crowned with every blessing.—

“Having spoken unto that princess—the beloved queen of Nala—the ascetics with their sacred fires and asylum vanished from sight. And beholding that mighty wonder, the daughter-in-law of king Virasena, Damayanti of faultless limbs, was struck with amazement. And she asked herself,—Was it a dream that I saw? What an occurrence hath taken place! Where are all those ascetics? And where is that asylum? Where, further, is that delightful river of sacred waters—the resort of diverse kinds of fowls? And where, again, are those charming trees decked with fruits and flowers?—† And after thinking so for sometime, Bhima’s daughter, Damayanti of sweet smiles, melancholy and afflicted with grief on account of her lord, lost the color of her face (again). And going to another part of the wood, she saw an *asoka* tree. And approaching that first of trees in the forest, so charming with blossoms and its load of foliage, and resounding with the notes of birds, Damayanti, with tears in her eyes and accents choked in grief, began to lament, saying,—Oh, this graceful tree in the heart of the forest, decked in flowers, looketh beautiful, like a charming king of hills. O beauteous *asoka*, do thou speedily free me from grief ‡. Hast thou seen king Nala, the slayer of foes and the beloved husband of Damayanti, freed from fear and grief and obstacles? Hast thou seen my beloved husband, the ruler of the Nishadhas, clad in half a piece of cloth, with delicate skin,—that hero afflicted with woe and who hath

* Some texts read *Satyadarsina* for *Satyavadinas*. Truth-seeing or prophetic is certainly more in keeping with the spirit of the passage.

† There is a slight variation in the reading of this *sloka* beginning with *kwa*. For *nanadwijanishkevita*, some texts read *nadiwijanishkevita* and in the second line for *nadi te cha naga* &c some texts read *punnya te cha naga* &c.

‡ Here is a play upon words in the original that cannot be rendered into any tongue not derived from Sanskrit. The pith of the passage is *O Asoka*, make *visoka*! *Visoka*—freed from grief. The meaning also may be said to hinge upon the etymology of *asoka*, implying “without grief” or “freed from grief.”

come into this wilderness ? O *Asoka* tree, do thou free me from grief ! O *Asoka*, vindicate thy name, for *Asoka* meaneth *destroyer of grief*.* And going round that tree thrice, with an afflicted heart, that best of women, Bhima's daughter, entered a more terrible part of the forest. And wandering in quest of her lord, Bhima's daughter beheld many trees and streams and delightful mountains, and many beasts and birds, and caves, and precipices, and many rivers of wonderful appearance. And as she proceeded, she came upon a broad way where she saw with wonder a body of merchants, with their horses and elephants, landing on the banks of a river, full of clear and cool water, and lovely and charming to behold, and broad, and covered with bushes of canes, and echoing with the cries of cranes and ospreys and *Chakravakas*, and abounding in tortoises and alligators and fishes, and studded with innumerable islets. And as soon as she saw that caravan the beauteous and celebrated wife of Nala, wild like a mainac, oppressed with grief, clad in half a garment, lean and pale and smutted, and with hair covered with dust, drew near and entered into its midst. And beholding her, some fled in fear, and some became extremely anxious, and some cried aloud, and some laughed at her, and some hated her. And some, O Bharata, felt pity for and even addressed her, saying,—O blessed one, who art thou, and whose ? What seekest thou in the woods ? Seeing thee here we have been terrified. Art thou human ; Tell us truly, O blessed one, if thou art the goddesss of this wood or of this mountain or of the points of the heaven. We seek thy protection. Art thou a female *Yaksha*, or a female *Rakshasa*, or a celestial damsel ? O thou of faultless features, do thou bless us wholly and protect us ! And, O blessed one, do thou so act that this caravan may soon go hence in 'prosperity and that the welfare of all us may be secured !—Thus addressed by that caravan, the princess Damayanti, devoted to her husband and oppressed by the calamity that had befallen her answered, saying,—O leader of the caravan, ye merchants, ye youths, old men, and children, and ye that compose this caravan, know me a human being ! I am the daughter of a king, and the daughter-in-law of a king, and the consort also of a king, eager for the sight of my lord ! The ruler of the Vidarbhas is my father, and my husband is the lord of the Nishadhas, named Nala. Even now I am seeking that unvanquished and blessed one. If ye have chanced to see my beloved one, king Nala, that tiger among men, that destroyer of hostile hosts, O tell me quick !—Thereupon the leader of that great caravan, named Suchi, replied unto Damayanti of faultless limbs, saying, O blessed one, listen to my words ! O thou of sweet smiles, I am merchant and the leader of this caravan. O illustrious lady, I have not seen any man of the name of Nala. In this extensive forest uninhabited by men, there are only elephants and leopards and buffalos, and tigers and bears

* *Wide* note in Page 192.

and other animals.—Except thee, I have not meet with any man or woman here, so help us now Manibhadra,—the king of Yakshas !—*Thus addressed by them, she asked those merchants as well as the leader of the host saying,—it behoveth ye to tell me whither this caravan is bound.—The leader of the band said,—O daughter of a great king, for purposes of profit this caravan is bound direct for the city of Suvahu, the truth-telling† ruler of the Chedis !—”

Thus ends the sixty-fourth section in the Nalopakhyana of the Vana Parva.

SECTION LXV.

(*Nalopakhyana Parva continued*)

“Vrihadaswa said,—Having heard the words of the leader of that caravan, Damayanti of faultless limbs proceeded with that caravan itself anxious to behold her lord. And after having proceeded for many days the merchants saw a large lake fragrant with lotuses in the midst of that dense and terrible forest. And it was beautiful all over, and exceedingly delightful, (with banks) abounding in grass and fuel and fruits and flowers. And it was inhabited by a various kinds of fowls and birds, and full of water that was pure and sweet, And it was cool and capable of captivating the heart. And the caravan, worn out with toil, resolved to halt there. And with the permission of their leader, they spread themselves around those beautiful woods. And that mighty caravan finding it was evening halted at that place, And (it came to pass that) at the hour of midnight when everything was hushed and still and the tired caravan had fallen asleep a herd of elephants in going towards a mountain stream to drink of its water befouled by their temporal juice, saw that caravan as also the numerous elephants belonging to it. And seeing their domesticated fellows the wild elephants infuriate and with the temporal juice trickling down rushed impetuously in the former, with the intention of killing them, And the force of the rush of those elephants was hard to bear, like the impetuosity of peaks loosened from mountain summits rolling towards the ground. The rushing elephants found the forest paths to be all blocked up for the goodly caravan was sleeping obstructing the paths around that lake of lotuses. And the elephants all of a sudden, began to crush the men lying insensible on the ground. And uttering cries of *Oh ?* and *Alas !* the merchants, blinded by sleep, fled, in order to escape that danger, to copses and woods for refuge‡, And some were slain by the tusks, and

* Manibhadra, the chief of Yakshas (next to Kuvera) is the tutelary deity of travellers and caravans passing through woods and mountains.

† A different reading is *Satya darsinas*.

‡ For *Mahato-bhayat* some texts *Vahavo-abhavan*. The former reading however, is to be preferred.

some by the trunks, and some by the legs of those elephants.* And innumerable camels and horses were killed, and crowds of men on foot, running in fright, killed one another,† And uttering loud cries some fell down on the ground, and some in fear climbed on trees, and some dropped down on uneven ground. And O king, thus accidentally attacked by that large herd of elephants, that goodly caravan suffered a great loss. And there arose a tremendous uproar calculated to frighten the three worlds.—Lo ! a great fire hath broken out ! Rescue us ! Do ye speedily fly away ! Why do ye fly ? Take the heaps of jewels scattered around ! All this wealth is a trifle ! I do not speak falsely.—I tell you again, (exclaimed some one think on my words O ye distracted ones !—With such exclamations they ran about in fright—And Damayanti awoke in fear and anxiety, while that terrible slaughter was raging there. And beholding that slaughter capable of wakening the fear of all the worlds, and which was so unforeseen, the damsel of eyes like lotus leaves rose up, wild with fright, and almost out of breath. And those of the caravan that had escaped unhurt, met together, and asked one another,—Of what deed of ours is this the consequence ? Surely, we have failed to worship the illustrious Manibhadra. and likewise the exalted and graceful Vaisravana the king of the Yakshas ! Perhaps, we have not worshipped the deities that cause calamities, or perhaps, we have not paid them the first homage. Or, perhaps, this evil is the certain consequence of the birds (we saw) ! Our stars are not unpropitious. From what other cause, then hath this disaster come ? —Others, distressed and bereft of wealth and relatives, said,—That maniac-like woman who came amongst this mighty caravan in guise that was strange and scarcely human, alas, it is by her that this dreadful illusion had been pre-arranged. Of a certainty, she is a terrible Rakshasa or Yaksha or a Pisacha woman. All this evil is her work, what need of doubts ? If we again see that wicked destroyer of merchants, that giver of innumerable woes, we shall certainly slay that injurer of ours, with stones, and dust, and grass, and wood, and cuffs.—And hearing these dreadful words of the merchants, Damayanti, in terror and shame and anxiety, fled into the woods apprehensive of evil. And reproaching herself she said,—Alas ! fierce and great is the wrath of God on me ! Peace followeth not in my track. Of what misdeed is this the consequence ? I do not remember that I did ever so little a wrong to any one in thought word, or deed. Of what deed, then, is this the consequence ? Certainly, it is no account of the great sins I had committed on a former life,

* For *Gajais* (pl. instrumental) some texts read *Naras*. The meaning is almost the same, the difference being only one grammatical construction.

† For *Nihatoshtraswawahulas* some texts read *Gogajoshtraswawahula* for *Padatijanasankulas*, *Padatimarasankula*. In the second line of the *Sloka* also, there is a slight variation. The sense in either case is almost the same.

that such calamity hath befallen me, *viz.*, the loss of my husband's kingdom, his defeat at the hands of his own kinsman, this separation from my lord and my son and daughter, this my unprotected state, and my presence in this forest abounding in innumerable beasts of prey !" *—

"The next day, O king, the remnant of that caravan left the place bewailing the destruction that had overtaken them and lamenting for their dead brothers and fathers and sons and friends. And the princess of Vidarbha began to lament, saying—Alas ! What misdeed have I perpetrated ! The crowd of men that I obtained in this lone forest, hath been destroyed by a herd of elephants, surely as a consequence of my ill luck. Without doubt, I shall have to suffer misery for a long time. I have heard from old men that no person dieth ere his time ; it is for this that my miserable self hath not been trodden to death by that herd of elephants. Nothing that befalleth men is due to anything else than Destiny,† for even in my childhood I did not commit any such sin in thought, word, or deed, whence might come this calamity. Methinks, I suffer this severance from my husband through the potency of those celestial *Lokapalas*, who had come to the *Swayamvara* but whom I disregarded for the sake of Nala !—Bewailing thus, O tiger among kings, that excellent lady, Damayanti, devoted to her husband, went, oppressed with grief and (pale) as the autumnal moon, with those Brahmanas versed in the Vedas that had survived the slaughter of the caravan. And departing speedily, towards evening the damsel came to the mighty city of the truth-telling Suvahu, the king of the Chedis. And she entered that excellent city clad in half a garment. And the citizens saw her as she went, overcome with fear, and lean, and melancholy, her hair dishevelled and soiled with dust, and maniac-like. And beholding her enter the city of the king of the Chedis, the boys of the city, from curiosity, began to follow her. And surrounded by them, she came before the palace of the king. And from the terrace the queen-mother saw her surrounded by the crowd. And she said to her nurse,—Go and bring that woman before me ! She is forlorn and is being vexed by the crowd. She hath fallen into distress and standeth in need of succour. I find her beauty to be such that it illumineth my house. The fair one, though looking like a maniac, seemeth a very *Sree* with her large eyes !—Thus commanded, the nurse went out and dispersing the crowd brought Damayanti to that graceful terrace. And struck with wonder, O king, she asked Damayanti, saying,—Afflicted though thou art with such distress, thou ownest a beautiful form ! Thou shinest like lightning in the midst of the clouds. Tell me who thou art, and whose ! O thou possessed of celestial splendour, surely, thy beauty is not human, bereft though thou art of orna-

* The whole of this passage beginning with "And" in the eighth line of page 196 and enclosed within brackets does not occur in every text. It bears, however, every mark of genuineness, and I have not accordingly omitted it.

† As depending upon the acts of past lives for *daiva* includes *praktana*.

ments ! And although thou art helpless yet thou art unmoved under the outrage of these men !—Hearing these words of the nurse, the daughter of Bhima said,—Know that I am a female belonging to the human species and devoted to my husband. I am a serving-woman of good lineage. I live wherever I like, subsisting on fruits and roots, and without a companion, and stay where evening overtaketh me. My husband is the owner of countless virtues, and was ever devoted to me. And I also, on my part, was deeply attached to him, following him like his shadow. It chanced that once he became desperately engaged at dice. Defeated at dice, he came alone into the forest. I accompanied my husband into the woods, comforting the hero clad in a single piece of cloth and maniac-like and overwhelmed with calamity. Once on a time for some cause, that hero, afflicted with hunger and thirst and grief, was forced to abandon that sole piece of covering in the forest. Destitute of garment and maniac-like and deprived of his senses as he was, I followed him, myself in a single garment. Following him, I did not sleep for nights together. Thus passed many days, until at last while I was sleeping, he cut off half of my cloth, and forsook me who had done him no wrong. I am seeking my husband but unable to find him who is of hue like the filaments of the lotus, without being able to cast my eyes on that delight of my heart, that dear lord who owneth my heart and resembleth the celestials, in mien, day and night do I burn in grief !—

“ ‘Unto Bhima’s daughter thus lamenting with tearful eyes, and afflicted, and speaking in accents choked in grief, the queen-mother herself said,—O blessed damsel, do thou stay with me. I am well pleased with thee. O fair lady, my men shall search for thy husband. Or, perhaps, he may come here of his own accord in course of his wanderings. And, O beautiful lady, residing here thou wilt regain thy (lost) lord !—Hearing these words of the queen-mother, Damayanti replied,—O mother of heroes, I may stay with thee on certain conditions ! I shall not eat the remnants of any dish, nor shall I wash any body’s feet, nor shall I have to speak with other men. And if anybody shall seek me (as a wife or mistress) he should be liable to punishment at thy hands. And, further, should he solicit me over and over again, that wicked one should be punished with death. This is the vow I have made. I intend to have an interview with those Brahmanas that will set out to search for my husband.—If thou canst do all this, I shall certainly live with thee ! If it is otherwise, I cannot find it in my heart to reside with thee,—The queen-mother answered her with a glad heart, saying,—I will do all this. Thou hast done well in adopting such a vow !—’ ”

“Vrihadaswa continued,—‘O king, having spoken so unto the daughter of Bhima, the queen-mother, O Bharata, said to her daughter named Sunanda, —O Sunanda, accept this lady like a goddess as thy *Sairindhri* !* Let her be

* A *Sairindhri* was a serving woman of a superior order retained more as a companion than a maid-servant. She would undertake no kind of menial labour,

thy companion, as she is of the same age with thee. Do thou, with heart free from care, always sport with her in joy.—And Sunanda cheerfully accepted Damayanti and led her to her own apartment accompanied by her associates. And treated with respect, Damayanti was satisfied, and she continued to reside there without anxiety of any kind, for all her wishes were duly gratified.”—

Thus ends the sixty-fifth section in the Nalopakhyaṇa of the Vana Parva.

SECTION LXVI.

(*Nalopakhyaṇa Parva continued.*)

“Vrihadaswa said—“O monarch, having deserted Damayanti, king Nala saw a mighty conflagration that was raging in that dense forest. And in the midst of that conflagration, he heard the voice of some creature, repeatedly crying aloud,—O righteous Nala, come hither—And answering,—Fear not,—he entered into the midst of the fire and beheld a mighty *Naga* lying in coils. And the *Naga* with joined hands, and trembling, spake unto Nala, saying—O king, know that I am a snake, Karkotaka by name ! I had deceived the great Rishi Narada of high ascetic merit, and by him have I been cursed in wrath, O king of men, even in words such as these ;—*Stay thou here like an immobile thing, until one Nala taketh thee hence. And, indeed, on the spot to which he will carry thee, there shalt thou be freed from my curse !* It is for that curse of his that I am unable to stir one step. I will instruct thee in respect of thy welfare. It behoveth thee to deliver me. I will be thy friend. There is no snake equal to me. I will be light in thy hands. Taking me up, do thou speedily go hence !—Having said this, that prince of snakes became as small as the thumb. And taking him up, Nala went to a spot free from fire. And having reached an open spot where there was no fire, Nala intended to drop the serpent, upon which Karkotaka again addressed him, saying,—O king of the Nishadhas, proceed thou yet, counting a few steps of thine, meanwhile. O mighty-armed one. I will do thee great good !—And as Nala began to count his steps, the snake bit him at the tenth step.* And, lo ! as he was bit, his from speedily underwent a change. And beholding his change of

the offices employing her being the making of floral wreaths, the preparation of sandal paste, the binding of braids, and generally to attend to the toilette of the queen or her daughter. Regarding food and treatment, serving women of this class were better treated, in fact, almost as equals. They were like the bed-chamber women of the royal house-holds of Europe.—T.

* When Nala began to count his steps, he began to say, *one, two, &c., ten.* The Sanskrit word for ten is *daca* which again is equivalent to *bite* (in the imperative). The snake felt a delicacy in biting the king without being commanded to do so. And hence his bite at the tenth step. Even thus Nilakantha.—T.

form, Nala was amazed. And the king saw the snake also assume his own form. And the snake Karkotaka, comforting Nala, spake unto him,—I have deprived thee of thy beauty, so that people may not recognise thee. And, O Nala, he by whom thou hast been deceived and cast into distress, shall dwell in thee tortured by my venom. And, O monarch, as long as he doth not leave thee, he will have to dwell in pain in thy body with every limb filled with my venom. And, O ruler of men, I have saved thee from the hands of him who from anger and hate deceived thee, perfectly innocent though thou art and undeserving of wrong ! And, O tiger among men, through my grace, thou shalt have (no longer) any fear from animals with fangs, from enemies, and from Brahmanas also versed in the Vedas, O king ! Nor shalt thou, O monarch, feel pain on account of my poison. And O foremost of kings, thou shalt be ever victorious in battle ! This very day, O prince, O lord of Nishadhas, go to the delightful city of Ayodhya, and present thyself before Rituparna skilled in gambling, saying, *I am a charioteer, Vahuka by name*. And that king will give thee his skill in dice for thy knowledge of horses. Sprung from the line of Ikswaku, and possessed of prosperity, he will be thy friend. When thou wilt be an adept at dice, thou shalt then have prosperity. Thou wilt also meet with thy wife and thy children, and regain thy kingdom. I tell thee this truly. Therefore, let not thy mind be occupied by sorrow. And, O lord of men, when thou shouldst desire to behold thy proper form, thou shouldst remember me, and wear this garment ! Upon wearing this, thou shalt get back thy own form !—And saying this, that Naga then gave unto Nala two pieces of celestial cloth. And, O son of the Kuru race, having thus instructed Nala, and presented him with the attire, the king of snakes, O monarch, made himself invisible there and then ! ”

Thus ends the sixty-sixth section in the Nalopakhyana of the Vana Parva.

SECTION LXVII.

(*Nalopakhyana Parva continued.*)

“Vrihadaswa said,—‘After the snake had vanished, Nala, the ruler of the Nishadhas, proceeded, and on the tenth day entered the city of Rituparna. And he approached the king, saying,—My name is Vahuka. There is no one in this world equal to me in managing steeds. My counsel also should be sought in matters of difficulty and in all affairs of skill. I also surpass others in the art of cooking. In all those arts that exist in this world, and also in everything difficult of accomplishment, I will strive to attain success, O Rituparna, do thou maintain me ;—And Rituparna replied—O Vahuka, stay with me ! May good betide thee ! Thou wilt even perform all this. I have always particularly desired to be driven fast. Do thou consort such measures that my steeds may become fleet ! I appoint thee the superintendent of my stables, Thy pay shall be ten thousand

(coins). Both Varshneya and Jivala shall always be under thy direction. Thou wilt live pleasantly in their company. Therefore, O Vahuka, stay thou with me !—

“Vrihadaswa continued.—‘Thus addressed by the king, Nala began to dwell in the city of Rituparna, treated with respect, and with Varshneya and Jivala as his companions. And residing there, the king (Nala), remembering the princess of Vidarbha, recited every evening the following *sloka*.—*Where lieth that helpless one afflicted with hunger and thirst and worn with toil, thinking of that wretch ! And upon whom also doth she now wait ?* And once as the king was reciting this in the night, Jivala asked him saying,—O Vahuka, whom dost thou lament thus daily ? I am curious to hear it. O thou blest with length of days, whose spouse is she whom thou thus lamentest ?—Thus questioned, king Nala answered him, saying,—A certain person devoid of sense had a wife well known to many. That wretch was false in his promises. For some reason that wicked person was separated from her. Separated from her, that wretch wandered about oppressed with woe, and burning with grief he resteth not by day or night. And at night, remembering her, he singeth this *sloka*. Having wandered over the entire world, he hath at last found a refuge, and undeserving of the distress that hath befallen him, passeth his days, thus remembering his wife. When calamity had overtaken this man, his wife followed him into the woods. Deserted by that man of little virtue her life itself is in danger. Alone, without knowledge of ways, ill able to bear distress, and fainting with hunger and thirst, the girl can hardly protect her life. And O friend, she hath been deserted by that man of small fortune and having little sense, in the wide and terrible forest, ever abounding in beasts of prey :—

“ ‘Thus remembering Damayanti, the king of the Nishadhas continued to live unknown in the abode of that monarch ! ’ ”

Thus ends the sixty-seventh section in the Nalopakhyaṇa of the Vana Parva.

SECTION LXVIII.

(*Nalopakhyaṇa Parva continued.*)

“Vaisampayana said,—‘After Nala, despoiled of his kingdom, had, with his wife, become a bondsman, Bhima with the desire of seeing Nala sent out Brahmanas to search for him. And giving them profuse wealth, Bhima enjoined them, saying,—Do ye search for Nala, and also for my daughter Damayanti ! He who achieveth this task, *viz.*, ascertaining where the ruler of the Nishadhas is, bringeth him and my daughter hither, will obtain

from me a thousand kine, and fields, and a village resembling a town. Even if failing to bring Damayanti and Nala here, he that succeeds in learning their whereabouts, will get from me the wealth represented by a thousand kine.—Thus addressed the Brahmanas cheerfully went out in all directions seeking Nala and his wife in cities and provinces. But Nala or his spouse they found not anywhere. Until at length searching in the beautiful city of the Chedis, a Brahmana named Sudeva, during the time of the king's prayers, saw the princess of Vidarbha in the palace of the king, seated with Sunanda. And her incomparable beauty was slightly perceptible, like the brightness of a fire enveloped in curls of smoke. And beholding that lady of large eyes, soiled and emaciated, he decided her to be Damayanti, coming to that conclusion from various reasons. And Sudeva said.—As I saw her before this damsel is even so at present. O, I am blest, by casting my eyes on this fair one, like *Sree* herself delighting all the worlds! Resembling the full moon, of unchanging youth,* of well-rounded breasts, illumining all sides by her splendour, possessed of large eyes like beautiful lotuses, like unto Kama's Rati herself, the delight of all the worlds like the rays of the full moon, O, she looketh like a lotus stalk transplanted by adverse fortune from the Vidarbha lake and covered with mire in the process. And oppressed with grief on account of her husband, and melancholy, she looketh like the night of the full moon when Rahu hath swallowed that luminary, or like a stream whose current hath dried up. Her plight is very much like that of a ravaged lake with the leaves of its lotuses crushed by the trunks of elephants, and with its birds and fowls affrighted by the invasion. Indeed, this girl, of a delicate frame, and of lovely limbs, and deserving to dwell in a mansion decked with gems, is (now) like an uprooted lotus-stalk scorched by the Sun. Endued with beauty and generosity of nature, and destitute of ornaments though deserving of them, she looketh like the moon 'new bent in haven' but covered with black clouds. Destitute of comforts and luxuries, separated from loved ones and friends, she liveth in distress, supported by the hope of beholding her lord. Verily, the husband is the best ornament of a woman however destitute of ornaments. Without her husband beside her, this lady, though beautiful, shineth not. It is a hard feat achieved by Nala in that he liveth without succumbing to grief, though separated from such a wife. Beholding this damsel, possessed of black hair and of eyes like lotus-leaves, in woe though deserving of bliss, even my heart is pained! Alas! when shall this girl graced with auspicious marks and devoted to her husband, crossing this

* The word in the text is *syama* which means a damsel always appearing, sixteen. So Nilakantha. Others say that it means a woman having a body warm in winter and cool in summer and having also a slender waist, together many other virtues.

ocean of woe, regain the company of her lord, like Rohini* regaining the Moon's? Surely, the king of the Nishadhas will experience in regaining her the delight that a king deprived of his kingdom experienceth in regaining his kingdom. Equal to her in nature and age and extraction, Nala deserveth the daughter of Vidarbha, and this damsel of black eyes also deserveth him. It behoveth me to comfort the queen of that hero of immeasurable prowess and endued with energy and might, (since) she is so eager of beholding her husband. I will console this afflicted girl of face like the full Moon, and suffering distress that she had never before endued, and ever meditating on her lord.—'

"Vrihadaswa continued,—'Having thus reflected on these various circumstances and signs, the Brahmana, Sudeva, approached Damayanti, and address her, saying,—O princess of Vidarbha. I am Sudeva, the dear friend of thy brother! I have come here, seeking thee, at the desire of king Bhima. Thy father is well, and also thy mother, and thy brothers. And thy son and daughter, blessed with length of days, are living in peace. Thy relatives, though alive, are almost dead on thy account, and hundreds of Brahmanas are ranging the world in search of thee!—'

"Vrihadaswa continued,—'O Yudhishtira, Damayanti recognising Sudeva, asked him respecting all her relatives and kindreds one after another. And, O monarch, oppressed with grief, the princess of Vidarbha began to weep bitterly, at the unexpected sight of Sudeva, that foremost of Brahmanas and the friend of her brother. And, O Bharata beholding Damayanti weeping, and conversing in private with Sudeva Sunanda was distressed, and going to her mother informed her, saying.—*Sairindhri* is weeping bitterly in the presence of a Brahmana. If thou like, satisfy thyself! And thereupon the mother of the king of the Chedis, issuing from the inner apartments of the palace, come to the place where the girl (Damayanti) was with that Brahmana. Then calling Sudeva, O king the queen-mother asked him,—Whose wife is this fair one, and whose daughter? How hath this lady of beautiful eyes, been deprived of the company of her relatives and of her husband as well? And how also hast thou come to know this lady fallen into such a plight? I wish to hear all this in detail from thee. Do thou truly relate unto me who am asking thee about this damsel of celestial beauty!—Then, O king, thus addressed by the queen-mother, Sudeva, that best of Brahmanas, sat at his ease, and began to relate the true history of Damayanti.'"

Thus ends the sixty-eighth section in the Nalopakhyaṇa of the Vana Parva.

* Rohini is the wife of the Moon.

SECTION LXIX.

(Nalopakhyaṇa Parva Continued.)

“ ‘Sudeva said,—‘There is a virtuous and illustrious ruler of the Vidarbhas, Bhima by name. This blessed lady is his daughter, and widely known by the name of Damayanti. And there is a king ruling the Nishadhas, named Nala the son of Virasena. This blessed lady is the wife of that wise and righteous monarch. Defeated at dice by his brother, and despoiled of his kingdom, that king, accompanied by Damayanti, went away without the knowledge of any one. We have been wandering over the whole earth in search of Damayanti. And that girl is at last found in the house of thy son. No woman existeth that is her rival in beauty. Between the eye-brows of this ever-youthful damsel, there is an excellent mole from birth, resembling a lotus. Noticed by us (before) it seems to have disappeared, covered. (as her forehead is) with (a coat of) dust even like the Moon hid in clouds. Placed there by the Creator himself as an indication of prosperity and wealth, that mole is visible faintly, like the cloud-covered lunar crescent of the first day of the lighted fortnight. And covered as her body is with dust, her beauty hath not disappeared. Though careless of her person, it is still manifest, and shineth like gold. And this girl—goddess-like—capable of being identified by this form of hers and that mole, hath been discovered by me as one discovereth a fire that is covered, by its heat !—’

“ ‘O king, hearing these words of Sudeva, Sunanda washed the dust that covered the mole between Damayanti’s eye-brows. And thereupon it became visible like the Moon in the sky, just emerged from the clouds. And seeing that mole, O Bharata, Sunanda and the queen-mother began to weep, and embracing Damayanti stood silent for a while. And the queen-mother, shedding tears as she spoke, said in gentle accents,—By this thy mole, I find that thou art the daughter of my sister. O beauteous girl, I and thy mother are both daughters of the high souled Sudaman, the ruler of the Dasarnas. She was bestowed upon king Bhima, and I on Viravahu. I witnessed thy birth at our father’s palace in the country of the Dasarnas. O beautiful one, my house is to thee even as thy father’s. And this wealth, O Damayanti, is thine as much as mine !—At this, O king, Damayanti bowing down to her mother’s sister with a glad heart, spake unto her these words—Unrecognised, I have still lived happily with thee, every want of mine satisfied and myself cared for by thee ! And happy as my stay hath been, it would, without doubt, be happier still. But, mother, I have long been an exile. It behoveth thee, therefore, to grant me permission (to depart). My son and daughter, sent to my father’s palace, are living there. Deprived of their father, and of their mother also, how are they passing their days stricken with sorrow ! If thou wishest to do what is agreeable to me, do thou without loss of time, order a vehicle for I

wish to go to the Vidarbhas !— At this, O king, the sister of (Damayanti's) mother, with a glad heart, said, *So be it.* And the queen-mother with her son's permission, O chief of the Bharatas, sent Damayanti in a handsome litter carried by men, protected by a large escort and provided with food and drink and garments of the first quality. And soon enough she reached the country of the Vidarbhas. And all her relatives, rejoicing (in her arrival) received her with respect. And seeing her relatives, her children, both her parents, and all her maids, to be well, the illustrious Damayanti, O king worshipped the gods and Brahmanas according to the most superior method. And the king rejoiced at beholding his daughter, gave unto Sudeva a thousand kine and much wealth and a village. And, O king, having spent that night at her father's mansion and recovered from fatigue, Damayanti addressed her mother, saying,—O mother, if thou wishest me to live, I tell thee truly, do thou endeavour to bring Nala, that hero among men !—Thus addressed by Damayanti, the venerable queen became filled with sorrow. And bathed in tears, she was unable to give any answer. And beholding her in that plight, all the inmates of the inner apartments broke out into exclamations of *Oh !* and *Alas !* and began to cry bitterly. And then the queen addressed the mighty monarch Bhima, saying,—Thy daughter Damayanti mourneth on account of her husband. Nay, banishing away all bashfulness, she hath herself, O king, declared her mind to me. Let thy men strive to find out (Nala) the righteous !—Thus informed by her, the king sent the Brahmanas under him in all directions, saying—*Exert ye to discover Nala !* And those Brahmanas, commanded by the ruler of the Vidarbhas (to seek Nala) appeared before Damayanti and told her of the journey they were about to undertake. And Bhima's daughter spake unto them saying,— Do ye cry in every realm, and in every assembly,—*O beloved gambler, where hast thou gone cutting off half of my garment, and deserting thy dear and devoted wife asleep in the forest ? And that girl, as commanded by thee, stayeth expecting thee, clad in half a piece of cloth and burning with grief ! O king, O hero, relent towards and answer her who incessantly weepeth for that grief !* This and more ye will say, so that he may be inclined to pity me. Assisted by the wind, fire consumeth the forest. (Further ye, will say that) *the wife is always to be protected and maintained by the husband. Why then, good as thou art and acquainted with every duty, hast thou neglected both the duties ? Possessed of fame and wisdom, and lineage, and kindness, why hast thou been unkind ? I fear, this is owing to the loss of my good luck ! Therefore, O thou tiger among men, have pity on me, O bull among men ! I have heard it from thee that kindness is the highest virtue !* Speaking so, if anybody answereth you, that person should by all means, be known, and ye should learn who he is, and where he dwelleth. And ye foremost of regenerate ones, do ye bring me the words of him who hearing this speech of ye will chance to answer ye ! Ye should also act with such care that no one may know the words ye utter to be at my command, nor that ye will come back to me ! And ye should also learn whether

the man that answers is wealthy, or poor, or destitute of power, in fact all about him !

"Thus instructed by Damayanti, O king, the Brahmanas set out in all directions in search of Nala overtaken with such disaster. And the Brahmanas, O king, searched for him in cities and kingdoms and villages, and asylums of ascetics, and places inhabited by cow-herds. And, O monarch, wherever they went they recited the speeches that Damayanti had directed them to do.

Thus ends the sixty-ninth section in the Nalopakhyana of the Vana Parva.

SECTION LXX.

(Nalopakhyana Parva continued.)

"Vrihadaswa said,—“After a long time had passed away, a Brahmana named Parnada returned to the city (of the Vidarbhas), and said unto the daughter of Bhima,—O Damayanti, seeking Nala, the king of Nishadhas, I came to the city of Ayodhya, and appeared before Bhangasuri ! And, O best of women, I repeated those words of thine in the presence of the blessed Rituparna. But hearing them neither that ruler of men, nor his courtiers, answered anything although I uttered them repeatedly. Then, after I had been dismissed by the monarch. I was accosted by a person in the service of Rituparna, named Vahuka. And Vahuka is the charioteer of that king, of unsightly appearance and possessed of short arms. And he is skilful in driving with speed, and well acquainted with the art of cookery. And sighing frequently, and weeping again and again, he inquired about my welfare and afterwards said these words—Chaste women, although fallen into distress, yet protect themselves, and thus certainly secure heaven. Although they may be deserted by their lords, they do not yet become angry on that account, for women that are chaste lead thin lives, encased in the armour of virtuous behaviour. It behoveth her not to be angry, since he that deserted her was overwhelmed with calamity, and deprived of every bliss. A beauteous and virtuous woman should not be angry with one that was deprived by birds of his garment while striving to procure sustenance and who is being consumed with grief. Whether treated well or ill, such a wife should never indulge in ire, beholding her husband in that plight,—despoiled of kingdom and destitute of prosperity, oppressed with hunger and overwhelmed with calamity !—Hearing these words of his, I have speedily come here. Thou hast now heard all. Do what thou thinkest proper, and inform the king of it !

"O king, having heard these words of Parnada, Damayanti with tearful eyes came to her mother, and spake unto her in private.—O mother, king Bhima should not, by any means, be made acquainted with my purpose, In thy presence will I employ that best of Brahmanas, Sudeva ! I, thou desirest my welfare, act in such a way that king Bhima may not know my purpose. Let Sudeva without delay go hence to the city of Ayodha, for the purpose of bringing Nala, O mother, having performed the same

auspicious rites by virtue of which he had speedily brought me into the midst of friends !—With these words, after Parnada had recovered from fatigue the princess of Vidarbhas worshipped him with profuse wealth and also said,—When Nala will come here, O Brahmana, I will bestow on thee wealth in abundance again ! Thou hast done me immense service which none else, indeed, can do me, for, (owing to that service of thine) O thou best of the regenerate ones, I shall speedily regain my (lost) lord ! —And thus addressed by Damayanti, that high-minded Brahmana comforted her, uttering benedictory words of auspicious import, and then went home, regarding his mission to have been successful. And after he had gone away, Damayanti oppressed with grief and distress, calling Sudeva, addressed him, O Yudhishtira, in the presence of her mother, saying,—O Sudeva, go thou to the city of Ayodha, straight as a bird, and tell king Rituparna living there, these words ;—Bhima's daughter, Damayanti will hold another *Swayamvari*. All the kings and princes are being thither. Calculating the time, I find that the ceremony will take place tomorrow. O repressor of foes, if it is possible for thee, go thither without delay ! Tomorrow, after the sun hath risen, she will choose a second husband, as she doth not know whether the heroic Nala liveth or not ! And addressed by her, O monarch thus, Sudeva set out. And he said unto Rituparna, all that he had been directed to say.' "

Thus ends the seventieth section in the Nalopakhyana of the Vana Parva.

SECTION LXXI.

(*Nalopakhyana Parva continued.*)

Vrihadaswa continued—'Having heard the words of Sudeva, king Rituparna, soothing Vahuka with gentle words, said,—O Vahuka, thou art well-skilled in training and guiding horses. If it pleases thee, I intend to go to Damayanti's *Swayamvara* in course of a single day !—Thus addressed, O son of Kunti, by that king, Nala felt his heart to be bursting in grief. And the high-souled king seemed to burn in sorrow. And he thought within himself,—perhaps, Damayanti in doing this is blinded by sorrow. Or, perhaps, she hath conceived this magnificent scheme for my sake. Alas, cruel is the deed that the innocent princess of Vidarbha intends to do, having been deceived by my sinful and low self of little sense. It is seen in the world that the nature of woman is inconstant. My offence also hath been great ; perhaps she is acting so because she hath no longer any love for me owing to my separation from her*. Indeed, that girl of slender waist, afflicted with grief on my account and with despair, will not certainly do anything of the kind,

* There is a substantial difference of reading here. The reading I prefer is *Vivasadgatasouhrida*—her love (for me) extinguished (or lost) owing to separation. This naturally follows the king's exclamation about the inconstancy of woman. The other reading is *Vivasadgatasouhrida*, the first word meaning 'without self-control.'

when especially, she is the mother of offspring (by me). However whether this is true or false, I shall ascertain with certitude by going thither. I will, therefore accomplish Rituparna's and my own purpose also.—Having resolved thus in his mind Vahuka, with her heart in sorrow, spake unto king Rituparna, with joined hands saying,—O monarch, I bow to thy behest, and, O tiger among men, I will go to the city of the Vidarbhas in a single day, O King ! Then, O monarch, at the command of the royal son of Bhan-gasura, Vahuka went to the stables and began to examine the horses, And repeatedly urged by Rituparna to make haste, Vahuka after much strutting and careful deliberation, selected some steeds that were lean-fleshed yet strong and capable of a long journey and endued with energy and strength of high breed and docility, free from inauspicious marks, with wide nostrils and swelling cheeks, free from faults as regards the ten hairy curls, born in (the country of) Sindhu, and fleet as the winds. And seeing those horses, the king said somewhat angrily.—What is this, that thou wishest to do ? Thou shouldst not jest with us. How can these horses of mine, weak in strength and breath, carry us ? And how shall we be able to go this long way by help of these ?—Vahuka replied,—Each of these horses bears one curl on his forehead, two on his temples, four on his sides, four on his chest, and one on his back.* Without doubt, these steeds will be able to go to the country of the Vidarbhas. If, O king, thou thinkest of choosing others, point them out and I shall yoke them for thee !—Rituparna rejoined,—O Vahuka, thou art versed in the science of horses, and art also skilful (in guiding them). Do thou speedily yoke those that thou thinkest to be able ! There-upon the skilful Nala yoked unto the car four excellent steeds of good breed that were, besides, docile and fleet. And after the steeds had been yoked, the king without loss of time mounted upon the car, when those best of horses fell down upon the ground on their knees. Then, O king, that foremost of men, the blessed king Nala began to soothe those horses endued with energy and strength. And raising them up with the reins, and making the charioteer Varshneya sit on the car, he prepared to set out with great speed. And those best of steeds, duly urged by Vahuka, rose to the sky, confounding the occupant of the vehicle. And beholding those steeds gifted with the speed of the wind thus drawing the car, the blessed king of Ayodhya was exceedingly amazed. And noticing the thattle of the car and also the management of the steeds, Varshneya reflected upon Vahuka's skill in guiding horses. And he thought.—Is he Matali, the charioteer of the king of the celestials ? I find the same magnificent indications in the heroic Vahuka. Or, hath Salihotra versed in the science of horses taken this human shape so beautiful ? Or, is it king Nala the reducer of hostile towns that hath come here ? Or, it may be that this Vahuka knoweth the science that Nala knoweth, for I perceive that the knowledge of Vahuka is equal to that of Nala. Further, Vahuka and Nala are of the same

* Some texts omit this *Sloka*. It is, however, noticed by Nilakantha who explains this, counting in all twelve curls.

age. This one, again, may not be Nala of high prowess, but somebody of equal knowledge. Illustrious persons, however, walk this earth in disguise in consequence of misfortune, or agreeably to the ordinance of the scriptures. That this person is of unsightly appearance need not change my opinion ; for Nala. I think, may even be despoiled of his personal features. I respect of age this one equals Nala. There is difference, however, in personal appearance. Vahuka, again, is endued with every accomplishment. I think, therefore, he is Nala. Having thus reasoned long in his mind, O mighty monarch, Varshneya, the (former) charioteer of the righteous Nala, become absorbed in thought. And that foremost of kings Rituparna, also, beholding the skill of Vahuka in equestrian science experienced great delight, along with his charioteer Varshneya. And thinking of Vahuka's application and ardour and the manner of his holding the reins, the king felt exceedingly glad."

Thus ends the seventy-first section in the Nalopakhyana of the Vana Parva.

SECTION LXXII.

(*Nalopakhyana Parva continued.*)

"Vrihadaswa said,—'Like a bird coursing through the sky, Nala soon crossed rivers and mountains, and woods and lakes. And while the car was coursing thus, that conqueror of hostile cities, the royal son of Bhangasura, saw his upper garment drop down on the ground. And as soon as his garment had dropped down, the high-minded monarch, without loss of time, told Nala,—I intend to recover it. O thou of profound intelligence, restrain these steeds endued with exceeding swiftness until Varshneya bringeth back my garment !—Thereupon Nala replied unto him.—Thy sheet is dropped down far away. We have travelled one *yojana** thence. Therefore, it is incapable of being recovered.—After Nala had addressed him thus, O king, the royal son of Bhangasura came upon a *Vibhitaka* tree with fruits in a forest. And seeing that tree, the king hastily said to Vahuka,—O charioteer, do thou also behold my high proficiency in calculation ! All men do not know every thing. There is no one that is versed in every knowledge. Knowledge in its entirety is not found in any one person, O Vahuka, the leaves and fruits of this tree that are lying on the ground respectively exceed those that are on it by one hundred and one, The two branches of the tree have fifty millions of leaves, and two thousand and ninety five fruits. Do thou examine these two branches and all their boughs !—Thereupon staying the car. Vahuka addressed the king, saying,—O crusher of foes, thou takest credit to thyself in a matter which is beyond my perception. But O monarch, I will ascertain it by the direct evidence of my senses, by cutting down the *Vibhitaka*. O king, when I actually count, it will no longer be matter of speculation. Therefore, in thy presence, O monarch,

*About nine miles, Some say, it is only 5 miles, or, even 4 miles and a half. *Vide Willson's Dict.*

I will hew down this Vibhitaka ! I do not know whether it be or be not (as thou hast said). In thy presence, O ruler of men, I will count the fruits and leaves. Let Varshneya hold the reins of the horses for a while.—Unto the charioteer the king replied—There is no time to lose.—But Vahuka answered with humility.—Stay thou a short space, or, if thou art in a hurry, go then, making Varshneya thy charioteer. The road lies direct and even.—And at this, O son of the Kuru race, soothing Vahuka, Rituparna said.—O Vahuka, thou art the only charioteer, there is none other in this world ! And, O thou versed in horse lore, it is through thy help that I expect to go to the Vidarbhas ! I place myself in thy hands. It behoveth then not to cause any obstacle ! And, O Vahuka, whatever thy wish I will grant it if taking me to the country of the Vidarbhas, today thou makest me see the sun rise !—At this, Vahuka answered him, saying. After having counted (the leaves and fruits of the) *Vibhitaka*, I shall proceed to Vidarbha, do thou agree to my words ! Then the king reluctantly told him,—Count. And on counting the leaves and fruits of a portion of this branch, thou wilt be satisfied of the truth of my assertion !—And thereupon Vahuka speedily alighted from the car, and felled that tree. And struck with amazement upon finding the fruits, after calculation, to be what the king had said, he addressed the king, saying.—O monarch, this thy power is wonderful ! I desire, O prince, to know the art by which thou hast ascertained all this !—And at this, the king, intent upon proceeding speedily, said unto Vahuka,—know that I am proficient at dice besides being versed in numbers !—And Vahuka said unto him,—Impart unto me this knowledge, and O bull among men, take from me my knowledge of horses !—And king Rituparna, having regard to the importance of the act that depended upon Vahuka's good-will, and tempted also by the horse-lore (that his charioteer possessed), said—So be it. As solicited by thee, receive this science of dice from me, and, O Vahuka, let my equine science remain with thee in trust !—And saying this, Rituparna imparted unto Nala the science (he desired). And Nala upon becoming acquainted with the science of dice, Kali came out of his body, incessantly vomiting from his mouth the virulent poison of Karkotaka. And when Kali, afflicted (by Damayanti's curse) came out (of Nala's body) the fire of that curse also left Kali. Indeed, long had been the time for which the king had been afflicted by Kali, as if he were of unregenerate soul. And Nala the ruler of the Nishadhas, in wrath, was bent upon cursing Kali, when the latter, frightened, and trembling, said with joined hands—control thy wrath, O king ! I will render thee illustrious ! Indrasena's mother had formerly cursed me in anger when she had been deserted by thee ! Ever since that time undergoing sore affliction I resided in thee, O mighty monarch, O unconquered one, miserably and burning night and day with the venom of the prince of snakes ! I seek thy protection ! If thou dost not curse me who am affrighted and seek thy protection, then those men that will attentively recite thy history, shall be even free from fear on my account !—And thus addressed by Kali, king Nala controlled his wrath. And thereupon the

frightened Kali speedily entered into the *Vibhitaka* tree. And while Kali was conversing with Naishadha, he was invisible to others. And delivered from his afflictions, and having counted the fruits of that tree, the king, filled with great joy and of high energy, mounted on the car and proceeded with energy, urging those fleet horses. And from the touch of Kali the *Vibhitaka** tree from that hour fell into desrepute. And Nala, with a glad heart, began to urge those foremost of steeds which sprang into the air once and again like creatures endued with wings. And the illustrious monarch drove (the car) in the direction of the Vidarbhas. And after Nala had gone far away, Kali also returned to his abode. And abandoned by Kali, O king, that lord of earth, the royal Nala, became freed from calamity though he did not assume his native form.' "

Thus ends the seventy-second section in the Nalopakhyaṇa of the Vana Parva.

SECTION LXXIII.

(*Nalopakhyaṇa Parva continued*)

"Vrihadaswa said,—'After Rituparna of prowess incapable of being baffled had, in the evening, arrived at the city of the Vidarbhas, the people brought unto king Bhima the tidings (of his arrival). And at the invitation of Bhima, the king (of Ayodhya) entered the city of Kundina, filling with the rattle of his car all the ten points, direct and transverse, of the horizon. And the steeds of Nala that were in that city heard that sound, and hearing it they became delighted as they used to be in the presence of Nala himself. And Damayanti also heard the sound of that car driven by Nala, like the deep roar of the clouds in the rainy season. And hearing that loud sound she wondered much. And both the daughter of Bhima and the steeds (of Nala) regarded the clatter of that car to be like that which they used to hear in days of yore when king Nala himself urged his own steeds. And the peacocks on the terraces, and the elephants in the stables, and the horses also, all heard the rattle of Rituparna's car. And hearing that sound, so like the roar of the clouds, the elephants and the peacocks, O king, began to utter their cries, facing that direction, and filled with delight such as they experience when they hear the actual roar of the clouds. And Damayanti said—Because the rattle of his car filling the whole earth, gladdens my heart, it must be king Nala (that has come). If I do not see Nala, of face bright as the moon, that hero with countless virtues, I shall certainly die ! If I am not clasped to day in that hero's thrilling embrace, I shall certainly cease to be ! If Naishadha with voice deep as that of the clouds doth not come to me to day, I shall enter into a pyre of golden brilliance. If that foremost of kings, powerful as a lion and gifted with the strength of an

* *Terminalia belerica*. Its fruits do not serve any purpose.

infuriate elephant, doth not present himself before me, I shall certainly cease to live. I do not remember a single untruth in him, or a single wrong done by him to others. Never hath he spoken an untruth even in jest ! Oh, my Nala is exalted and forgiving and heroic and munificent and superior to all other kings, and faithful to his marriage vow* and like unto a eunuch in respect of other females. Night and day dwelling upon his perfections, my heart, in absence of that dear one, is about to burst in grief !—'

" 'Thus bewailing as if devoid of sense, Damayanti, O Bharata, ascended the terrace (of her mansion) with the desire of seeing the righteous Nala. And in the yard of the central mansion she beheld king Rituparna on the car with Varshneya and Vahuka. And Varshneya and Vahuka, descending from that excellent vehicle, unyoked the steeds, and kept the vehicle itself in a proper place. And king Rituparna also, descending from the car, presented himself before king Bhima possessed of terrible prowess. And Bhima received him with great respect, for in the absense of a proper occasion, a great person cannot be had (as a guest).† And honored by Bhima, king Rituparna looked about him again and again, but saw no traces of the *Swayamvara*. And the ruler of the Vidarbhas, O Bharata, approaching Rituparna, said,—Welcome ! What is the occasion of this thy visit ?—And king Bhima asked this without knowing that Rituparna had come to obtain the hand of his daughter. And king Rituparna, of unbaffled prowess and gifted with intelligence, saw that there were no other kings or princes. Nor did he hear any talk relating to the *Swayamvara*, nor saw any concourse of Brahmanas. And at this, the king of Kosala reflected a while at length said,—I have come here to pay my respects to thee !—And king Bhima was struck with astonishment, and reflected upon the (probable) cause of Rituparna's coming, having passed over and hundred *yojanas*. And he reflected—That passing by other sovereigns, and leaving behind him innumerable countries, he should come simply to pay his respects to me is scarcely the reason of this arrival. What he assigneth to be the cause of his coming appeareth to be a trifle. However, I shall learn the true reason in the future.—'And although king Bhima thought so, he did not dismiss Rituparna summarily but said unto him again and again—Rest, thou art weary !—And honored thus by the pleased Bhima, king Rituparna was satisfied, and with a delighted heart, he went to his appointed quarters followed by the servants of the royal household.'

* *Raho-anecchanuvartee*. *Rahas*, acts of privacy ; *anecchanuvartin*, one that does not behave like a low person. The sense is that Nala never, in contravention of his marriage vows, enjoyed other women.

† The *half-sloka* beginning with *Akasmāt &c.* forms, I suspect, the first line of the 21st *sloka* (as rendered here), otherwise, if it is regarded as the 1st line of the 22nd, it would have no meaning. It should be observed also that *Streemantram* is evidently a misreading for *Srimantam*. To what desperate expedients are editors reduced to give a sense to passages that become quite intelligible by a little transposition !

"Vrihadaswa continued.—'And, O king, after Rituparna had gone away with Varshneya, Vahuka took the car to the stables. And there freeing the steeds, and tending them according to rule, and soothing them himself, sat down on a side of the car. Meanwhile, the princess of Vidarbha, Damayanti, afflicted with grief, having beheld the royal son of Bhangasura, and Varshneya of the *Suta* race, and also Vahuka in that guise, asked herself,—Whose is this car-rattle? It was loud as that of Nala, but I do not see the ruler of the Nishadhas! Certainly, Varshneya hath learnt the art from Nala, and it is for this that the rattle of the car driven by him hath been even like that of Nala! Or, is Rituparna equally skilled with Nala so that the rattle of his car seemeth to be like that of Nala?—And reflecting thus, O monarch, the blessed and beauteous girl sent a female messenger in search of Nishadha,' "

Thus ends the seventy-third section in the Nalopakhyaṇa of the Vana Parva.

SECTION LXXIV.

(*Nalopakhyaṇa Parva continued.*)

" 'Damayanti said,—O Kesini, go thou and learn who that charioteer is that sitteth by the car, unsightly and possessed of short arms! O blessed one, O faultless one, approaching him, cautiously and with soft words, make thou the usual inquiries of courtesy and learn all particulars truly. Having regard to the feeling of satisfaction my mind experienceth, and the delight my heart feelth, I am greatly afraid this one is king Nala himself. And, O faultless one, having inquired after his welfare, thou shalt speak unto him the words of Parnada. And, O beauteous one, understand the reply he may make thereto!—Thus instructed, that female-messenger, going cautiously, while the blessed Damayanti watched from the terrace, addressed Vahuka in these words,—O foremost of men, thou art welcome! I wish thee happiness! O bull among men, hear now the words of Damayanti! When did ye all set out, and with what object have ye come hither! Tell us truly, for the princess of Vidarbhas wisheth to hear it!—Thus addressed, Vahuka answered, the illustrious king of Kosala had heard from a Brahmana that a Second *Swayamvara* of Damayanti would take place. And hearing it, he hath come here, by the help of excellent steeds fleet as the wind and capable of going an hundred *yojanas*. I am his charioteer—Kesini then asked,—Whence doth the third among you come, and whose (son) is he? And whose son art thou, and how hast thou come to do this work? Thus questioned, Vahuka replied,—He (of whom thou inquirest) was the charioteer of the virtuous Nala, and known to all by the name of Varshneya. After Nala had, O beauteous one, left his kingdom, he came to the son of Bhangasura! I am skilled in horse-lore, and have, therefore, been appointed as charioteer. Indeed, king Rituparna hath himself chosen me as his charioteer and cook!—At this Kesini rejoined—

perhaps Varshneya knoweth where king Nala hath gone, and O Vahuka, he may also have spoken to thee (about his master) ! Vahuka then said,—Having brought hither the children of Nala of excellent deeds, Varshneya went away whither he listed. He doth not know where Naishadha is. Nor, O illustrious one, doth any body else know Nala's whereabouts ; for the king (in calamity) wandereth over the world in disguise and despoiled of (his native) beauty ! Nala's self only knoweth Nala. Nala never discovereth his marks of indentivity anywhere.—Thus addressed, Kesini returned,—the Brahmana that had before this gone to Ayodhya, had repeatedly said these words suitable to female lips—*O beloved gambler, where hast thou gone, cutting off half my piece of cloth, and deserting me—his dear and devoted wife asleep in the woods ? And she herself, as commanded by him, waiteth expecting him clad in half a garment and burning day and night in grief ! O king, O hero, do thou relent towards her that weepeth ceaselessly for that calamity and do thou give her an answer ! O illustrious one, do thou speak the words agreeable to her for the blamelessness one panteth to hear them !* Hearing these words of the Brahmana thou didst formerly give a reply ! The princess of Vidarbha again wisheth to hear the words thou didst then say !—'

"Vrihadaswa continued.—'O son of the Kuru race, hearing these words of Kesini, Nala's heart was pained, and his eyes became filled with tears. And repressing his sorrow, the king who was burning in grief, said again these words, in accents choked with tears,—*Chaste women, though overtaken by calamity, yet protect themselves, and thereby secure heaven ! Women that are chaste, deserted by their lords, never become angry, but continue to live, cased in virtue's mail. Deserted by one fallen into calamity, bereft of sense, and despoiled of bliss, it behoveth her not to be angry ! A virtuous lady should not be angry with one that was deprived by birds of his garment while striving to procure sustenance and who is burning in misery ! Whether treated well or ill she should never be angry, seeing her husband in that plight, despoiled of his kingdom, bereft of prosperity, oppressed with hunger, and overwhelmed with calamity !* And, O Bharata, while speaking thus, Nala, oppressed with grief, could not restrain his tears, but began to weep ! And thereupon Kesini went back to Damayanti, and acquainted her with everything about that conversation as well as that outburst of grief !" '

Thus ends the seventy-fourth section in the Nalopakhyaṇa of the Vana Parva.

SECTION LXXV.

(*Nalopakhyaṇa Parva continued.*)

"Vrihadaswa said.—'Hearing everything, Damayanti became oppressed with grief, and suspecting the person to be Nala, said unto Kesini,—O Kesini, go thou again, and examine Vahuka, and staying in silence at his side mark thou his conduct ! And, O beautiful one, whenever he happens to do anything skilful,

do thou observe well his act while accomplishing it !* And, O Kesini, whenever he may ask water or fire, with the view of offering him obstruction thou shalt be in no hurry to give it. And marking everything about his behaviour come thou and tell me ! And whatever human or superhuman† thou seeest in Vahuka, together with anything else, should all be reported unto me !—And thus addressed by Damayanti, Kesini went away, and having marked the conduct of that person versed in horse-lore, she came back. And she related unto Damayanti all that had happened, indeed, everything of human and superhuman that she had witnessed in Vahuka. And Kesini said, — O Damayanti, a person of such control over the elements‡ I have never before seen or heard ! Whenever he cometh to a low passage, he never stoopeth down, but seeing him, the passage itself groweth in height so that he may pass through it easily ! And at his approach, impassable narrow holes open wide. King Bhima had sent various kinds of meat—of diverse animals, for Rituparna's food. And many vessels had been placed there for washing the meat. And as he looked upon them those vessels became filled (with water). And having washed the meat, as he set himself to cook, he took up a handful of grass and held it in the sun, when fire blazed up all on a sudden ! Beholding this marvel, I have come hither amazed ! Further, I have witnessed in him another great wonder ! O beauteous one, he touched fire and was not burnt ! And at his will, water falling floweth in a stream ! And, I have witnessed another greater wonder still. He took up some flower, began to press them slowly with his hands. And pressed by his hand, the flowers did not lose their original forms, but, on the contrary, became gayer and more odorous than before. Having beheld wonderful things I have come hither with speed !—”

“Vrihadaswa continued.—“Hearing of these acts of the virtuous Nala, and discovering him from his behaviour, Damayanti considered him as already recovered. And from these indications suspecting that Vahuka was her husband, Damayanti once more weepingly addressed Kesini in soft words, saying,—O beauteous one go thou once more, and bring from the kitchen without Vahuka's knowledge some meat that hath been boiled and dressed (by him) ! Thus commanded, Kesini, ever bent on doing what was agreeable to Damayanti, went to Vahuka, and taking some hot meat came back without loss of time. And Kesini gave that meat, O son of the Kuru race, unto Damayanti ! And Damayanti who had formerly often partaken of meat dressed by Nala,

*There is a difference of reading here : for *karanantatra* some texts read *kausatantatra* which seems to be the true reading. I have accordingly followed it. The Pandits of the Maharajah of Burdwan have followed it. In the second line also, for *lakshyantee* some read *sanlakshethas*. This, however, is hardly a variance.

† This line beginning with *nimittam* and ending with *manusham* does not occur in every text.

‡The word in the text is *suchyupacharas* compounded of *suchi* and *upacharas*. Nilakantha explains this to mean, as he puts it, *jalasthala-sudhyadiparas*, which is substantially as I have put it, “with power over the elements.”

tasted the meat that was brought by her hand-maid. And she thereupon decided Vahuka to be Nala and wept aloud in grief of heart. And, O Bharata, overwhelmed with grief, and washing her face, she sent her two children with Kesini. And Vahuka, who was the king in disguise, recognising Indrasena with her brother, advanced hastily, and embracing them, took them up on his lap. And taking up his children like unto the children of the celestials, he began to weep aloud in sonorous accents, his heart oppressed with great sorrow. And after having repeatedly betrayed his agitation, Naishadha suddenly left children, and addressed Kesini, saying,—O fair damsel, these twins are very like my own children ! Beholding them unexpectedly, I shed tears ! If thou comest to me frequently people may think evil, for we are guests from other land. Therefore, O blessed one, go at thy ease'—”

Thus ends the seventy-fifth section in the Nalopakhyaṇa of the Vana Parva.

SECTION LXXVI.

(*Nalopakhyaṇa Parva continued.*)

“Vrihadaswa said,—‘Beholding the agitation of the virtuous and wise Nala, Kesini returned unto Damayanti and related everything unto her. And thereupon Damayanti with a sorrowful heart and eager to behold Nala, again despatched Kesini to her mother, asking her to say on her behalf,—Suspecting Vahuka to be Nala, I have tried him in various ways. My doubt now only relates to his appearance. I intend to examine him myself. O mother, either let him enter the palace, or give me permission to go to him. And arrange this with the knowledge of my father or without it ! And thus addressed by Damayanti, that lady communicated unto Bhima the intention of his daughter and upon learning it the king gave his consent. And O, bull of the Bharata race, having obtained the consent both of her father and mother, Damayanti caused Nala to be brought to her apartments. And as soon as he saw Damayanti unexpectedly, king Nala was overwhelmed with grief and sorrow, and bathed in tears. And that best of women Damayanti also, upon beholding king Nala in that condition, was sorely afflicted with grief. And, O monarch, herself clad in a piece of red cloth, and wearing matted locks, and covered with dirt and dust, Damayanti then addressed Vahuka, saying,—O Vahuka, hast thou ever seen any person acquainted with duty, who hath gone away, deserting his sleeping wife in the forest ? Who, except the virtuous Nala, could go away, deserting in the woods, his dear and unoffending wife overcome with fatigue ? Of what offence was I guilty in the eyes of that monarch since my early youth that he should go away deserting me in the woods while asleep overcome with fatigue ? Why should he whom I formerly chose in preference to the gods themselves abandon his ever-devoted and loving wife who had become the mother also of his children ? Before the fire, and in presence also of the celestials, he had taken my hand, vowing,—*Verily I will be thine !* Oh, where was that vow

when he deserted me,—O repressor of foes, while Damayanti was saying all this, tears begot of sorrow began to flow plentifully from her eyes ! And beholding her thus afflicted with grief, Nala also, shedding tears from his eyes black as those of the gazelle with extremities of reddish hue, said,—O timid one, neither the loss of my kingdom nor my desertion of thee was my act ! Both were due to Kali ! And, O foremost of virtuous women, lamenting for me day and night, and overcome with sorrow, since thou hadst in the words cursed Kali, he began to dwell in my body, burning in consequence of thy curse ! Indeed, burning with thy curse, he lived within me like fire within fire ! O blessed girl, that our sorrows might terminate, that wretch have I overcome by my observances and austerities ! The sinful wretch hath already left me, and it is for this that I have come hither ! My presence here, O fair lady, is for thy sake ! I have no other object ! But, O timid one, can any other woman, forsaking her loving and devoted husband, ever choose a second lord like thee ? At the command of the king, messengers are ranging this entire earth saying,—*Bhima's daughter will, of her own accord, choose a second husband worthy of her* ! Immediately on hearing this, the son of Bhangasura hath arrived here !—Hearing these lamentations of Nala, Damayanti, frightened and trembling, said with joined hands,—It behoveth thee not, O blessed one, to suspect any fault in me ! O ruler of the Nishadhas, passing over the celestials themselves, I choose thee as my lord ! It was to bring thee hither that the Brahmanas had gone out in all directions, even to all the sides of the horizon, singing my words, in the form of ballads ! At last, O king, a learned Brahmana named Parnada had found thee in Kosala in the palace of Rituparna ! When thou hadst returned a fit answer to those words of his, it was then, O Naishadha, that I devised this scheme to recover thee ! Except thee, O lord of earth, there is no one in this world, who in one day can clear, O King, an hundred *yojanas* with horses ! O monarch, touching thy feet I can swear truly that I have not, even in thought, committed any sin ! May the all-witnessing Air that courseth through this world, take my life, if I have committed any sin ! May the Sun that ever courseth through the sky take my life, if I have committed any sin ! May the Moon, that dwelleth within every creature as a witness, take my life, if I have committed any sin ! Let the three gods that sustain the triple worlds in their entirety, declare truly, or let them forsake me to-day !—And thus addressed by her, the Wind-god said from the sky,—O Nala, I tell thee truly that she hath done no wrong ! O king, Damayanti, well guarding the honor of thy family, hath enhanced it ! Of this we are the witnesses, as we have been her protectors for these three years ! It is for thy sake that she hath devised this unrivalled scheme, for, excepting thee, none on earth is capable of travelling in a single day an hundred *yojanas* ! O monarch, thou hast obtained Bhima's daughter, and she hath also obtained thee ! Thou needest not entertain any suspicion but be united with thy partner !—And after the Wind-god had said this, a floral shower fell there and the celestial kettle-drum began to play, and auspicious breezes began to blow. And beholding

those wonders, O Bharata, king Nala, the repressor of foes, cast away all his doubts in respect of Damayanti. And then that lord of earth, remembering the king of serpents, wore that pure garment and regained his native form. And beholding her righteous lore in his own form, Bhima's daughter of faultless limbs embraced him, and began to weep aloud. And king Nala also embraced Bhima's daughter devoted to him, as before, and also his children, and experienced great delight. And burying her face in his bosom, the beauteous Damayanti of large eyes began to sigh heavily, remembering her griefs. And overwhelmed with sorrow, that tiger among men stood for some time, clasping the dust-covered Damayanti of sweet smiles. And, O king, the queen-mother then, with a glad heart, told Bhima all that had passed between Nala and Damayanti. And the mighty monarch answered,—Let Nala pass this day in peace, to-morrow I shall see him after his bath and prayers, with Damayanti by his side!—And, O king, they passed that night pleasantly, in relating to each other the past incidents of their life in the forest. And with hearts filled with joy, the princess of Vidarbha and Nala began to pass their days in the palace of king Bhima, intent upon making each other happy. And it was in the fourth year (after the loss of his kingdom) that Nala was reunited with his wife, and all his desires gratified, once more experienced the highest bliss. And Damayanti rejoiced exceedingly in having recovered her lord even as fields of tender plants on receiving a shower. And Bhima's daughter, thus recovering her lord, obtained her wish, and blazed forth in beauty,—her weariness gone, her anxieties dispelled and herself swelling with joy, ever like a night that is by the bright disc of the moon."

Thus ends the seventy-sixth section in the Nalopakhayana of the Vana Parva.

SECTION LXXVII.

(Nalopakhyaṇa Parva continued.)

"Vrihadaswa said,—'Having passed that night, king Nala decked in ornaments and with Damayanti by his side, presented himself in due time before the king. And Nala saluted his father-in-law with becoming humility, and after him the fair Damayanti paid her respects to her father. And the exalted Bhima, with great joy, received him as a son, and honouring him duly along with his devoted wife, comforted them in proper words. And duly accepting the homage rendered unto him, king Nala offered his father-in-law his services as became him. And seeing Nala arrived, the citizens were in great joy. And there arose in the city a loud uproar of delight. And the citizens decorated the city with flags and standards and garlands of flowers. And the streets were watered and decked in floral wreaths and other ornaments. And at their gates citizens piled flowers,* and their temples and shrines were all adorned with the flowers. And Rituparna heard that Vahuka had already been united with

* This was an auspicious ceremony.

Damayanti. And the king was glad to hear of all this. And calling unto him king Nala, he asked his forgiveness. And the intelligent Nala also asked Rituparna's forgiveness, showing diverse reasons. And that foremost of speakers versed in the truth, king Rituparna, after being thus honoured by Nala, said, with a countenance expressive of wonder, these words unto the ruler of the Nishadhas,—By good fortune it is that regaining the company of thy own wife, thou hast obtained happiness ! O Naishadha, while dwelling in disguise at my house, I hope I did not wrong thee in any way, O lord of Earth ! If knowingly or unknowingly I have done thee any wrong, it beloveth thee to forgive me !—Hearing this, Nala replied,—Thou hast not, O monarch, done me ever so little an injury ! And if thou hast, it hath not awakened my ire, for surely thou shouldst be forgiven by me ! Thou wert formerly my friend, and, O ruler of men, thou art also related to me ! Henceforth I shall find greater delight in thee ! O king, with all my desires gratified, I lived happily in thy abode, in fact more happily there than in my own house ! This thy horse-lore is in my keeping ! If thou wishest, O king, I will make it over to thee !—saying this, Naishadha gave unto Rituparna that science, and the latter took it with the ordained rites. And, O monarch, the royal son of Bhangasura, having obtained the mysteries of equestrian science and having given unto the ruler of the Nishadas the mysteries of dice, went to his own city, employing another person for his charioteer. And, O king, after Rituparna had gone, king Nala did not stay long in the city of Kundina !”

Thus ends the seventy-seventh section in the Nalopakhyana of the Vana Parva.

SECTION LXXVIII.

(Nalopakhyana Parva continued)

“Vribadaswa said,—‘O son of Kunti, the ruler of the Nishadhas having dwelt for a month (at Kundina), set out from that city with Bhima's permission and accompanied by only a few followers for the country of the Nishadhas. With a single car white in hue, sixteen elephants, fifty horses, and six hundred infantry, that illustrious king, causing the earth itself to tremble, entered (the country of the Nishadhas) without loss of a moment and swelling with rage. And the mighty son of Virasena, approaching his brother Pushkara said unto him,—We will play again, for I have earned vast wealth ! Let Damayanti and all else that I have be my stake and let, O Pushkara, thy kingdom be thy stake ! Let the play begin again ! This is my certain determination. Blessed be thou, let us stake all we have along with our lives ! Having won over and acquired another's wealth or kingdom, it is a high duty, says the ordinance, to stake it when the owner demands. Or, if thou dost not relish play with dice, let the play with weapons begin ! O king, let me or thyself have peace by a single combat. That

this ancestral kingdom should, under all circumstances and by any means, be recovered, there is the authority of sages for holding. And, O Pushkara, choose thou one of these two things,—gambling with dice or bending the bow in battle !—Thus addressed by Naishadha, Pushkara, sure of his own success, laughingly answered that monarch, saying,—O Naishadha, it is by good fortune that thou hast earned wealth again to stake. It is by good fortune also that Damayanti's ill-luck hath at last come to an end ! And, O king, it is by good fortune that thou art still alive with thy wife, O thou of mighty arms ! It is evident that Damayanti, adorned with this wealth of thine that I will win, will wait upon me like an Apsara in heaven upon Indra ! O Naishadha, I daily recollect thee and am even waiting for thee ! Since I derive no pleasure from gambling with those that are not connected with me by blood ! Winning over to-day the beauteous Damayanti of faultless features, I shall regard myself fortunate, indeed, since she it is that hath ever dwelt in my heart ! Hearing these words of that incoherent braggart, Nala in anger desired to cut off his head with a scimitar. With a smile, however, though his eyes were red in anger, king Nala said,—Let us play. Why do you speak so now ? Having vanquished me, you can say anything you like. Then the play commenced between Pushkara and Nala. And blessed be Nala who at a single throw won his wealth and treasures back along with the life of his brother that also had been staked. And the king, having won, smilingly said unto Pushkara—This whole kingdom without a thorn in its side is now undisturbedly mine ! And, O worst of kings, thou canst not now even look at the princess of Vidarbha ! With all thy family, thou art now, O fool, reduced to the position of her slave ! But my former defeat at thy hands was not due to any act of thine ! Thou knowest it not, O fool, that it was Kali who did it all ! I shall not, therefore, impute to thee the faults of others. Live happily as thou chooseth, I grant thee thy life ! I also grant thee thy portion (in the paternal kingdom) along with all necessaries ! And, O hero, without doubt, my affection towards thee is now the same as before ! My fraternal love also for thee will never know any diminution ! O Pushkara, thou art my brother, live thou for a hundred years !—'

“ ‘And Nala of unbaffled prowess, having comforted his brother thus, gave him permission to go to his own town, having embraced him repeatedly. And Pushkara himself, thus comforted by the ruler of the Nishadhas, saluted that righteous king, and addressed him, O monarch, saying these words with joined hands—Let thy fame be immortal and livest thou happily for ten thousand years, thou who grantest me, O king, both life and refuge !—And entertained by the king, Pushkara dwelt there for a month and then went to his own town accompanied by a large force and many obedient servants and his own kindred, his heart filled with joy. And that bull among men all the while blazed forth in beauty of person like a second sun. And the blessed ruler of the Nishadhas, having established Pushkara and made him wealthy and freed him from troubles, entered his richly decorated palace. And the ruler of the

Nishadhas, having entered his palace, comforted the citizens. And all the citizens and the subjects from the country horripilated in joy. And the people headed by the officers of state said with joined hands,—O king, we are truly glad to-day throughout the city and the country ! We have obtained to day our ruler, like the gods their chief of a hundred sacrifices !—”

Thus ends the seventy-eighth section in the Nalopakhyaṇa of the Vana Parva.

SECTION LXXIX.

(*Nalopakhyaṇa Parva continued.*)

“Vrihadāsya said,—‘After the festivities had commenced in the city that was full of joy and without anxiety of any kind, the king with a large force brought Damayanti (from her father’s home.) And her father, too, that slayer of hostile heroes, Bhima of terrible prowess and immeasurable soul, sent his daughter, having honoured her duly. And upon the arrival of the princess of Vidarbha accompanied by her son and daughter, king Nala began to pass his days in joy like the chief of the celestials in the gardens of Nandana. And the king of undying fame, having regained his kingdom and becoming illustrious among monarchs of the island of Jamvū,* began once more to rule it. And he duly performed numerous sacrifices with abundant gifts to Brahmanas. O great king, thou also wilt, with thy kindred and relatives, so blaze forth in effulgence soon ! For, O foremost of men, it was thus that subjugator of hostile cities, king Nala, had fallen into distress along with his wife, in consequence, O bull of Bharata race, of dice † And, O lord of earth, Nala had suffered such dire woe all alone and recovered his prosperity, whereas thou, O son of Pandu, with heart fixed on virtue, art sporting in joy in this great forest, accompanied by thy brother and Krishna ! When thou art also, O monarch, mixing daily with blessed Brahmanas versed in the Vedas and their branches, thou hast little cause for sorrow ! This history, besides, of the Naga Karkotaka of Damayanti, of Nala, and of that royal sage, Rituparna, is destructive of evil. † And, O thou of unfading glory, this history, destructive of the influence of Kali, is capable, O king, of comforting persons like thee when they listen to it ! And reflecting upon the uncertainty (of success) of human exertion, it behoveth thee not to joy or grieve at prosperity or adversity ! ‡ Having listened to this history, be comforted, O king, and yield not to grief ! It

* The peninsula of India is frequently called in the *Puranas* the “Island of Jamvū.” It is supposed to be the central division of the world, there being six other divisions.

† This *Sloka* does not occur in every text.

‡ This *Sloka* also does not occur in every text.

behoveth thee not, O great king, to pine under calamity. Indeed, men of self-possession, reflecting upon the caprice of destiny and the fruitlessness of exertion, never suffer themselves to be depressed. They that will repeatedly recite this noble history of Nala, and that will hear it recited, will never be touched by adversity. He that listeneth to this old and excellent history hath all his purposes crowned with success and, without doubt, obtaineth fame, besides sons and grand-sons and animals, a high position among men, and health, and joy. And, O king, the fear also that thou entertainest, *viz.* ; *Some one skilled in dice will summon me*, I will for once dispel. O thou of invincible prowess, I know the science of dice in its entirety ! I am gratified with thee ; take this lore, O son of Kunti, I will tell it unto thee ! ”

Vaisampayana continued—“King Yudhishtira then, with a glad heart, said unto Vrihadaswa, ‘O illustrious one, I desire to learn the science of dice from thee !’ The Rishi then gave his dice-lore unto the high-souled son of Pandu, and having given it unto him, that great ascetic went to the sacred waters of *Asawsira* for a bath.

“And after Vrihadaswa had gone away, Yudhishtira of firm vows heard from Brahmanas and ascetics that came to him from various directions and from places of pilgrimage and mountains and forests that Arjuna of high intelligence and capable of drawing the bow with his left hand, was still engaged in the austerest of ascetic penances, living upon air alone. And he heard that the mighty-armed Partha was engaged in such fierce asceticism that none else before him had ever been engaged in such penances. And Dhananjaya the son of Pritha, engaged in ascetic austerities with regulated vows and fixed mind and observing the vow of perfect silence, was, he heard, like the blazing god of justice himself in his embodied form. And, O king, (Yudhishtira) the son of Pandu hearing that his dear brother Jaya, the son of Kunti, was engaged in such asceticism in the great forest, began to grieve for him. And with a heart burning in grief, the eldest son of Pandu, seeking consolation in that mighty forest, held converse with the Brahmanas possessed of various knowledge who were living with him there.”

Thus ends the seventy-ninth section in the Nalopakhyaṇa of the Vana Parva.

SECTION LXXX.

(*Tirtha-yatra Parva*)

Janamejaya said,—“O holy one, after my great-grandfather Partha had gone away from the woods of Kamyaka, what did the sons of Pandu do in the absence of that hero capable of drawing the bow with his left hand ? It seemeth to me that mighty bowman and vanquisher of armies was their refuge, as Vishnu of the celestials. How did my heroic grandsires pass their time in the forest, deprived of the company of that hero, who resembled Indra himself in prowess and never turned his back in battle ?”

Vaisampayana said,—“After Arjuna of unbaffled prowess had gone away from Kamyaka, the sons of Pandu, O son, were filled with sorrow and grief. And the Pandavas with cheerless hearts very much resembled pearls unstrung from a wreath, or birds shorn of their wings. And without that hero of white deeds that forest looked like the *Chaitraratha* woods when deprived of the presence of Kuvera. And, O Janamejaya, those tigers among men—the sons of Pandu—deprived of the company of Arjuna, continued to live in Kamyaka in perfect cheerlessness. And, O chief of the Bharata race those mighty warriors endowed with great prowess slew with pure arrows various kinds of sacrificial animals for the Brahmanas. And those tigers among men and repressors of foes, daily slaying those wild animals and sanctifying them properly, offered them unto the Brahmanas. And it was thus, O king, that those bulls among men afflicted with sorrow lived there with cheerless hearts after Dhananjaya's departure. The princess of Panchala in particular, remembering her third* lord, addressed the anxious Yudhisthira and said,—“That, Arjuna who with two hands rivals the thousand-armed Arjuna (of old), alas, without that foremost of the sons of Pandu, this forest doth not seem at all beautiful in my eyes ! Without him, whenever I cast my eyes this earth seems to be forlorn ! Even this forest with its blossoming trees and so full of wonders, without Arjuna seems not so delightful as before ! Without him who is like a mass of blue clouds (in hue) † who hath the prowess of an infuriate elephant, ‡ and whose eyes are like the leaves of the lotus, this Kamyaka forest doth not seem beautiful to me ! Remembering that hero capable of drawing the bow with his left hand, and the twang of whose bow sounds like the roar of thunder, I cannot feel any happiness, O king !’ And O monarch, hearing her lament in this strain, that slayer of hostile heroes, Bhimasena, addressed Draupadi in these words,—O blessed lady of slender waist, the agreeable words thou utterest delight my heart like the quaffing of nectar ! Without him whose arms are long and symmetrical; and stout and like unto a couple of iron maces and round and marked by the scars of the bowstrings and graced with the bow and sword and other weapons and encircled with golden bracelets and like unto a couple of five-headed snakes, without that tiger among men the sky itself seemeth to be without the Sun ! Without that mighty-armed one relying upon whom the Panchalas and

*The word in the text is *madhyamam* (accusative) meaning *middle*, because Arjuna was the third of the Pandavas, having two above him and two below him, Sometimes, however, Bhima is called the *madhyama* or middle Pandava, *madhyama* in that connection meaning *second*.

† The word is *nilambuda-çhaya-prakshyam*. Some texts read *nilambuda-sama-prakshyam*. The difference is hardly material.

‡ *Matta-matanga-vikramam*. As I have explained elsewhere, I am not sure that I have correctly rendered the word here. The sense may be “with tread like that of the infuriate elephant.” In either sense, this may be a consistent adjective of Arjuna.

the Kauravas fear not the sternly-exerting ranks of the celestials themselves, without that illustrious hero relying upon whose arms we all regard our foes as already vanquished and the earth itself as already conquered, without that Phalguna I cannot obtain any peace in the woods of Kamyaka ! The different directions also, wherever I cast my eyes, appear to be empty !

"After Bhima had concluded, Nakula the son of Pandu, with voice choked in tears, said,—'Without him whose extraordinary deeds on the field of battle constitute the talk of even the gods, without that foremost of warriors, what pleasure can we have in the woods ? Without him who having gone towards the north had vanquished mighty Gandharva chiefs by hundreds, and who having obtained numberless handsome horses of the *Tittiri* and *Kalmasha* species all endowed with the speed of the wind, presented them from affection unto his brother the king, on the occasion of the great *Rajasuya* sacrifice, without that dear and illustrious one, without that terrible warrior born after Bhima, without that hero equal unto a god, I do not desire to live in the Kamyaka woods any longer !

"After Nakula's lamentations, Sahadeva said,—'He who having vanquished mighty warriors in battle won wealth and virgins and brought them unto the king on the occasion of the great *Rajasuya* sacrifice, that hero of immeasurable splendour who having vanquished single-handed the assembled Yadavas in battle, ravished Subhadra with the consent* of Vasudeva, he who, having invaded the dominion of the illustrious Drupada gave, O Bharata, unto the preceptor Drona his tuition fee,—beholding, O king, that Jishnu's bed of grass empty in our asylum, my heart refuses consolation ! A migration from this forest is what, O repressor of foes, I would prefer, for without that hero this forest cannot be delightful !' "

Thus ends the eightieth section in the Tirtha-yatra of the Vana Parva.

SECTION LXXXI.

(*Tirtha-yatra Parva continued*)

Vaisampayana said,—"Hearing these words of his brothers as also of Krishna,† all of whom were anxious on account of Dhananjaya, king Yudhishtira, the just, became melancholy. And at that time he saw (before him) the celestial Rishi Narada blazing with *Brahmya* † beauty and like unto a fire flaming up in consequence of sacrificial libation. And beholding him come,

*Some texts read *sadmani* (loc sing) house, which would have no meaning. The ravishment really took place with Vasudeva's consent, and not from or in his 'house.'

† *Brahmya*, lit, what appertains to a *Brahmana*, or, which is the same thing, what appertains to *Brahma*, the Supreme Being. This adjective is frequently used in respect of Rishi and Munis.

king Yudhishtira with his brothers stood up and duly worshipped the illustrious one. And endued with blazing energy, the handsome chief of the Kuru race, surrounded by his brothers, shone like the god of an hundred sacrifices encircled by the celestials. And Yujnaseni in obedience to the dictates of morality adhered* to her lords the sons of Pritha, like Savitri to the Vedas or the rays of the Sun to the peak of Meru. And the illustrious Rishi Narada, accepting that worship, comforted the son of Dharma in proper terms. And, O sinless one addressing the high souled king Yudhishtira, the just, the Rishi said, 'Tell me, O foremost of virtuous men, what is it that thou seekest and what can I do for thee !' At this, the royal son of Dharma bowing with his brothers unto Narada, who was the revered of the celestials, told him with joined hands, 'O thou that art highly blessed and worshipped by all the worlds, when thou art gratified with me, I regard all my wishes in consequence of thy grace, as already filled, O thou of excellent vows ! If, O sinless one, I with my brothers deserve thy favour, it behoveth thee O best of Munis, to dispel the doubt that is in my mind ! It behoveth thee to tell me in detail what merit is his that goeth round the worlds, desirous of beholding the sacred waters and shrines † that are on it !'

"Narada said,—'Listen, O king, with attention, to what the intelligent Bhishma had heard before from Pulastya ! From early, O blessed one that foremost of virtuous men, Bhishma, while in the observance of the *Pitrya* ‡ vow, lived, O king, in the company of Munis in a delightful and sacred region, near the source of the Ganges, that is resorted to by the celestial Rishis and Gandharvas and the celestials themselves ! And while living there, the resplendent one gratified with his oblations the *Pitris*, the gods, and the Rishis according to the rites inculcated in the scriptures. And once on a time while the illustrious one was engaged in his silent recitations § he beheld Pulastya—that best of Rishis, of wonderful appearance. And beholding that austere ascetic blazing with beauty, he was filled with great delight and exceeding wonder. And, O Bharata, that foremost of virtuous men, Bhishma, then worshipped that blessed Rishi according to the rites of the ordinance. And purifying himself and with rapt attention, he approached that best of Brahmarshis, with the *Arghya* on his head. And uttering aloud his name, he said,—O thou of excellent vows, blessed be thou, I am Bhishma thy slave ! At sight of thee, I am freed from all my sins !—And saying

* The word in the text are *najakau*, lit, 'did not abandon.' *Savitri* is regarded as the mother of the Vedas. In the *Puranas* she is also regarded as the wife of Brahma.

† The words are *Tirtha-tatparas*. A *tirtha*, as explained in the *Adi-Parva* is a region of sacred water. There can be no *tirtha* without a piece of water, it matters little whether it is an arm of the sea or a river or a lake or even a tank.

‡ The vow called *pitrya* was one in honour of the deceased ancestors. It consisted of continued fasts and daily oblations according to the ordinance.

§ *Yapa*, lit, silent prayers, or rather, silent recitation of some particular *mantra*.

this, that foremost of virtuous men, Bhishma, restraining speech, stood O Yudhisthira, in silence and with joined hands ! And beholding Bhishma that foremost of the Kurus, reduced and emaciated by the observance of vows and the study of the Vedas, the Muni became filled with joy.

Thus ends the eighty-first section in the Tirtha-yatra of the Vana Parva.

SECTION LXXXII

(*Tirtha-yatra Parva continued*)

'Pulastya said—O thou of excellent vows, I have been much gratified with thy humility, thy self-control, and thy truth, thou blessed one versed in morality ! O sinless one, it is for this virtue of thine which thou hast acquired from regard to thy ancestors, that I have been gratified with thee and thou hast, O son, obtained a sight of my person ! O Bhishma, my eyes can penetrate into everything. Tell me what I may do for thee ! O sinless one, O thou foremost of the Kuru race, I will grant thee whatever thou mayst ask me !—

'Bhishma said,—O highly blessed one, when thou who art worshipped by the three worlds hast been gratified with me and when I have obtained a sight of thy exalted self, I regard myself as already crowned with success ! But, O thou foremost of virtuous persons, if I have deserved thy favour, I will tell thee my doubts and it behoveth thee to dispel them ! O holy one I have some religious doubts in respect of *tirthas*. Speak of those to me in detail, I desire to hear thee ! O thou that resemblest a celestial himself, what is his merit, O regenerate Rishi, who goeth round the whole earth (visiting shrines) ! O tell me this with certainty !—

'Pulastya said,—O son, listen with attention. I will tell thee of the merit which attaches to *tirthas* and which constitutes the refuge of the Rishis ! He whose hands and feet and mind and knowledge and asceticism and acts are under wholesome control, enjoyeth the fruits of *tirthas*.* He who has ceased to accept gifts, he that is contented, he that is free from pride enjoys

* I think Nilakantha rightly explains this passage. According to him, knowledge under control is equivalent to a determination of not using it for injuring others ; asceticism under control is equal to ascetic merit without a sense of pride ; acts under control being equivalent to freedom from sin. When, however, he explains feet under control to mean a refusal to go into sinful territories I think he only shows his ingenuity, and his inveterate predilection for a needless subordination of the expressions of the poet to purely Brahmanical ideas, although I think it is just probable that he is correct. I think it might as well mean a refusal to tread on sacred ground.

the fruits of *tirthas*. He that is without sin, he that acts without purpose, he that eats light, he that has his senses under control, he that is free from every sin, enjoys the fruits of *tirthas*. O king, he that is free from anger, he that adhereth to truth, he that is firm in his vows, he that regardeth all creatures as his own self, enjoyeth the fruits of *tirthas*. In the Vedas the Rishis have declared in due order the sacrifices and also their fruits here and hereafter truly. O lord of earth, those sacrifices cannot be accomplished by him that is poor, for those sacrifices require various materials and diverse things in large measures ! These, therefore, can be performed by kings or sometimes by other men of prosperity and wealth. O lord of men, that rite, however, when men without wealth, without allies, singly, without wife and children, and destitute of means, are capable of accomplishing and the merit of which is equal unto the sacred fruits of sacrifices, I will now declare unto thee, thou best of warriors ! O thou best of the Bharata race, sojourns in *tirthas* which are meritorious and which constitute one of the high mysteries of the Rishis, are even superior to sacrifices ! He is a poor man who having gone to a *tirtha* hath not fasted for three nights, who hath not given away gold, and who hath not distributed kine. Indeed, one acquireth not, by the performance of the *Agnishtoma* and other sacrifices distinguished by large gifts, that merit which one acquireth by a sojourn to a *tirtha*. In the world of men, there is that *tirtha* of the God of gods, celebrated over the three worlds by the name of *Pushkara*† One that sojourneth there becometh equal unto that deity, O high-souled son of the Kuru race, during the two twilights and mid-day there is the presence of hundred thousand millions of *tirthas* in *Pushkara*. The Adityas, the Vasus, the Rudras, the Sadhyas, the Maruts, the Gandharvas, and the Apsaras are ever present, O exalted one, in *Pushkara*. It was there, O king, that the gods, the Daityas and *Brahmarshis*, having performed ascetic devotions there, obtained great merit and finally attained to god-hood.

Men of self-control, by even thinking mentally of *Pushkara*, are cleansed from their sins, and regarded in heaven. O king, the illustrious grand-sire having the lotus for his seat, had dwelt with great pleasure in this *tirtha*. O blessed one, it was in *Pushkara* that the gods with the Rishis having acquired of old great merit, finally obtained the highest success. The person who, devoted to the worship of the gods and the *pitris*, batheth in this *tirtha*, obtaineth, it hath been said by the wise, merit that is equal to ten times that of the horse-sacrifice. Having gone to the *Pushkara*

* To act with a definite purpose is fraught with no merit. To give because it is a virtue and would aid in the acquisition of heaven is like trading in virtue. This doctrine is elaborated in the *Bhagavat-gita* where it is laid down in a more direct form that man should be virtuous because it is his duty to be so and not for the sake of the reward promised to virtue. *Vide* also Yudhisthira's words to Draupadi p—68.

† Some text read *Pushkaram namavikhyatam mahabhagas srmaviset*, for *Pushkaram tirthamasadya mahabhaga samobhovet*, which appears to be the true reading.

woods, he that feedeth even one Brahmana, becometh happy here and hereafter, O Bhishma, for that act. He that supporteth himself on vegetables and roots and fruits, may with pious regard and without disrespect, give even such fare to a Brahmana. And O best of kings, the man of wisdom, even by such a gift, will acquire the merit of a horse-sacrifice. Those illustrious persons among Brahmanas or Kshatriyas or Vaisyas or Sudras that bathe in Puskara are freed from the obligation of rebirth. That man in especial who sojourneth to Pushkara on the full moon of the month of *Kartika*, acquireth everlasting regions in the abode of Brahma. He that thinketh with joined hands morning and evening, of the Pushkara practically batheth, O Bharata, in every *tirtha*. Whether a male or a female, whatever sins one may commit since birth, are all destroyed as soon as one batheth in Puskara. As the slayer of Madhu is the foremost of all the celestials, so is Puskara, O king, the foremost of all *tirthas*. A man by residing with purity and regulated vows for twelve years in Pushkara, acquireth the merit* of all the sacrifices, and goeth to the abode of Brahma. The merit of one who performeth the *Agni-hotra* for a full one hundred years, is equal to that of him who resideth for the single month † of *Kartika* in Pushkara. There are three white hillocks and three springs known from the remotest times, we do not know why, by the name of the Pushkaras. It is difficult to go to Pushkara ; it is difficult to undergo ascetic austerities at Pushkara ; it is difficult to give away at Pushkara ; and it is difficult to live at Pushkara.

Having dwelt for twelve nights at Pushkara with regulated diet and vows, and having walked round (the place), one must go to *Jamvu marga*. One that goeth to *Jamvu-marga* which is resorted to by the celestials, the Rishis, and the *Pitris*, acquireth the merit of the horse-sacrifice and the fruition of all his wishes. The man that resideth there for five nights, hath his soul cleansed from all sins. He never sinketh into hell, but acquireth high success. Leaving *Jamvu-marga* one must go to *Tandulikasrama*. He that goeth there never sinketh into hell but ascendeth to the abode of Brahma. He that goeth to the lake of Agastya and occupieth himself with the worship of the *Pitris* and the celestials, fasting for three nights, acquireth, O king, the fruit of the *Agni-shtoma*. Going thither, he that liveth on vegetables or fruits acquireth the status called *Kaumara*. One could next proceed to the beautiful asylum of Kanwa, which is worshipped by the whole world. That

* There is a substantial difference of reading in this *Sloka*, For *Kratum* (acc. pl.), some texts read *Ritun*. It is noticed by Nilakantha. *Ritun* means the seasons. Nilakantha explains it as *Samvatsaratmakaprajapati-sayujyem*. He also quotes the *Srutis* in his support, which, indeed, do say, that 'the seasons or the year are *Prajapati*, and the latter is the seasons and the year.' I incline, however, to the supposition that *Kratun* is the correct reading.

† The word in the text is *Kartiki*. I may mean both the month of *Kartika* and the day of full moon of that month.

sacred wood characterised by holiness, existeth, O bull of the Bharata race, from very remote times. As soon as one entereth it, he is freed from all his sins. He who with regulated diet and vows worshippeth the *Pitris* and the gods there, obtaineth the fruit of a sacrifice that is capable of bestowing the fruition of all one's desires. Having walked round this asylum one must then go to the spot where Yayati fell (1) He that goeth thither, acquireth the merit of horse-sacrifice. One must then go to *Mahakala* with regulated diet and senses subdued. And having bathed in the *tirtha* called *Koti*, one obtaineth the merit of a horse-sacrifice. A virtuous man should next proceed to the *tirtha* of Sthanu, the husband of Uma, known over the three worlds by the name of *Bhadravata*. That best of men who goeth to *Bhadravata*, beholdeth Isana (2) and obtaineth the fruit of a gift of a thousand kine. And through the grace of Mahadeva, he acquireth the status of *Ganapatya* (3) blessed with prosperity and peace and high grace. Having arrived then at *Narmada*, that river celebrated over the three worlds, and given oblations of water to the *Pitris* and the gods one acquireth the fruit of the horse-sacrifice. He that goeth into the Southern ocean, practising the Brahmacharya mode of life, and with senses subdued, acquireth the fruit of the *Agnishtoma* sacrifice and ascendeth to heaven. Having arrived at *Charmanwati*, with regulated diet and senses subdued, one acquireth, at the command of Rantideva, the merit of the *Agnishtoma* sacrifice. One must then go, O virtuous chief of warriors, (4) to *Arunda*, the son of Himavat, where there was a hole through the earth in days of yore. There is the asylum of Vasishtha, celebrated over the three worlds. Having resided for one night, one obtaineth the merit of the gift of a thousand kine. He that, leading a Brahmacharya mode of life, batheth in the *tirtha* called *Pinga*, obtaineth, O tiger among kings, the merit of the gift of an hundred *Kapila* (5) kine. One must next go O king, to that excellent *tirtha* called *Prabhasa*. There Hutasana (6) is

(1) *Vide Adi Parva*, p 184.

(2) A name of Siva.

(3) The status of *Ganapatya* is that of one who is an attendant of Siva. I render *asapatnam* (lit, *foelessness*) as *peace*.

(4) Most editions end this *Sloka* with the word *Yudhisthira* (in the vocative case). The whole of the section, however, represents the speech of Pulastya to Bhishma, which Narada is reciting to Yudhisthira. The *sloka*, therefore, as usually read, is evidently an instance of editorial carelessness. I have no hesitation in changing *Yudhisthira* into *Yudhamvara* although, I must confess, I have not met with this reading in any of the texts I have consulted, including some manuscripts.

(5) A cow with auspicious marks and giving milk whenever required is called *Kapila*.

(6) *Hutasana* is Agni, so called because of the libations (of clarified butter) that he eats, he being the mouth through which the other gods take their food.

always present in his own person. He, the friend of Pavana, O hero is the mouth of all the gods. The man that with subdued and sanctified soul batheth in that *tirtha*, obtaineth merit greater than that of the *Agnishtoma* or *Atiratra* sacrifices. Proceeding next to the spot where the Saraswati mingleth with the sea, one obtaineth the fruit of the gift of a thousand kine and heaven also, besides, O bull of the Bharata race, blazing forth for all time like Agni himself. He that with subdued soul batheth in the *tirtha* of the king of waters, and giveth oblations of water unto the *Pitris* and the gods, living there for three nights blazeth forth like the Moon, and obtaineth also the fruit of the horse-sacrifice. One should next proceed, O best of the Bharata, unto the *tirtha* known by the name of *Varadana*, where (the Rishi) Durvasa had given a boon unto Vishnu.* A man by bathing in Varadana obtaineth the fruit of the gift of a thousand kine. One should next proceed with subdued senses and regulated diet to *Dwaravati*, where by bathing in *Pindaraka*, one obtaineth the fruit of the gift of gold in abundance. O blessed one, it is wonderful to relate that in that *tirtha*, to this day, coins with the mark of the lotus, and lotuses also with the mark of the trident, are seen, O repressor of heroes ! And O bull among men the presence of Mahadeva is there. Arriving then, O Bharata, at the spot where the *Sindhu* mingleth with the sea, one should with subdued soul bathe in that *tirtha* of Varuna. And bathing there and giving oblations of water to the *Pitris*, the Rishis, and the gods, one acquireth, O bull of the Bharata race, the region of Varuna, and blazeth forth in effulgence of his own. Men of wisdom say that by worshipping the god known by the name of *Shankukarneswara*, one acquireth ten times the merit of the horse-sacrifice. O bull of the Bharata race, having walked round that *tirtha*, one should, O thou foremost of the Kurus, go to that *tirtha* celebrated over the three worlds and known by the name of *Drimi*.† That *tirtha* cleanseth from every sin, and it is there that the gods including Brahma worship Maheswara. Having bathed there and worshipped Rudra surrounded by the other gods, one is freed from all sins since birth. It was there, O best of men, that *Drimi* was adored by all the gods. Bathing there, O best of men, one obtaineth the fruit of the horse-sacrifice. O thou of great intelligence, Vishnu the creator of the universe, after slaying the Daityas and Danavas, went thither to purify himself. O virtuous one, one should next proceed to *Vasudhara* adored by all. By an only sojourn to that *tirtha*, one acquireth the fruit of the horse-sacrifice. And, O thou best of the Kurus, by bathing there with subdued soul and rapt attention, and giving oblations of water unto the gods and the *Pitris*, one ascendeth unto the region of Vishnu and is adored

* This *Sloka* also ends with 'Yudhishtira' in the vocative case, *Vide* the fourth note in page 177.

† Some texts read *Dami*.

there. In that *tirtha*, O bull of the Bharata race, there is a sacred lake of the Vasus. By bathing there and drinking of its water, one becometh regarded of the Vasus. There is a celebrated *tirtha* of the name of *Sindhuttama*, which destroyeth every sin. O best of men, by bathing there, one acquireth the fruit of the gift of gold in abundance. By arriving at *Bhadrātunga* with sanctified soul and purity of conduct, one acquireth the region of Brahma and a high state of blessedness. There is then the *tirtha* of the *Kumarikas* of Indra, that is much resorted to by the *Siddhas*. O best of men, by bathing there, one obtaineth the region of Indra. In *Kumārīka* there is another *tirtha* called *Renuka*, which is also resorted to by the *Siddhas*. A Brahman by bathing there would become as bright as the Moon. Proceeding next to the *tirtha* called the *Panchanada*, with subdued sense and regulated diet, one obtaineth the fruit of the five sacrifices that have been mentioned one after another in the scriptures. Then, O king, one should go to the excellent region of *Bhima*. O best of the Bharatas, by bathing in the *tirtha* there that is called *Yoni*, a man (in his next birth) becometh, O king, the son of a goddess, bearing earrings decked with pearls, and obtaineth also the merit of the gift of an hundred thousand kine. Proceeding next to *Srikunda* celebrated over the three worlds and worshipping the grandsire, one obtaineth the fruit of the gift of a thousand kine. O virtuous one, one should then go to the excellent *tirtha* called *Vimala*, where to this day may be seen fishes of golden and silver hues. By bathing there, one soon acquireth the region of Vasava, and his soul being cleansed from every sin, he attaineth to a high state of blessedness. Proceeding next to *Vitasta* and giving oblations of water unto the *Pitris* and the gods, a man, O Bharata, obtaineth the fruit of the *Vajapeya* sacrifice. That sin-destroying *tirtha* known by the name of *Vitasta*, is situate in the country of the *Kasmiras* and is the abode of the Naga Takshaka. Bathing there, a man certainly obtaineth the fruit of the *Vajapeya* sacrifice, and his soul cleansed from every sin, he attaineth to a high state of blessedness. One should next proceed to *Vadava* celebrated over the three worlds. Bathing there with due rites in the evening, one should offer rice boiled in butter and milk, according to the best of his might, unto the deity of seven flames. Men of wisdom say that a gift made here in honor of the *Pitris*, becometh inexhaustible. The Rishis, the *Pitris*, the gods, the Gandharvas, several tribes of Apsaras, the Guhyakas, the Kinnaras, the Yakshas, the Siddhas, the Vidhyadharas, men Rakshasas, Daityas, Rudras, and Brahma himself, O king, having with subdued senses, accepted a course of austerities for a thousand years in order to move Vishnu to grace, cooked rice in milk and butter and gratified Kesava with oblations, each offered with seven *Richs*.* And, O king, the gratified Kesava thereupon conferred on them the eight-fold attributes called

Aiswaryya and other objects that they desired. And having bestowed upon them these, that god disappeared in their sight like lightning in the clouds. And it is for this, O Bharata that that *tirtha* became known by the name of *Saptacharu**, and if one offereth *Charu* there to the seven-flamed deity, he obtaineth merit superior to that of the gift of an hundred thousand kine, to that of an hundred *Rajasuya* sacrifices, as also of an hundred horse-sacrifices. Leaving *Vadava*, O king, one should then proceed to *Raudrapada*, and beholding Mahadeva there one obtaineth the merit of the horse-sacrifice. Proceeding then, with subdued soul and leading a Brahmacharya mode of life, to *Manimat*, and residing there for one night, one acquireth, O king, the merit of the *Agnishtoma* sacrifice. One should then go, O king, to *Devika* celebrated over the whole world. It was there, O bull of Bharata race, that, as heard by us, the Brahmanas first sprang into existence. There also is the region of the holder of the trident,—a region that is celebrated over the world. Having bathed in *Devika* and worshipped Maheswara by offering him, to the best of one's might, rice, boiled in milk and butter, a man obtaineth, O bull of the Bharata race, the merit of a sacrifice that is capable of filling every desire. There also is another *tirtha* of Rudra, called *Kamakhya*, which is much resorted to by the gods. Bathing there, a man speedily obtaineth success. By touching also the water of *Yajana*, *Brahmavaluka*, and *Pushpamva*, one becometh free from sorrow in after life. The learned have said that the sacred *tirtha* of *Devika*, the resort of the gods and the Rishis, is five *Yojanas* in length and half a *Yojana* in breadth. One should then, in due order, proceed, O king, to *Dirghasatra*. There the gods with Brahma at their head the] *Siddhas*, and the greatest Rishis, with regulated vows and the recitation and acceptance of the preliminary pledge, perform the long-extending sacrifice. O king, by going only to *Dirghasatra*, O repressor of foes, one obtaineth merit that is superior, O Bharata, to that of either the *Rajasuya* or the horse-sacrifice. One should next proceed with subdued senses and regulated diet to *Vinasana*, where *Saraswati* disappearing on the breast of Meru, re-appeareth at *Chamasa*, *Shivodveda* and *Nagadveda*, Bathing in *Chamasodeva*, one obtaineth the merit of the *Agnishtoma* sacrifice. Bathing in *Shivodveda*, one acquireth the merit of the gift of a thousand kine. And bathing in *Nagadveda*, one obtaineth the region of the Nagas. One should proceed, next, to the inaccessible *tirtha* of *Shasayana*, where the cranes, O Bharata, disappearing in the form of *susas*, † re-appear every year in the month of *Kartika*, and bathe, O blessed chief of the Bharata race, in the *Saraswati*. Bathing there, O tiger among men, one blazeth forth like the Moon, and obtaineth, O bull of the Bharata race, the

* *Sapta* is seven, and *charu* rice boiled in milk and butter ; so called. (as explained above) because of oblations of *charu*, each offered with seven *Richs*.

† It is difficult to assign a meaning to this word. It may mean either *rabbits* or *spots of the moon*.

merit of the gift of a thousand kine. One should next proceed, O thou of the Kuru race, to *Kumarakoti*, with subdued senses, and bathing there, worship the gods and the *Pitris*. By doing this, one obtaineth the merit of the gift of ten thousand kine, and raiseth all his ancestors to higher regions. One should next, O virtuous one, proceed with subdued soul to *Rudrakoti*, where in olden days, O king, ten millions of Munis had assembled. And, O king, filled with great joy at the prospect of beholding Mahadeva, the Rishis assembled there, each saying, *I will first behold the god ! I will first behold the god !** And, O king, in order to prevent disputes amongst those Rishis of subdued souls, the Lord of *Yoga*, by help of his *Yoga* powers, multiplied himself into ten millions forms, and stood before every one of them. And every one of these Rishis said—*I have seen him first !* And gratified, O king, with the deep devotion of those Munis of subdued souls, Mahadeva granted them a boon, saying, *From this day your righteousness shall grow !* And, O tiger among men, one that bathes, with a pure mind, in Rudrakoti obtains the merit of the horse-sacrifice and delivers his ancestors. One should next proceed, O king, to that highly sacred and celebrated region where the Saraswati mingles with the Sea. Thither, O king, the gods with Brahma at their head and Rishis with wealth of asceticism repair for adoring Kesava on the fourteenth day of the lighted fortnight of the month of Chaitra. Bathing there, O tiger among men, one obtaineth the merit of giving away gold in abundance, and his soul being cleansed from every sin, he ascendeth to the region of Brahma. It is there, O king, that the Rishis have completed many a sacrifice ! By a sojourn to that spot one obtains the merit of the gift of a thousand kine !—

Thus ends the eighty-second section in the Tirtha-yatra of the Vana Parva.

SECTION LXXXIII.

(*Tirtha-yatra Parva continued.*)

* "Pulastya said.—One should next proceed, O king, to the adored Kurukshetra at sight of which all creatures are freed from their sins. He is freed from all sins who constantly sayeth—*I will live in Kurukshetra !* The very dust of Kurukshetra, conveyed by the wind, leadeth a sinful man to a blessed course (in after life). They that dwell in Kurukshetra which lieth to the south of the Saraswati and the north of the Drishadwati, are said to dwell in heaven. O hero, one should reside there, O thou

* The word used in the text is, *Vrishava-dhwaïam*, meaning one whose mark (or vehicle) is the bull. This is a common name of Mahadeva.

foremost of warriors,* for a month ! There, O lord of earth, the gods with Brahma at their head, the Rishis, the Siddhas, the Charanas the Gandharvas, the Apsaras, the Yakshas, and the Nagas, often repair, O Bharata, to the highly sacred Brahmakshetra ! O foremost of warriors, the sins of one that desireth to repair to Kurukshetra even mentally are all destroyed, and he finally goeth into the region of Brahma.† O son of the Kuru race, by repairing to Kurukshetra in a pious frame of mind, one obtaineth the fruit of the Rajasuya and horse sacrifices ! By saluting next the Yaksha called Mankanaka, that mighty gate-keeper (of Kuvera), one obtaineth the fruit of giving away a thousand kine. O virtuous king, one should next repair to the excellent region of Vishnu, where Hari is always present ! Bathing there and bowing down unto Hari the Creator of the three worlds, one obtaineth the fruit of the horse-sacrifice and repaireth to the abode of Vishnu ! One should next repair to Pariplava, that *tirtha* celebrated over the three worlds, and (Bathing there,) O Bharata, one obtaineth merit that is greater than that of the *Agnistoma* and the *Atiratra* sacrifices ! Repairing next to the *tirtha* called Prithivi, one obtaineth the fruit of the gift of a thousand kine. The sojourner to *tirthas* should next, O king, proceed to Shalukini and bathing there in the Dasaswamedha one obtaineth the merit of ten horse-sacrifices ! Proceeding next to Sarpadevi, that excellent *tirtha* of the Nagas, one obtaineth the merit of the *Agnishtoma* sacrifice and attaineth to the region of the Nagas. O virtuous one, one should next proceed to Tarantuka, the gate-keeper and residing there for one night one obtaineth the merit of giving away a thousand kine. Proceeding next with subdued senses and regulated diet to Panchananda and bathing in the *tirtha* there called Koti, one obtaineth the fruit of the horse-sacrifice. Proceeding then to the *tirtha* of the twin Aswins one obtaineth personal beauty. O virtuous one, one should next proceed to the excellent *tirtha* called Varaha, where Vishnu ! formerly stood in the form of a boar. Bathing there one obtaineth, O foremost of men, the merit of the horse-sacrifice ! One should next, O king, repair to the *tirtha* called Soma in Jayanti. Bathing there one obtaineth the merit of Rajasuya sacrifice ! By bathing in Ekahansa, a man obtaineth the merit of giving away a thousand kine. O king, a sojourner to *tirthas* repairing to a Kritasauch

* The word *Yudhisthira* occurs in the text. A Pundit suggests to me that instead of meaning the eldest son of Pandu, the word here may be an adjective implying firm or steady in battle. This certainly is ingenious, for it may apply very well to Bhishma to whom of course, the whole speech of Pulastya is addressed, Narada being only the repeater of that speech to the eldest son of Pandu.

* *Brahmaloka*. Wherever this word occurs, it may either mean the region of Brahma, or, 'the state of Brahma.' As the fruits of pilgrimage (as recited by Pulastya) are furthest removed from the *spiritual*, I have thought it proper not to take this one expression, amongst a thousand others, in a spiritual sense.

obtaineth the lotus-eyed deity (Vishnu) and perfect purity of soul. One should next proceed to Munjavata, that spot sacred to the illustrious Sthanu ! Residing there without food for one night, one obtaineth the status called *Ganpatya*. There, O king, is the celebrated *tirtha* called Yakshini. O king, repairing to that *tirtha* and bathing there, one obtaineth fruition of all his desires. O bull of the Bharata race, that *tirtha* is regarded as the gate of Kurukshetra. The sojourner to *tirthas* should with concentrated soul, walk round it. Equal unto the Pushkaras, it was created by the high-souled Rama, the son of Jamadagni. Bathing there and worshipping the Pitris and the gods, one obtaineth, O king, the merit of the horse-sacrifice and becometh successful in everything. The sojourner of *tirthas* should next repair with concentrated soul to the Ramahradas. There, O king, the heroic Rama of resplendent energy, exterminating the Kshatriyas by his might, dug five lakes and filled them, O tiger among men, with the blood of his victim, as heard by us. And having filled those lakes with Kshatriya blood, Rama offered oblations of blood hls to sires and grandsires. Gratified (with the oblations) those Rishis then addressed Rama and said—O Rama, O Rama, O thou of great good fortune, we have been gratified with thee, O thou of the Bhrigu race, for this thy regard for the Pitris, and thy prowess, O exalted one ! Blessed be thou and ask thou the boon thou choosest. What is it that thou desirest, O thou of great splendour !—Thus addressed (by them), Rama, that foremost of smiters, said with joined hands these words unto the Pitris stationed in the firmament,—If ye have been gratified with me if I have deserved your favour, I desire this favour of the Pitris, *viz*, that I may have pleasure again in ascetic austerities ! Let me also, through your power, be freed from the sin I have committed by exterminating, from wrath, the Kshatriya race ! Let also my lakes become *tirthas* celebrated over the world ! The Pitris, hearing these blessed words of Rama, were highly gratified and filled with joy they answered him saying—Let thy asceticism increase in consequence of thy regard for the Pitris ! Thou hast exterminated the Kshatriyas, from wrath. Freed art thou already from that sin, for they have perished as a consequence of their own misdeeds ! Without doubt, these lakes of thine will become *tirthas*. And he who, bathing in these lakes, offereth oblations of the water thereof to the *Pitris*, the latter gratified with him will grant him desire difficult of fulfilment in the world as also eternal heaven !—O king having granted him these boons the Pitris joyfully saluted Rama of the Bhrigu race and disappeared there and then. It was thus that the lakes of the illustrious Rama of the Bhrigu race became sacred. Leading a Brahmacharya mode of life and observing sacred vows, one should bathe in the lakes of Rama. Bathing therein and worshipping Rama, one obtaineth, O king, the merit of gift of gold in abundance ! Proceeding next, O son of the Kuru race, to Vansamulaka, a sojourner to *tirthas*, by bathing there, raiseth, O king, his own race ! O best of the Bharatas,

arriving next at the *tirtha* called Kayasodhana, and bathing there, one purifieth, without doubt, his body, and proceedeth with purified body to blessed region of unrivalled excellence. One should next repair, O virtuous one, to that *tirtha*, celebrated over the three worlds, called Lokodhava, were formerly Vishnu of great prowess had created the worlds. Arriving at that *tirtha* which is adored by the three worlds one earneth, O king, by bathing there, numerous worlds for himself. Repairing next with subdued soul to the *tirtha* called Sree, one acquires, by bathing there and worshipping the Pitris and the gods, high prosperity. Leading a Brahmacharya mode of life and with concentrated soul, one should proceed next to the *tirtha* called Kapila. Bathing there and worshipping one's own Pitris and the gods, a man earneth the fruit of the gift of a thousand Kapila kine. Repairing next to the *tirtha* called Surya and bathing there with subdued soul and worshipping the Pitris and the gods, fasting all the while, one obtaineth the fruit of the *Agnishtoma* sacrifice and goeth (finally) to the region of the Sun. The sojourner to *tirthas* by proceeding next to Go-bhavana and bathing there obtaineth the merit of the gift of a thousand kine. O son of the kuru race, sojourner to *tirthas* by repairing then to the *tirtha* called Shankhini and bathing in the Devi *tirtha* that is there, obtaineth high prowess. O king one should then proceed to the *tirtha* called Tarandaka situate in the Saraswati and belonging to the illustrious chief of the Yakshas who is one of the gate keepers (of Kuvera). O king, bathing there, one obtaineth the fruit of the *Agnishtoma* sacrifice. O virtuous king, one should next repair to the *tirtha* called Brahmavarta. Bathing in Brahmavarta, one ascendeth to the abode of Brahma. O king, one should then repair to that excellent *tirtha* called Sutirtha. There the Pitris are ever present along with the gods. One should bathe there and worship the Pitris and the gods. By so doing, one obtaineth the merit of the horse sacrifice and goeth (finally) into the region of the Pitris. It is for this, O virtuous one, that Sutirtha situate in Amvumati is regarded as so excellent. And, O thou best of the Bharata race, having bathed in the *tirtha* of Kasiswara,* one becometh freed from all diseases and is adored in the abode of Brahma. There, in that *tirtha*, is another called Matri. One that bathes in Matri *tirtha* hath a large progeny and obtaineth, O king, great prosperity! One should next proceed with subdued sense and regulated diet to the *tirtha* called Shitavana. And, O great king, it hath been seen that one merit of that *tirtha* which rarely belongs to any other, is that one only going thither obtaineth holiness. By casting off his hair in that *tirtha* one acquireth, O Bharata, great sanctity! There, in that *tirtha*, is another called Shwavillomapaha, where, O tinger among men, and chief of the Bharata race, learned Brahmanas that sojourn to *tirthas* obtain great satisfaction by

*A name of *Shiva*. The *tirtha* of *Kasiswara* is *Beneras* (otherwise called *Kasi*). The four succeeding *tirthas* are all in *Kasi*, and exist to this day, being known by these very names.

a dip into its waters ! Good Brahmanas, O king, by casting off their hair in that *tirtha* acquire holiness by *Pranayama** and finally attain to a high state. There, O king, in that *tirtha* is also another called Dasaswamedhika. Bathing there, O tiger among men, one attains to a high state. One should next proceed, O king, to the celebrated *tirtha* called Manusha where, O king, a number of black antelopes afflicted by the hunter's arrows, plunging into its waters, were transformed into human beings ! Bathing in that *tirtha* leading a Brahmacharya mode of life and with concentrated soul, a man becomes freed from all his sins and is adored in heaven. Distant by a *crosa*, O king, to the east of Manusha there is a river celebrated by the name of Apaga that is resorted to by the Siddhas. The man that offereth there the syamaka grain in honor of the gods and the Pitris acquireth great religious merit. And if one Brahmana is fed there, it becomes equivalent to feeding ten millions of Brahmanas. Having bathed in that *tirtha* and worshipped the gods and the Pitris and resided there for one night, a man obtaineth the merit of the *Agnishtoma* sacrifice. One should then repair, O king, to that excellent region of Brahma which, O Bharata, is known on earth by the name of Brahmodumvara. Bathing in the tank of the seven Rishis that is there, O bull among men, with pure mind and subdued soul, as also in the *tirtha* called Kedara of the high-souled Kapila, and beholding Brahma who is there, one's soul being purified from all sins one goeth to the abode of Brahma. Proceeding next to the inaccessible *tirtha* called Kedara of Kapishtala, and burning one's sins there by ascetic penances, one acquireth the power of disappearance at will. One should next proceed, O king, to the celebrated *tirtha* called Saraka, and beholding Mahadeva there on the fourteenth day of the dark fortnight, one obtaineth all his wishes and goeth also into heaven. O son of the Kuru race, in Saraka and Rudrakoti as also in the well and the lakes that are there, thirty millions of *tirthas* are present. There in that *tirtha*, O chief of the Bharatas, is another called Ilaspada. Bathing there and worshipping the gods and the Pitris, one never sinketh into hell but obtaineth the fruit of the *Vajapeya* sacrifice. Repairing next to Kindana and Kinjapya, one acquireth, O Bharata, the merit of giving away in measureless abundance and the infinite recitation of prayers. Repairing next to the *tirtha* called Kalasi and bathing there devoutly and with the senses under control, a man obtaineth the fruit of the *Agnishtoma* sacrifice. To the east of Saraka, O chief of the Kurus, there is an auspicious *tirtha* known by the name of Ambajanma, of the high-souled Narada. He that bathes there, O Bharata, obtaineth, after death, at the command of Narada various unrivalled regions. One should next proceed, on the tenth day of the lighted fortnight, to the *tirtha* called Pundarika. Bathing there, O king one obtaineth the merit of the Pundarika sacrifice. One should next proceed

* A process of *Yoga* by which the five intercorporeal airs *viz*, *Prana* *Apana* *Samana*, *Udana*, and *Vyana*, are controlled by the will.

to the *tirtha* called Tripistapa that is known over the three worlds. There in that *tirtha* is the sacred and sin-destroying river called Baitarani. Bathing there and adoring the god known by the mark of the bull and holding the trident in his hand, one's soul being purified from every sin one attaineth to the highest state. One should next proceed, O king, to the excellent *tirtha* called Falakivana. There in that *tirtha* the gods, O monarch, having been present, had performed their ascetic austerities extending for many thousand years ! One should then proceed to the Dhrishadwati. Bathing there and worshipping the gods, one obtaineth, O Bharata, merit that is superior to that of both the *Agnishtoma* and the *Atiratra* sacrifices. O chief of the Bharatas, bathing in that *tirtha* called Sarvadeva, a man obtaineth, O king, the merit of the giving away a thousand kine. Bathing next in the *tirtha* called Panikhata and worshipping all the gods, a man obtaineth merit that is superior to that of both the *Agnishtoma* and the *Atiratra* sacrifices, besides acquiring that of the Rajasuya sacrifice and finally going into the region of the Rishis. One should next proceed, O virtuous one, to that excellent *tirtha* called Misraka. There, O tiger among kings, it hath been heard by us that the high-souled Vyasa, for the sake of the Brahmanas, hath mixed all the *tirthas*. He, therefore, that bathes in Misraka really bathes in all the *tirthas*. One should next proceed with subdued senses and regulated diet, to the *tirtha* called Vyasavana. Bathing in the *tirtha* called Manojaya that is there, one obtaineth the merit of the gift of a thousand kine. Proceeding next to the Devi *tirtha* that is in Madhuvati, one that bathes there and worships the gods and the Pitris obtains at the command of the Goddess the merit of the gift of a thousand kine. Proceeding with regulated diet, he that bathes in the confluence of the Kausiki and the Drishadwati, becometh free from all his sins. One should next proceed to Vyasasthali where Vyasa of great intelligence, burning with grief for his son had resolved to cast off his body but was cheered again by the gods. Proceeding to that spot of Vyasa, one obtaineth the merit of the gift of a thousand kine. O son of the Kuru race, proceeding next to the well called Kindatta, he that throweth into it a measure* of sesame, is freed from all his debts and obtaineth his success. Bathing in the *tirtha* called VEDI, one obtaineth the merit of the gift of a thousand kine. There are two other celebrated *tirthas* called Ahas and Sudina. Bathing there, O tiger among men, one goeth to the region of the Sun. One should next proceed to the *tirtha* called Mrigadhuma that is celebrated throughout the three worlds. One should bathe there, O king, in Ganga. Bathing there and worshipping Mahadeva, one obtaineth the merit of the horse-sacrifice. Bathing next in the Devi *tirtha* one obtaineth the merit of the gift of a thousand kine. One should then proceed to Vamanaka celebrated over the three worlds. Bathing there in Vishnupada

* The word is *Prastha*, It is equal to forty-eight double handfulls *Vide*, Wilsons Dic.

and worshipping Vanana* one's soul being purified from every sin, one goeth to the abode of Vishnu. Bathing next in Kulampuna, one sanctifieth his own race. Proceeding then to the Pavana-hrada,† that excellent *tirtha* of the Marutas, and bathing there, O king and tiger among men, one becometh adored in the region of the Wind-god. Bathing in the Amara-hrada ‡ and worshipping with devotion the chief of the celestials, one becometh adored in heaven and courseth, seated on an excellent car, in the company of the immortals. O best of great men, bathing next with due rites in the *tirtha* called Salisurya, of Salihotra, one obtaineth the merit of the gift of a thousand kine. O best of the Bharatas, there is a *tirtha* called Sreekunja in the Saraswati. Bathing there, O best of men, one obtaineth the merit of the *Agnishatoma* sacrifice. O son of the Kuru race, one should next repair to Naimishakunja. O king, the Rishis engaged in ascetic austerities in the woods of Naimisha had, in days of old, taking the vow of pilgrimage, gone to Kurukshetra. There, on the banks of the Saraswati, O chief of the Bharatas, a woody tope was made, which might serve for a resting spot for themselves, and which was highly gratifying to them. Bathing in the Saraswati there, one obtaineth the merit of the *Agnishatoma* sacrifice. One should next proceed, O virtuous one, to the excellent *tirtha* called Kanya. Bathing there one obtaineth the merit of the gift of a thousand kine. One should next proceed to the excellent *tirtha* of Brahma. Bathing there, a person, of the (three) inferior orders, obtaineth the status of a Brahmana, and if one be a Brahmana, his soul being purified from every sin, he attaineth to the highest state. One should then, O best of men, proceed to the excellent *tirtha* called Soma. Bathing there, O king, one obtaineth the region of Soma. One should next proceed, O king, to the *tirtha* called Saptasaraswata, where the celebrated Rishi, Mankanaka, had obtained ascetic success. O king, it hath been heard by us that in days of old Mankanaka having cut his hand with the pointed blade of the Kusa grass, there flowed from his wound vegetable juice (instead of blood). And beholding vegetable juice flow from his wound, the Rishi began to dance with wonder-expanded eyes. And as the Rishi danced, all the mobile and immobile creatures also, overwhelmed with his prowess, began to dance with him. Then, O king, the gods with Brahma at their head and Rishis endued with the wealth of asceticism moved by the act of Mankanaka, represented the matter to Mahadeva, saying,—It behoveth thee, O god, to act in such a way that this Rishi may not dance !—Thus addressed, Mahadeva, with heart filled with joy, approached the dancing Rishi, and moved by the desire of doing good to the gods, said,—O great Rishi, O

* Lit *dwarf* Vishnu himself took his birth in the womb of *Aditi*, the mother of the gods, in the form of a dwarf, to effect the destruction of the Asura, Vali.

† The lake of *Pavana*, the wind god. I have left such expressions as they are so that the scholar and the antiquary may not feel additional difficulty in indentifying them.

‡ The celestial lake. I have not translated the word for the above reason.

virtuous one, why dost thou dance ? O bull among Munis, what can be the reason of this thy present joy ?—The Rishi answered,—O best of Brahmanas, I am an ascetic that tread the path of virtue. Dost thou not behold, O Brahmana, that vegetable juice floweth from the wound in my hand ? Filled with great joy at sight of this, I am dancing !—Addressing the Rishi blinded by emotion, the god laughingly said,—O Brahmana, I do not wonder at this. Behold me !—Having said this, O best of men, Mahadeva, O sinless king, pressed his thumb by the tip of his own finger. And, lo, from the wound thus inflicted, there came out ashes white as snow ! And beholding this, O king, that Muni became ashamed and fell at the feet of the god. And believing that there was nothing better and greater than the god Rudra, he began to adore him in these words :—

O holder of the trident, thou art the refuge of the celestials and the Asuras, of, indeed, the universe ! By thee have been created the three worlds with their mobile and immobile beings ? It is thou again that swallowest everything at the end of the Yuga. Thou art incapable of being known by the gods themselves, far less by me ! O sinless one, the gods with Brahma at their head are all displayed in thee. Thou art all, the Creator himself and the Ordainer of the worlds ! It is by thy grace that all the gods sport without anxiety or fear !—And adoring Mahadeva thus the Rishi also said,—O God of gods, grant me thy grace, so that my asceticism may not diminish !—Then that god of cheerful soul answered the regenerate Rishi, saying,—Let thy asceticism, O Brahmana, increase a thousand fold through my grace ! And, O great Muni, I shall dwell with thee in this thy asylum ! Bathing in Saptasaraswata, they that will worship me, shall be able to attain everything here and hereafter ! And, without doubt, they shall all attain to the *Saraswata* region in the end—Having said this, Mahadeva disappeared then and there.

After visiting Saraswata, one should proceed to Ausanasa* celebrated over the three worlds. There, O Bharata, the gods with Brahma at their head, and Rishis endued with wealth of asceticism, and the illustrious Kartikeya, were ever present during two twilights and the mid-day, impelled by the desire of doing good to Bhargava.† There in that *tirtha* is another called Kapalamochana, which cleanseth from every sin. O tiger among men, bathing there one is cleansed from every sin. One should then proceed to the *tirtha* called Agni. Bathing there, O bull among men, one obtaineth the regions of Agni and raiseth his own race (from lower regions). There in that *tirtha* is another, O chief of the Bharatas, that belongeth to Viswamitra. Bathing there, O best of men, one obtaineth the status of a Brahmana. Proceeding next to Brahmayoni in purity of body and with subdued soul, one obtaineth, O tiger among men, by bathing there, the abode of Brahma, and sanctifieth, without doubt,

* From *Usanas*, one of the many names of the great Sukracharya, the spiritual preceptor of the Asuras.

† *Usanas* of the Bhṛigu race.

his own race to the seventh generation up and down. One should next proceed, O king, to the *tirtha* celebrated over the three worlds, which is called Prithudaka, belonging to Kartikeya. One should bathe there and occupy himself in the worship of the *Pitris* and the gods. Whatever of evil hath been committed, knowingly or unknowingly, by man or woman, impelled by human motives, is all destroyed, O Bharata, by a bath, in that *tirtha*. Bathing there one obtaineth, too, the merit of the horse-sacrifice and heaven also. The learned have said that Kurukshetra is holy ; that holier than Kurukshetra is the Saraswati ; that holier than the Saraswati are all the *tirthas* together and that holier than all the *tirthas* together is Prithudaka. He that engaged in the recitation of prayers casteth off his body at Prithudaka, which is the best of all *tirthas* and becometh an immortal.* It hath been sung by Sanatkumara and by the high-souled Vyasa, and it is in the Vedas also, that one should, O king, sojourn to Prithudaka, with subdued soul. O son of the Kuru race, there is no *tirtha* which is superior to Prithudaka. Without doubt, that *tirtha* is purifying, holy and sin-destroying. O best of men, it hath been said by learned persons that men, however sinful, by bathing in Prithudaka, go to heaven. O best of the Bharatas, there in that *tirtha* is another called Madhusrava. Bathing there, O king, one obtaineth the merit of giving away thousand kine. One should then proceed, O king, to that celebrated and sacred *tirtha* where the Saraswati uniteth with the Aruna. One that batheth there, having fasted for three nights, is cleansed of even the sin of slaying a Brahmana, and obtaineth also merit that is superior to that of either the *Agnishtoma* or the *Atiratra* sacrifice, and rescueth his race to the seventh generation up and down. There in that *tirtha* is another, O perpetuator of the Kuru race, that is called Ardhakila. From compassion for the Brahmanas, that *tirtha* was made by Darbhi in days of old. Without doubt, by vows by investiture of the sacred thread, by fasts, by rites, and by *Mantras*, one becometh a Brahmana. O bull among men, it hath been seen, however, by learned persons of old that even one destitute of rites and *Mantras*, by only bathing in that *tirtha* becometh learned and endued with the merit of vows. Darbhi had also brought hither the four oceans. O best of men, one that batheth here, never meeteth with distress hereafter and obtaineth also the merit of giving away four thousand kine. One should next repair, O virtuous one, to the *tirtha* called Satasashasraka. Near to this is another called Sahasraka. Both are celebrated, and one that batheth in them, obtaineth the merit of giving away a thousand kine. Fasts and gifts there multiply a thousand-fold.† One should next proceed, O king, to the excellent *tirtha* called

* There is a difference of reading here. For *na tasya maranam bhavet*, some texts read *na tamswo naranam tapet*. Nilakantha explains this as meaning that he who has said his prayers at the Kurukshetra has nothing to grieve for, if he dies the day after.

† One fast or one gift would be equivalent to a thousand fasts to a thousand gifts.

Renuka. One should bathe there and worship the *Pitris* and the gods. By this, cleansed from every sin, he obtaineth the merit of the *Agnishtoma* sacrifice. Bathing next in the *tirtha* called Vimochana with passions and senses under control, one is cleansed from all the sins generated by the acceptance of gifts. With senses under control and practising the Brahmacharya mode of life, one should next repair to the woods of Panchavati. By a sojourn thither, one earneth much virtue and becometh adored in the regions of the virtuous. One should next proceed to the *tirtha* of Varuna called Taijasa, blazing in effulgence of its own. There in that *tirtha* is the lord of Yoga, Sthanu himself, having for his vehicle the bull. He that sojourneth there, obtaineth success by worshipping the god of gods. It was there that the gods with Brahma at their head and Rishis endowed with wealth of asceticism, installed Guha as the generalissimo of the celestials. To the east of that *tirtha* is another, O perpetuator of Kuru race, that is called Kuru *tirtha*. With senses under control and leading a Brahmacharya mode of life, he that bathes in *Kuru-tirtha*, becometh cleansed of all his sins and obtaineth the region of Brahma. With subdued senses and regulated diet one should next proceed to Sargadwara,* Sojourning thither, one obtaineth the merit of the *Agnishtoma* sacrifice and goeth to the abode of Brahma. The pilgrim should then, O king, proceed to the *tirtha* called Anaraka. Bathing there, O king, one never meeteth with distress hereafter. There, O king, Brahma himself with the other gods having Narayana at their head, is ever present, O tiger among men ! And, O royal son of the Kuru race, the wife also of Rudra is present there ! Beholding the goddess, one never meeteth with distress hereafter. There in that *tirtha*, O king, is also (an image of) Visweswara, the lord of Uma. Beholding the god of gods there, one is cleansed of all his sins. Beholding also (the image of, Narayana from whose navel had sprung the lotus, one blazeth forth, O royal repressor of all foes, and goeth to the abode of Vishnu. O bull among men, he that batheth in the *tirthas* of all the gods, is exempted from every sorrow and blazeth forth like the Moon. The pilgrim should next proceed, O king, to Swastipura. By walking around that place, one obtaineth the merit of giving away a thousand kine. Arriving next at the *tirtha* called Pavana, one should offer oblations to the *Pitris* and the gods. By this, he obtaineth, O Bharata, the merit of the *Agnishtoma* sacrifice. Near to that is Ganga-hrada, and another, O Bharata, called Kupa. Thirty millions of *tirthas*, O king, are present in that Kupa. Bathing there, O king, a person obtaineth heaven. Bathing also in the Ganga-hrada and adoring Maheswara, one obtaineth the status of Ganpatya and rescueth his own race ! One should next proceed to Sthanuvata, celebrated over the three worlds. Bathing there, O king, one obtaineth heaven. One should then proceed to Vadaripachana the asylum of Vasishtha.

* Lit, "the gate of heaven," probably, a mountain-pass leading to trans-Himalayan regions.

Having fasted there for three nights, one should eat jujubes. He that liveth on jujubes for twelve years, and he that fasteth at the *tirtha* for three nights, acquireth merit that is eternal. Arriving then at Indramarga, O king, and fasting there for a day and night the pilgrim becometh adored in the adobe of Indra. Arriving next at the *tirtha* called Ekaratra, a person that stayeth there for one night, with regulated vows and refraining from untruth, becometh adored in the abode of Brahma. One should next go, O king, to the saylum of Aditya—that illustrious god who is a mass of effulgence. Bathing in that *tirtha* celebrated over three worlds, and worshipping the god of light, one goeth to the region of Aditya and rescueth his own race. The pilgrim then, O king, bathing in the *tirtha* of Soma, obtaineth, without doubt, the region of Soma. One should next proceed, O virtuous one, to the most sacred *tirtha* of the illustrious Dadhicha, that sanctifying *tirtha* which is celebrated over the whole world. It was here that Angiras, that ocean of ascetic austerities belonging to the Saraswata race, was born. Bathing in that *tirtha*, one obtaineth the merit of the horse sacrifice, and without doubt, gaineth also residence in the region of Saraswati. With subdued senses and leading a Brahmacharya mode of life, one should next proceed to Kanyasrama. Residing there for three nights, O king, with subdued senses and regulated diet, one obtaineth an hundred celestial damsels and goeth also to the abode of Brahma. One should next, O virtuous one, proceed to the *tirtha* called Sannihati. Sojourning thither the gods with Brahma at their head and Rishis endowed with wealth of asceticism earn much virtue. Bathing in Saraswati during a solar eclipse, one obtaineth the merit of an hundred horse-sacrifice, and any sacrifice that one may perform there produceth merit that is eternal. Whatever *tirthas* exist on earth or in the firmament, all the rivers, lakes, smaller lakes, springs, tanks, large and small, and spots sacred to particular gods, without doubt, all come, O tiger among men, month after month, and mingle with Sannikati, O king of men! And it is because that all other *tirthas* are united together here, that this *tirtha* is so called.* athing there and drinking of its water, one becometh adored in heaven. Listen now, O king, to the merit acquired by that mortal who performeth a *Sraddha* on the day of new moon during a solar eclipse. The person that performeth a *Sraddha* there after having bathed in that *tirtha*, obtaineth the merit that one earneth by properly celebrating a thousand horse-sacrifices. Whatever sins a man or woman committeth, are, without doubt, all destroyed as soon as one batheth in that *tirtha*. Bathing there one also ascendeth to the abode of Brahma on the lotus coloured car. Bathing next in *Koti-tirtha*, after having worshipped the Yaksha door-keeper, Machakruka, one obtaineth the merit of giving away gold in abundance. Near to this, O best of the Bharatas, is a *tirtha* called Ganga-hrada. One should bathe there, O virtuous one, with subdued soul and leading a Brahmacharya mode of life. By this,

* *Sannikati* lit, implies a union or adjacence of many objects.

one, obtaineth merit that is greater than that of a Rajasuya and horse-sacrifices. The *tirtha* called Naimisha is productive of good in earth. Pushkara is productive of good in the regions of the firmament ; Kurukshetra, however is productive of good in respect of all the three worlds.* Even the dust of Kurukshetra, carried by the wind, leadeth sinful men to a highly blessed state. They that reside in Kurukshetra, which lieth to the north of the Drishadwati and the south of the Saraswati, really reside in heaven. *I will go to Kurukshetra, I will dwell in Kurukshetra*,—he that uttereth these words even once, becommeth cleansed of all sins. The sacred Kurukshetra which is worshipped by Brahmarshis, is regarded as the sacrificial alter of the celestials.† Those mortals that dwell there, have nothing to grieve for at any time. That which lieth between Taruntuka and Arantuka and the lakes of Rama and Machakruka is Kurukshetra. It is also called Samantapanchaka and is said to be the northern sacrificial alter of the Grandsire.—

Thus ends the eighty-third section in the 'Tirtha-yatra of the Vana Parva.

SECTION LXXXIV.

(*Tirtha-yatra Parva continued.*)

“Pulastya said.—Then, O great king, one should proceed to the excellent *tirtha* of Dharma, where the illustrious god of Justice had practised highly meritorious austerities. And it is for this that he made the spot a sacred *tirtha* and rendered it celebrated by his own name. Bathing there, O king, a virtuous man with concentrated soul certainly sanctified his family to the seventh generation.‡ One should then repair, O king, to the excellent Jnanapavana. Sojourning thither, one obtaineth the merit of the *Agnishtoma* sacrifice, and goeth to the region of the Munis. Then, O monarch, a man should repair to the Saugandhika-vana. There dwell the celestials with Brahma at their head, Rishis endued with wealth of asceticism, the Siddhas, the Charanas, the Gandharbhas, the Kinnaras and the serpents. As soon as one entereth these woods, he is cleansed of all his sins. Then, O king, should one repair to the sacred goddess Saraswati, known there as the goddess Plaksha, that best of

* Nilakantha adds a long note to this. He inclines to the belief that *Kurukshetra* implies (in this passage) Kasi or Benares. He quotes numerous authorities, to prove that the incident of Kurukshetra, as described in this and the preceding *slokas*, all appertain to Kasi ; at any rate, it is evident that many of the *slokas* commencing from this are repetitions of earlier *slokas* of this very section. (*Vide p—249*) There is authority for holding that the fruits of a sojourn to Naimisha are confined to the blessings of this earth. What is meant by Pushkara being productive of good in the regions of the firmament, is that a sojourn there leadeth to ascension, in after life, to such regions as those of the Sun, the Moon, &c.

‡ The word in the text is *Brahmavedi*. This very word occurs in one of the *Brahmanas* of the Vedas.

§ *Asaptamam* lit. to seven generations. The meaning, however, is seven proceeding and seven succeeding generations.

streams and foremost of rivers. There should one bathe in the water issuing from an ant-hill. (Bathing there and) worshipping the Pitris and the gods, one obtaineth the merit of the horse-sacrifice. There existeth a rare *tirtha* called Isanadhyushita, lying from the ant-hill at the distance of six throws of a heavy stick.* As seen in the Puranas, O tiger among men, bathing there a man obtaineth the merit of giving away a thousand Kapila kine and of the horse-sacrifice. Sojourning next, O foremost of men, to Sugandha, and Satakumbha and Pancha-yaksha, a man becometh adored in heaven. Repairing to another *tirtha* there called Trisulakhata, one should bathe and set himself to worship the Pitris and the gods. Doing so, without doubt, one obtaineth, after death, the status of *Ganapatiya*. One should next proceed, O king, to the excellent spot of the Goddess celebrated over the three worlds by the name of Sakambari. There, for the space of a thousand celestial years, she of excellent vows, month after month, had subsisted upon herbs, O king of men ! And attracted by their reverence for the Goddess, many Rishis with wealth of asceticism, came thither, O Bharata, and were entertained by her with herbs. And it is for this that they bestowed on her the name of Sakamvari. O Bharata, the man who arriveth and Sakamvari, with rapt attention and leading a Brahmacharya mode of life and passeth three nights there in purity and subsisting on herbs alone, obtaineth, at the will of the goddess, the merit of him that liveth upon herbs for twelve years. Then should one proceed to the *tirtha* called Suvarna, famed through the three worlds. There in days of old, Vishnu had paid his adorations to Rudra, for his grace, and obtained also many boons difficult of acquisition even by the gods. And, O Bharata, the gratified destroyer of Tripura said—O Krishna, thou shalt, without doubt, be much beloved in the world, and the foremost of everything in the universe !—Sojourning thither, O king, and worshipping the deity having the bull for his mark, one obtaineth the merit of the horse-sacrifice as also the status of *Ganapatiya*. One should next proceed to the *tirtha* of Dhumavati. Fasting there for three nights, one obtaineth, without doubt, all the wishes cherished by him. To the southern half of this spot of the Goddess, there is, O king, a *tirtha* called Rathavarta. One should, O virtuous one, go up to that place, with devout heart, and having his senses under control ! By this, through the grace of Mahadeva, one attaineth to an exalted state. After walking round the place, one should, O bull of the Bharata race, proceed to the *tirtha* named Dhara, which, O thou of great wisdom, washeth off all sins ! Bathing there, O tiger among men, a man is freed from every sorrow. One should then repair, O virtuous one, after bowing to the great mountain (Himavat), to the source of the Ganges. which is, without doubt, like the gate of heaven. There should one, with concentrated soul, bathe in the *tirtha* called Koti. By this, one obtaineth the merit of the Pundarika sacrifice, and delivereth his race. Residing one night there, one acquireth the merit of giving away a thousand kine. By offering oblations of water duly to the gods and the Pitris,

* Samya is a wooden club used in sacrifice.

at Saptaganga, Triganga and Sakravarta, (which are all there.) becometh adored in the regions of the virtuous. Bathing next at Kanakhala, and fasting there for three nights, a person reapeth the merit of the horse-sacrifice and goeth to heaven. Then O lord of men, the pilgrim should repair to Kapilavata. Fasting for one night there, he obtaineth the merit of giving away a thousand kine. O king, there is a *tirtha* of the illustrious Kapila, king of the Nagas, that is celebrated, O thou best of Kurus, over all the worlds ! Bathing there at the *Nagatirtha* one obtaineth, O king, the merit of giving away a thousand Kapila kine. One should next repair to the excellent *tirtha* of Santanu, called Lalitika. Bathing there, O king, one never sinketh into distress (hereafter). The man that bathes at the confluence of the Ganga and the Yamuna, obtains the merit of ten horse-sacrifices, and also rescues his race. One should next O king sojourn to Sugandha, celebrated over the world. By this, cleansed of every sin, he becometh adored in the abode of Brahma. Then, O lord of men, the pilgrim should repair to Rudravarta. Bathing there, one ascendeth to heaven. Bathing at the confluence of the Ganges and the Saraswati, a person obtaineth the merit of the horse-sacrifice and also ascendeth to heaven. Proceeding next to Bhadrakarneswara and worshipping the gods duly, one, without sinking into distress, becometh adored in heaven. Then, O lord of men, the pilgrim should proceed to the *thitha* called Kuvjamraka. By this he obtaineth the merit of giving away a thousand kine, and heaven also. Then, O king the pilgrim should go to the Arundhativata. Proceeding thither with concentrated soul and practising the Bhahmacharya vows, one that batheth in Samudraka and fasteth for three nights, obtaineth the merit of the horse-sacrifice and of giving away a thousand kine, and also rescueth his race. One should next proceed to Brahmavarta, with concentrated soul and practising the Brahmacharya vows. By this, one obtaineth the merit of the horse-sacrifice, and goeth to the region of Soma. The man that proceedeth to the Yamuna-prabhava, (the source of the Yamuna) and batheth there, obtaineth the merit of the horse-sacrifice and worshipped in heaven. Arriving at Darvisankramana, that *tirtha* which is worshipped of the three worlds, a person obtaineth the merit of the horse-sacrifice and goeth to heaven. Repairing next to Sindhu-prabhava (the source of Indus) which is worshipped by Siddhas and Gandharvas, and staying there for five nights, one obtaineth the merit of giving away gold in abundance. Proceeding next to the inaccessible *tirtha* called VEDI, one obtaineth the merit of the horse-sacrifice and ascendeth to heaven. Then, O Bharata, should one proceed to Rishikulya and Vasistha. By visiting the latter, all orders attain to Brahmanhood. Repairing to Rishikulya and bathing there, and living a month upon herbs, and worshipping the gods and Pitris, one is cleansed of all his sins, and obtaineth the region of the Rishis. Proceeding next to Bhrgutunga a person acquireth the merit of the horse-sacrifice. Repairing then to Virapramoksha, one is freed from every sin. Proceeding then to the *tirtha* of Krittika and Magha, one, O Bharata, obtaineth the merit superior to that of the

Agnishtoma and *Atiratra* sacrifices. The man who, repairing to the excellent *tirtha* called Vidya, batheth there in the evening, obtaineth proficiency in every kind of knowledge. One should next reside for one night at Mahasrama capable of destroying every sin, taking a single meal. By this, one obtains many auspicious regions, and delivers ten preceding and ten succeeding generations of his race. Dwelling next for a month of Mahalaya, and fasting there for three nights,* one's soul is cleansed of all sins and one acquires the merit of giving away gold in abundance.† Proceeding next to Vetasika worshipped by the Grand-sire, one obtaineth the merit of the horse-sacrifice and the state of Usanas.‡ Sojourning next to the *tirtha* called Sundarika, worshipped by the Siddhas, one obtains personal beauty as witnessed by the ancients. Proceeding next to Brahmani with subdued senses and observing the Brahmacharya vow, a person ascendeth to the region of Brahma on a lotus-hued car. One should repair next to the sacred Naimisha, worshipped by the Siddhas. There dwelleth for aye Brahma with the gods. By only purposing to sojourn to Naimisha, half one's sins are destroyed ; by entering it, he is cleansed of all his sins. The pilgrim of subdued senses should stay at Naimisha for a month ; for, O Bharata, all the *tirthas* of the earth are at Naimisha ! Bathing there, with restrained senses and regulated fare, one obtains, O Bharata, the merit of the cow-sacrifice, and also sanctifies, O best of the Bharatas, his race for seven generations both upwards and downwards. He who renounceth his life at Naimisha by fasting, enjoyeth happiness in the heavenly regions. Even this is the opinion of the wise. O foremost of kings, Naimisha is ever sacred and holy. Proceeding next to Gangodveda and fasting there for three nights, a man obtaineth the merit of the *Vajapeya* sacrifice, and becometh like unto Brahma himself. Sojourning next to the Saraswati, one should offer oblations unto the gods and the Pitris. By this, one certainly enjoyeth bliss in the regions called Saraswata. Then should one wend to Vahuda, with subdued soul and observing the Brahmacharya vow. Residing there for one night, one becometh adored in heaven, and obtaineth also, O Kaurava, the merit of the *Revasatra* sacrifice. Then should one repair to the holy Kshiravati, frequented by holier men. By worshiping the gods and the Pitris there, one obtains the merit of the *Vajapeya* sacrifice. Proceeding next to Vimalasoka, with subdued soul and observing the Brahmacharya vow, and residing there for one night, one is adored in heaven. One should next proceed to the excellent Gopratara in the Sarayu, whence Rama, O king, with all his attendants and animals, renouncing his body, ascended to heaven in consequence of the

* The words in the text are *Shastha-hala i. e.* six half-days or three full days. This according to Sanskrit idiom (still preserved in Bengali) is called *triratra*, equivalent in English to *three nights*, but really meaning *three days* or 72 hours,

† There is a difference of reading here. I have followed the text of the Roy press, edited by Pandit Kalivara Vedantavagisha.

‡ The words are *ausanasim gatim*, explained by Nilakantha as *Sukratwam*.

efficacy of the *tirtha* alone. Bathing in that *tirtha*, O Bharata, one's soul, through Rama's grace, and by virtue of his own deeds, being cleansed of all sins, one becometh adored in heaven. O Bharata ! Proceeding next, O son of the Kuru race, to the Rama *tirtha* on the Gomati, and bathing there, one obtaineth the merit of the horse-sacrifice, and sanctifieth also his own race. There, O bull of the Bharata race, is another *tirtha* called Satasahasrika. Bathing there, with restrained senses and regulated diet, a person reapeth, O bull of the Bharata race, the merit of giving away a thousand kine. Then should one, O king, sojourn to the unrivalled *tirtha* called Bharthristhana. By this, a person obtains the merit of the horse-sacrifice. Bathing next in the *tirtha* called Koti, and worshipping Kartikeya, a man reapeth, O king the merit of giving away a thousand kine, and acquireth great energy. Proceeding next to Varanasi, and worshipping the god having the bull for his mark, after a bath in the Kapilahrada, one obtaineth the merit of the Rajasuya sacrifice. Repairing then, O perpetuator of the Kuru Race, to the *tirtha* called Avimukta, and beholding there the god of gods, the pilgrim, from such sight alone, is immediately cleansed of even the sin of slaying a Brahmana. By renouncing one's life there, one obtaineth deliverance. Arriving next, O king, at the rare *tirtha* called Markandeya celebrated over the world and situated at the confluence of the Ganges, a person obtaineth the merit of the *Agnishtoma* sacrifice, and delivereth his race. Sojourning next to Gaya, with subdued senses and observing the Brahmacharya vow, one obtaineth the merit of the horse-sacrifice and also rescueth his race. There in that *tirtha* is the Akshaya-vata,* celebrated over the three worlds. Whatever is offered there to the Pitris is said to become inexhaustible. Bathing there at the Mahanadi, and offering oblations to the gods and the Pitris, a man acquireth eternal regions, and also rescueth his race. Proceeding then to Brahma-sara that is adorned by the woods of Dharma, and passing one night there, a man attaineth to the region of Brahma. In that lake, Brahma had raised a sacrificial pillar. By walking round this pillar, a person acquireth the merit of the *Vajapeya* sacrifice. One should next, O mighty monarch, sojourn to Denuka celebrated over the world. Staying there for one night and giving away sessame and kine, one's soul being, cleansed from every sin, one ascendeth, without doubt to the region of Soma. There, O king, on the mountains, the cow called Kopila used to range with her

* Lit, *eternal banian*. To this day priests of Gaya show this tree. There is however, another *akshaya-vata* in a Allahabad. In is within the fort of the capital of the North-West Provinces, and is under the ground. To this day those that go to Allahabad perform the *Sraddhas* for their ancestors in the subterranean chambers within the fort. Two branches, each of about 4 cubits in length shooting from a thick stem of about a cubit is all that are shown of this eternal banian under whose spreading branches the great Ramchandra had performed the *Sraddha* of Dasaratha.

calf. There is little doubt, of this, for O Bharata, the hoof-marks of that cow and her calf are seen there to this day !* Bathing in these hoof-prints O foremost of monarchs, whatever sin a man may have incurred is, O Bharata, washed away ! Then should one go to Gridhravata, the spot consecrated to the trident-bearing god. Approaching the deity having the bull for his mark one should rub himself with ashes. If a Brahmana, he obtains the merit of observing the twelve year's vow, and if belonging to any of the other orders, he is freed from all his sins, One should next proceed to the Udyanta mountain, resounding with melodious notes. There, O bull of the Bharata race, is still seen the foot-print of Savitri. The Brahmana of rigid vows, who sayeth his morning, noon and evening prayers there, obtaineth the merit of performing that service for twelve years. There, O bull of the Bharata race, is the famous Yonidwara. Repairing thither, a person becometh exempted from the pain of rebirth. The person that stayeth at Gaya during both the dark and lighted fortnights, certainly sanctifieth, O king, his own race up and down to the seventh generation ! One should wish for many sons so that even one may go to Gaya, or celebrate the horse-sacrifice, or offer a *nila* † bull. Then, O king, the pilgrim should proceed to Falgu. By this, he obtains the merit of horse-sacrifice, and acquires great success. O king, one should repair then, with subdued soul, to Dharmapriishtha.‡ There, O foremost of warriors, dwelleth Dharma for aye ! Drinking of the water of a well which is there, and purifying one's self by a bath, he that offer oblations to the gods and the Pitris is cleansed of all his sins and ascends to heaven. There in that *tirtha* is another of great Rishi Matanga of soul under complete control. By entering that beautiful asylum capable of soothing fatigue and sorrow, one earneth the merit of the *Gavayana* sacrifice, and by touching (the image of) Dharma which is there, one obtaineth the fruit of the horse-sacrifice. One should next go, O king, to the excellent *tirtha* called Brahmasthana. Approaching Brahma, that bull among male beings, who is there, one acquires, O mighty monarch, the merit of the Rajasuya and horse-sacrifices. The Pilgrim should then repair to Rajasuya, O king of men ! Bathing there, one liveth (in heaven) as happily as (the Rishi) Kakshivat. After purifying himself, one should partake there of the offerings daily made unto the Yakshini. By this, one is free from the sin of even slaying a Brahmana, through the Yakshini's grace. Proceeding next of Maninaga, one obtains the merit of giving away a thousand kine. O Bharata, he that eateth anything belonging to the *tirtha* of Maninaga, if bitten by a venomous snake, doth not succumb to its poison ! Residing there for one night, one is cleansed of his sins. Then should one

* There is a difference of reading here, and in the two following lines. The meaning, however is substantially the same.

† Lit. *blue*. A bull however, is called *nila* whose face and tail are of ash color. hoofs and horns white, and other parts red.

‡ Some texts read *Dharmaprastha*.

proceed to the favorite wood of the Brahmarshi Gautama. There bathing in the lake of Alaya, one attaineth to an exalted state. Beholding next the image of Sree, one acquireth great prosperity. There in that *tirtha* is a well celebrated over the three worlds. Bathing in it, one obtains the merit of the horse-sacrifice. There also existeth a well sacred to the royal Rishi Janaka, which is worshipped by the gods. Bathing in the well, one ascendeth to the region of Vishnu. Then should one repair to Vinasana that destroys every sin. By a sojourn thither, one obtaineth the merit of the *Vajapeya* sacrifice, and goeth also to the region of Soma. Proceeding next to Gandaki which is produced by the waters of every *tirtha*, a person acquireth the merit of the *Vajapeya* sacrifice, and ascendeth also to the solar region. Proceeding next to the Visala, that river celebrated over the three worlds, one obtaineth the merit of the *Agnishtoma* sacrifice and ascendeth also to heaven. Repairing then, O virtuous one, to the woody seat of ascetics that is called Adhivanga, one obtains, without doubt, great happiness amongst the Guhyakas. Proceeding next to the river Kampana, visited by the Siddhas, one obtaineth the merit of the *Pundirika* sacrifice, and ascendeth also to heaven. Arriving then, O lord of earth, at the stream called Maheswari, one obtaineth the merit of the horse-sacrifice and also rescueth his own race. Repairing next to the tank of the celestials, one earneth immunity from misfortune, and also the merit of the horse-sacrifice. One should next go to Somapada, with subdued soul and leading a Brahmacharya mode of life. Bathing in Maheswarapada that is there, one reapeth the merit of the horse-sacrifice. There in that *tirtha*, O bull of the Bharata race, it is well known that ten millions of *tirthas* exist together ! A wicked Asura in the shape of a tortoise had, O foremost of monarchs, been carrying it away when the powerful Vishnu recovered it from him ! There in that *tirtha* should one perform his ablutions, for by this he acquireth the merit of the *Pundirika* sacrifice and ascendeth also to the region of Vishnu. Then, O best of kings, should one proceed to the place of Narayana, where, O Bharata Narayana is ever present and dwelleth for aye ! There the gods with Brahma at their head, Rishis endued with wealth of asceticism, the Adityas, the Vasus, and the Rudras, all adore Janarddana, in that *tirtha*, Vishnu of wonderful deeds hath become known as Salagrama. Approaching the eternal Vishnu, that lord of the three worlds, that giver of boons, one obtaineth the merit of the horse-sacrifice, and goeth to the region of Vishnu. There in that place, O virtuous one, is a well capable of destroying every sin. The four seas are ever present in that well. He that bathes in it, O king, will have immunity from misfortune. Beholding (the image of) the boon-giving, eternal, and fierce Mahadeva who is there, one shineth, O king, like the moon emerged from the cloud. Bathing then in Jatismara, with pure mind and subdued senses, one acquireth, without doubt, the recollections of his former life. Proceeding then to Maheswarapura, and worshipping the god having the bull for his mark, fasting the while one obtaineth, without doubt, the fruition of all his desires. Repairing

then to Vamana that destroys every sin, and beholding the god Hari, one acquireth exemption from every misfortune. One should next sojourn to the asylum of Kusika that is capable of removing every sin. Repairing then to the river Kausika that cleanseth from even great sins, one should bathe in it. By this one obtaineth the merit of Rajasuya sacrifice. One should next, O foremost of king, proceed to the excellent woods of Champaka. By spending there one night, one acquireth the merit of giving away a thousand kine. Arriving next at Jyeshthila, that *tirtha* of rare worth, and passing one night there, one reapeth the fruit of the gift of a thousand kine. Beholding there (the image of) Visweswara of great splendour, with his consort the goddess, a person obtaineth, O bull among men, the region of Mitravaruna. By fasting there for three nights, a man acquireth the merit of the *Agnishtoma* sacrifice. By visiting Kanya-samvedya, with senses restrained and regulated fare, one acquireth, O bull among men, the region of Manu the lord of creation, Rishis of rigid vows have said that he that giveth away rice or maketh any gift at the *tirtha* called Kanya, rendereth such gift eternal. Arriving next at Nischira celebrated over the three worlds, one obtaineth the merit of the horse-sacrifice and goeth to the region of Vishnu, O king, those that give away at the confluence of the Nischira, ascend to the blessed region of Brahma. There in that *tirtha* is the assylum Vasishta that is known over the three worlds. Bathing there, one obtaineth the merit of the *Vajapeya* sacrifice. Proceeding next to Devakuta that is resorted to by celestial Rishis, one acquireth the merit of the horse-sacrifice, and also delivereth his race. Then should one, O king, go to the lake of the Muni Kausika, where Kausika's son, Viswamitra, obtained high success ! Bathing there, a person acquireth the merit of the *Vajapeya* sacrifice. There O hero, at Kausika, should one reside for a month, O bull of the Bharata race ! By a month's residence there, one reapeth the merit of the horse-sacrifice. He that resideth at the best of *tirthas* called Maha-hrada, enjoys immunity from misfortune, and also obtains the merit of giving away gold in abundance. Beholding next Kartikeya who dwelleth at Virasrama, a man certainly reapeth the fruit of the horse-sacrifice. Proceeding then to Agnidhara celebrated over the three worlds, and beholding there after a bath the eternal and boon-giving Vishnu, that good of gods, one obtaineth the merit of the *Agnishtoma* sacrifice. Proceeding next to the Grand-sire's tank near the monarch of mountains, and bathing in it, a man obtains the merit of the *Agnishtoma* sacrifice. Falling from the Grand-sire's tank, is that world-sanctifying (stream), celebrated over the three worlds, called Kumara Dhara. Bathing there, one regardeth himself as having all his purposes fulfilled. Fasting in that *tirtha* for three days, one is even cleansed from the sin of slaying a Brahmana. The pilgrim should next, O virtuous one, proceed to the peak of the great goddess Gauri, famed over the three worlds. Ascending it, O best of men, one should approach Stana-Kunda. By touching the waters of Stana-Kunda, a person obtaineth

the merit of the *Vajapeya* sacrifice. Bathing in that *tirtha* and worshipping the gods and Pitris one acquireth the merit of the horse-sacrifice and also ascendeth to the region of Indra. Arriving next at the well of Tamraruna, that is frequented by the gods one acquireth, O lord of men, the merit of that attaches to human-sacrifice. Bathing next at the confluence of the Kirtika with the Kausiki and the Aruna, and fasting there for three nights a man of learning is cleansed of all his sins. Proceeding next to the *tirtha* called Urvasi, and then to Somasrama, a wise man by bathing next at Kumbhakarnasrama, becometh adored in the world. The ancients knew that by touching the waters of Kokamukha, with steady vows and leading a Brahmacharya mode of life, the memory of one's former life is revived. Arriving next with speed to the river called Nanda a regenerate one becometh freed from all his sins and ascendeth with soul under control to Indra's region. Proceeding next to the island called Rishava, that is destructive of cranes, and bathing in the Saraswati, an individual blazeth forth in heaven. Proceeding next to the *tirtha* called Auddalaka frequented by *Munis*, and bathing there one is cleansed of all his sins. Repairing next to the sacred *tirtha* called Dharma that is visited by Bramarshis, one acquireth the merit of the *Vajapeya* sacrifice and becometh respected in heaven. Proceeding next to Champa and bathing in the Bhagirathi, he that sojourneth to Dandaparna, acquireth the merit of giving away a thousand kine. Then should one proceed to the sacred Lalitika that is graced by the presence of the virtuous By this one acquireth the merit of the Rajasuya sacrifice and is regarded in heaven.—”

Thus ends the eighty-fourth section in the Tirtha-yatra of the Vana Parva.

SECTION LXXXV.

(*Tirtha-yatra Parva continued*)

“Pulastya said.—Arriving next at the excellent *tirtha* called Samvedya in the evening, and touching its waters, one surely obtaineth knowledge. Created a *tirtha* in day of yore by Rama's energy, he that proceedeth to Lohittya obtaineth the merit of giving away gold in abundance. Proceeding next to the river Karotoya, and fasting there for three nights, a man acquireth the merit of the horse-sacrifice. Even this is the injunction of the Creator himself, it hath been said by the wise, O king that if a person sojourneth to the spot where Ganga, mingleth with the sea he reapeth merit which is ten times that of the horse-sacrifice. Crossing over to the opposite bank of Ganga he that batheth there having resided for three nights is, O king cleansed from all his sins. One should next proceed to the Vaitarni capable destroying every sin. Arriving next at

the *tirtha* named Viraja one shineth like the moon, and sanctifying his race rescueth it and is himself cleansed of all his sins. He that bathes in Viraja further reapeth the merit of giving away a thousand kine besides sanctifying his line. Residing with purity at the confluence of the Sona and the Jyotirathi, and offering oblations of water to the gods and the Pitris, a man reapeth the merit of the *Agnishloma* sacrifice. Touching next the waters of the Vansagulma constituting the sources of both the Sona and Narmada, one obtaineth the merit of the horse-sacrifice. Sojourning next to the *tirtha* called Rishava in Kosala, O lord of men and fasting there for three nights one earneth the merit of the Vajapeya sacrifice, and of the gift of a thousand kine, and also delivereth his race. Arriving at Kosala, a man should bathe in the *tirtha* named Kala. By this one surely obtaineth the merit of giving away one and ten bulls. By bathing in Pushpavati and fasting there. O king for three nights one sanctifieth his own race, besides earning the merit of the gift of a thousand kine. Then, O foremost of the Bharata race, by bathing in the *tirtha* called Vadarika, one obtaineth long life, and also goeth to heaven. Arriving next at Champa, and bathing in the Bhagirati, and seeing Danda one earneth the merit of giving away a thousand kine. Then should one go to the sacred Lapetika, graced by the presence of the pious. By so doing one reapeth the merit of the *Vajapeya* sacrifice and also becometh regarded by the gods. Proceeding next to the mountain called Mahendra, inhabited, (of yore) by Jamadagnya, and bathing in Rama's *tirtha*, a person acquireth the merit of the horse-sacrifice. Here is Matanga's *tirtha* called Kedara, O son of the Kuru race! Bathing in it, O foremost of the Kurus, a man obtaineth the merit of giving away a thousand kine. Going to the mountain Sree, one should touch the waters of the stream that is there by worshipping there the god having the bull for his mark the obtaineth the merit of the horse-sacrifice. On the mountain Sree dwelleth happily, the effulgent Mahadeva with the goddess, as also Brahma with the other gods. By bathing in the lake of Deva, with purity and restrained mind, one obtaineth the merit of the horse-sacrifice, and also attaineth to the highest success.

Proceeding next to the mountain Rishabha in Pandya, worshipped by the gods, one obtains the merit of the *Vajapeya* sacrifice and rejoices in heaven. One should next proceed to the river Kaveri, frequented by Apsara's. Bathing there, O monarch, one obtaineth the merit of giving away a thousand kine. Touching next the words of the *tirtha* called Kanya on the shores of the sea one is cleansed from every sin. Proceeding next to Gokarna celebrated over the three worlds, and which is situate, O best of kings, in the midst of the deep, and is revered by all the worlds, and where the gods headed by Brahma, and Rishis endued with wealth of asceticism, and spirits and Yokshas and Pisachas, and Kinnaras and the great Nagas, and Siddhas and Charanas and Gandharbhas, and men and Pannagas, and rivers Seas and

Mountains, worship the lord of Uma, one should worship Isana, fasting there for three nights. By this, one acquireth the merit of the horse-sacrifice, and the status of *Ganapatya*. By staying there for twelve nights, one's soul is cleansed of all sins. One should next proceed to the *tirtha* known as *Gayatri* celebrated over the three worlds. Staying there for three nights, one acquireth the merit of giving away a thousand kine. A strange phenomenon is seen to occur there in respect of Brahmanas, O lord of men ! If a Brahmana, whether born of a Brahmani or any other woman, reciteth the *Gayatri* there, the recitation becomes rythmatic and musical, while, O king, a person who is not a Brahmana cannot adequately hymn it at all ! Proceeding next to the 'inaccessible tank of the Brahmana Rishi Samvarta, one acquireth personal beauty, and prosperity. Repairing next to Vena, he that offers oblations of water to the gods and the Pitris, obtains a car drawn by peacocks and cranes. Sojourning next to the Godavari, ever frequented by the Siddhas, one earneth the merit of the cow-sacrifice, and goeth to the excellent region of Vasuki* Bathing next at the confluence of the Venna, one obtains the merit of the *Vajapeya* sacrifice. By a dip next at the confluence of Varada, one acquires the merit of giving away a thousand kine. Arriving next at Brahmasthana, one that stayeth there for three nights acquireth the merit of giving away a thousand kine, and also ascendeth to heaven. Coming next to Kusaplavana, with subdued soul and leading a Brahmacharya mode of life, and staying there for three nights, he that bathes in it obtains the merit of the horse-sacrifice. Bathing next at the romantic Deva-hrada that is supplied by the waters of the Krishna-Venna, and also in the Jatismara-hrada, one acquireth the memory of one's former life. It was there that the chief of the celestials celebrated and hundred sacrifices and ascended to heaven. By a visit only to that spot, one aquireth the merit of the *Agnishtoma* sacrifice. Bathing next in the Sarvadeva-harda, a person obtaineth the merit of giving away a thousand kine. Proceeding next to the highly sacred tank called Payoshini that best of waters, he that offers oblations of water to the gods and the Pitris acquires the merit of the gift of a thousand kine. Arriving next at the sacred forest of Dandaka, a person should bathe (in the waters) there. By this, O king, one at once obtains, O Bharata, the merit of giving away a thousand kine ! Proceeding next to the asylum of Sarabhanga and that of the illustrious Suka, one acquireth immunity from misfortune, besides sanctifying his race. Then should one proceed to Suraparaka, where Jamadagni's son had formerly dwelt. Bathing in that *tirtha* of Rama, one acquireth the merit of giving away gold in abundance Bathing next in the Saptagodavara, with subdued sense and regulated diet, one earneth great merit, and goeth also to the region of the celestials. Proceeding next to Deva-hrada, with subdued sense and regulated

* A different reading is, *Vayulokancha gachhali*—goeth to the region of Vayu (Wind-god).

diet, a man obtaineth the merit of the *Devasatra* sacrifice. One should proceed next to the forest of Tungaka, with subdued senses and leading a Brahmacharya mode of life. It was here that in olden days of Muni Saraswata taught the Vedas to the ascetics. When the Vedas had been lost (in consequence of the Munis having forgotten them), Angirasa's son, seated at ease on the upper garments of the Munis (dully spread out), pronounced distinctly and with emphasis the word *Om*. And at this, the ascetics again recollected all that they had learnt before. It was there that the Rishis and the gods Varuna, Agni, Prajapati, Narayana also called Hari, Mahadeva, and the illustrious Grandsire of great splendour, appointed the resplendent Bhrigu to officiate at a sacrifice. Gratifying Agni by libations of clarified butter poured according to the ordinance, the illustrious Bhrigu once performed the *Agniyadhana* sacrifice for all those Rishis, after which both they and the gods went away to their respective homes one after another. One who enters the forest of Tungaka, is, O best of kings, male or female, cleansed of every sin ! There in that *tirtha*, O hero, one should reside for a month, with subdued senses and regulated diet ! By this, O king, one ascendeth to the region of Brahma, and delivereth also his race ! Arriving next at Medhavika, one should offer oblations of water to the gods and the Pitris. By this, one acquires the merit of the *Agnishtoma* sacrifice, and also memory and intellect. There in that *tirtha* is the mountain known over the whole world and called Kalanjara. Bathing in the celestial lake that is there, one acquires the merit of giving away a thousand kine. He that, O king, after a bath, offereth oblations (to the gods and the Pitris) on the Kalanjara mountain, is, without doubt, regarded in heaven. Proceeding next, O monarch, to the river Mandakini capable of destroying all sins and which is on that best of mountains called Chitrakuta, he that bathes there and worships the gods and the Pitris, obtains the merit of the horse-sacrifice and attains to an exalted state. One should next, O virtuous one, proceed to the excellent *tirtha* called Bhartristhana, where, O king, ever dwells the celestial generalissimo Kartikeya. By a journey only to that spot, a person, O foremost of kings, attaineth to success ! Bathing next at the *tirtha* called Koti, one earneth the merit of giving away a thousand kine. Having, walked round Koti, one should proceed next to Jyeshthasthana. Beholding Mahadeva, who is there one shineth like the moon, There, O mighty monarch is a celebrated well, O bull of the Bharata race ! There in that well, O foremost of warriors, are the four seas ! He that bathes there, O foremost of kings, and with subdued soul worships the gods and the Pitris, cleansed of all his sins, attaineth to an exalted state. Then O mighty king, should one proceed to the great Sringaverapura, where, O foremost of kings, formerly Rama, Dasharatha's son, had crossed (the Ganga) ! Bathing in that *tirtha* one, O mighty-armed one, is cleansed of all his sins ! Bathing with subdued senses and leading a Brahmacharya mode of life, in Ganga, one is cleansed of every sin, and obtains also the merit of the *Vajapeya* sacrifice. one

should next proceed to the place called Mayuravata, consecrated to Mahadeva of high intelligence. Beholding there the god, bowing down to him and walking round the spot, one acquireth, O Bharata, the *Ganapatya* status ! Bathing in Ganga at that *tirtha*, one is cleansed of all his sins. Then O king should one proceed to Prayaga, whose praises have been sung by Rishis and where dwell the gods with Brahma at their head, the Directions with their presiding dieties, the Lokapalas, the Siddhas, the Pitris adored by the worlds, the great Rishis—Sanatkumara and others, stainless Brahmarshis—Angiras and others,—the Nagas, the Suparnas, the Siddhas, the Snakes, the Rivers, the Seas, the Gandharvas, the Apsaras, and the lord Hari with Prajapati. There in that *tirtha* are three fiery caverns between which Ganga, that foremost of *tirthas*, rolleth rapidly. There in that region also the world-purifying daughter of the Sun, Yamuna, celebrated over the three worlds uniteth with Ganga. The country between Ganga and Yamuna is regarded as the *mons veneris* of the world, and Prayaga as the foremost point of that region. The *tirthas* Prayaga, Pratisthana Kamvala, Aswatara and Bhagabat are the sacrificial platforms of the Creator. There, in those places, O foremost of warriors, the Vedas and the Sacrifices, in embodied forms, and the Rishis endued with wealth of asceticism, adore Brahma. And there to gods and rulers of territories also celebrate their sacrifices. The learned, however, say that of all these *tirthas*, O exalted one, Prayaga is the most sacred, in fact, the foremost of all *tirthas* in three worlds ! By going to that *tirtha*, by singing its praises, or by taking a little earth from it, one is cleansed from every sin. He that bathes in that confluence celebrated over the world, acquires all the merits of the Rajasuya and the horse-sacrifices. This sacrificial place is worshipped by the gods themselves. If a man giveth there ever so little, it increaseth O Bharata a thousandfold ! O child, let not the texts of the Veda, nor the opinions of men dissuade thy mind from the desire of dying at Prayaga. O son of the Kuru race, the wise say that six hundred million and ten thousand *tirthas* exist at Prayaga ! Bathing in the confluence of Ganga and Yamuna, one obtains the merit that attaches to the four kinds of knowledge and the merits also of those that are truthful. There at Prayaga is the excellent *tirtha* of Vasuki, called Bhogavati. He that batheth in it, obtaineth the merit of the horse-sacrifice. There also in Ganga in the *tirtha* famed over the three worlds, called Ramaprapatana ; which confereth the merit of ten horse-sacrifices. O son of the Kuru race ! Wherever may a person bathe in Ganga, earneth merit equal to that of a sojourn to Kurukshetra. An exception, however, is made in favour of Kanakhala, while the merit attaching to Prayaga is the greatest. Having committed an hundred sins, he that bathes in Ganga, hath all his sins burnt off by the waters thereof, even as fuel is consumed by fire.* It hath been said that in the *Satya yuga*

* Another reading is *Gangapastularasimivanala*—"the waters of the Ganges (in respect of his sins) are like fire in regard to a heap of cotton.!"

all the *tirthas* were sacred ; in the *Treta* ! Pushkara alone was such ; in *Dwapara*, Kurukshetra ; and in the *Kali-yuga*, Ganga alone is sacred ! In Pushkara, one should practise austerities in Mahalaya, one should give away ; in the Malaya mountains, one should ascend the funeral pyre ; and in Bhrgutunga, one should renounce his body by foregoing food. Bathing in Pushkara, in Kurukshetra, in Ganga and in the confluence (of Ganga and Yamuna), one sanctifieth seven generations of his race up and down, He that reciteth the name of Ganga is purified ; while he that beholdeth her, receiveth prosperity ; while he that bathes in her and drinks of her waters sanctifieth seven generations of his race up and down. As long, O king, as one's bones lie in contact with the waters of Ganga, so long doth he live regarded in heaven, even as one liveth in heaven in consequence of the merit he earneth by pious sojourns to sacred *tirthas* and holy spots ! There is no *tirtha* that is like unto Ganga, there is no god like unto Kesava, and there is none superior to Brahmanas,—this hath been said even by the Grandsire ! O great king, the region through which Ganga flows should be regarded as a pious asylum, and a spot of land that is on Ganga's shores, should be regarded as one favorable to the attainment of ascetic success !

This truthful description (of the *tirthas*) one should recite only unto the regenerate ones, unto those that are pious. unto one's son and friends and disciples and dependents ; This narrative, without a rival, is blessed and holy and leadeth to heaven. Holy and entertaining and sanctifying, it is productive of merit and high worth. Destructive of every sin, it is a mystery that the great Rishis cherish with care. By reciting it in the midst of Brahmana's, one is cleansed of every sin, and ascends to heaven. This discription of *tirthas* is auspicious and heaven-giving and sacred ; ever blessed as it is, it destroys one's enemies ; foremost of all accounts, it sharpens the intellect. By reading this narrative the sonless obtain sons, the destitute obtain riches, a person of the royal order conquereth the whole earth, the Vaisya cometh by wealth, the Sudra obtaineth all his desires, and the Brahmana crosseth the ocean (of the world). Purifying himself, he that listens daily to the merits of the different *tirthas*, recollects the incidents of many previous births and rejoices in heaven ! Of the *tirthas* that have been recited here, some are easily accessible, while others are difficult of access. But he that is inspired with the desire of beholding all *tirthas*, should sojourn to them even in imagination. Desirous of obtaining merit, the Vasus, and the Saddhas, the Adityas, the Maruts, the Aswins, and the Rishis equal unto celestials, all bathed in these *tirthas* ! Do thou also, O thou of the Kuru race, observing the ordinance as explained by me, sojourn with subdued senses, to these *tirthas*, increasing thy merit, O thou of excellent vows ! Men of piety and learning are able to visit these *tirthas*, by reason of their purified senses, their belief in Godhead, and their acquaintance with the Vedas ! He that doth not observe vows, he that hath not his soul under control,

he that is impure, he that is a thief, and he that is of crooked mind, doth not, O Kauravya bathe in *tirthas* ! Thou art ever observant of virtue, and art of pure character ! By thy virtue, O virtuous one, thou hast always gratified thy father and thy grand father, and great-grand-fathers, and the gods with Brahma at their head, and the Rishis also, O thou versed in virtue ! Thou who resembllest Vasava, thou wilt, O Bhishma, attain to the region of the Vasus, and also eternal fame on earth !—'

"Narada continued,—Having cheerfully spoken thus, the illustrious Rishi Pulastya, well-pleased, bidding Bhishma farewell, disappeared there and then. And Bhishma also, O tiger among men, well understanding the true import of the *Shastras*, wandered over the world at the command of Pulastya. Thus, O thou blessed one, did Bhishma end at Prayaga his highly meritorious sojourn to the *tirthas* capable of destroying all sins ! The man that ranges the earth in accordance with these injunctions, obtains the highest fruit of an hundred horse-sacrifice and earns salvation hereafter. Thou wilt, O son of Pitha, obtain merit consisting of the eight attributes, even like that which Bhishma the foremost of the Kurus had obtained of yore. And as thou wilt lead these ascetics to those *tirthas*, thy merit will be much greater. Those *tirthas* are infested by Rakshasas, and on one, save thyself, O son of the Kuru race, can go there ! Rising early he that reciteth this narrative by the celestial Rishis on the subject of the *tirthas*, becometh free from all sins ! Those foremost of Rishis,—Valmiki, and Kasyapa, and Atreya, and Kundajathara, and Viswamitra, and Gautama, and Asita, and Devala, and Markandeya, and Galava, and Bharadwaja, and Vasishtha, and the *Muni* Uddalaka, and Saunaka, with his son, and Vyasa, that best of ascetics, and Durvasas that foremost of *Munis*, and Javali of great austerities—all these illustrious Rishis endued with wealth of asceticism, are staying in expectation of thee ! With these, O mighty king, do thou meet by visiting these *tirthas* ! And, O illustrious monarch, a great Rishi of immeasurable energy, Lomasa by name, will come to thee ! Do thou follow him, and me, and by turns visit these *tirthas* O thou virtuous one ! By this, thou wilt acquire great fame, like king Mahabhisha ! O tiger among kings, even as the virtuous Yayati and king Pururavas, dost thou blaze forth with thy own virtue ! Like king Bhagiratha and the illustrious Rama, dost thou shine among kings even as the Sun himself ! And thou art, O great king, celebrated (in the world) even as Muni or Ikshwaku, or the highly famous Puru or Vainya ! And as in days of yore the slayer of Vritra, after burning all his foes, ruled the three worlds, his mind freed from anxiety, so wilt thou rule thy subjects, after slaying all thy enemies ! And, O thou of eyes like lotus leaves, having conquered the earth according to the customs of thy order, thou wilt obtain renown by thy virtue, even like Karttaviryayuna !"

Vaisam payana continued,—“O great king, having comforted the monarch thus, the illustrious Rishi Narada, bidding farewell to the king, disappeared there and then ! And the virtuous Yudhishtira, reflecting

upon the subject, began to recite unto the ascetics the merit attaching to *tirthas* !”

Thus ends the eighty-fifth section in the Tirtha-yatra of the Vana Parva.

SECTION LXXXVI.

(*Tirtha-yatra Parva continued.*)

“Vaisampayana continued.—Having ascertained the opinion of his brothers, and of the intelligent Narada, king Yudhishtira, addressing Dhaumya, who was like unto the Grandsire himself, said, ‘I have for the acquisition of arms, sent away that tiger among men, Jishnu, whose prowess is incapable of being baffled, and who is possessed of long arms and immeasurable intelligence ! O thou of ascetic wealth, that hero is devoted to me, endued with ability, and well-skilled in weapons, and like unto the exalted Vasudeva himself ! I know them both, Krishna and Arjuna, those destroyers of enemies, O Brahmana, endued with prowess, even as the puissant Vyasa knoweth them ! I know Vasudeva and Dhananjaya to be none else than Vishnu himself, possessed of the six attributes.* And this is also what Narada knoweth, for he hath always spoken so unto me ! I also know them to be the *Rishis* Nara and Narayana ! Knowing him to possess the ability, I have sent him (on the mission) ! Not inferior unto Indra and fully competent (for the task), I have sent that son of a god to see the lord of the celestials and obtain weapons from him. Bhishma and Drona are *Atirathas*.† Kripa and the son of Drona are invincible ; these mighty warriors have been installed by Dhritarashtra’s son in the command of his army. All these are versed in the Vedas are heroic, and possessed of the knowledge of every weapons. Endued with great strength, these always desire to encounter Arjuna in fight ! And Karna also of the *Suta* caste is a mighty warrior versed in celestial weapons ! In respect of the impetus of his weapons, he is endued with the strength of the Wind-god ! Himself like a flame of fire, the arrows (proceeding from him) constitute its tongues ! The slaps of his left hand cased in leathern fence constitute the crackling of that flame. The dust of the battle-field is its smoke. Urged by the sons of Dhritarashtra even as the wind urgeth the fire, Karna like unto the all consuming fire at the end of the *Yuga* that is sent by death himself, will,

* The word is *Triyugau* (in dual number). Nilakantha explains this so although he supposes it might as well mean, “those that have been incarnate in pairs in the three *Yugas*”. The gramatical construction of the words (in the sense taken by me) is *Trini Yugani Yugalani shudhiswaryyani bhaga samgani &c.*”

† An *Atiratha* is a warrior fighting on a big car and competent to fight at the same time with a very large number of warriors. A *Maharatha* is slightly inferior to an *Atiratha*. Here, however, it is used in the sense of a great and mighty car-warrior. M. Davies is not accurate when he renders *Maharatha* in his *Bhagavat-gita*) as “he of the great car.”

without doubt, consume my troops like unto a heap of straw ! Only that mighty mass of clouds called Arjuna, aided by Krishna like unto a powerful wind, with celestial weapons representing its fierce lightning ; the white steeds, the rows of white cranes coursing underneath ; and the unbearable Gandiva, the rainbow ahead, is capable of extinguishing the blazing flame represented by Karna by means of its arrowy showers let off with unflagging steadiness* That conqueror of hostile cities, Vibhatsu, will, without doubt, succeed in obtaining from Indra himself all the celestial weapons with their fulness and life. Alone he is equal, I think, unto them all ! Otherwise† it is impossible (for us) to vanquish in fight all those foes, who have attained to eminent success in all their purposes ! We shall behold Arjuna that repressor of foes, fully equipped with celestial weapons for Vibhatsu having once undertaken a task, never, droopeth under its weight ! Without that hero, however, that best of men, ourselves, with Krishna cannot be at rest in Kamyaka ! Therefore, do thou mention some other wood that is sacred and delightful, and abounds in food and fruits, and that is inhabited by men of pious practices ;—where we may pass some time, expecting the warlike Arjuna of unbaffled prowess, like the *Chataka* ‡ in expectation of gathering clouds ! Do thou tell us of some asylums open to the regenerate ones, and lakes and streams and beautiful mountains ! O Brahmana, deprived of Arjuna, I do not like to stay in this wood of Kamyaka ! We wish to go somewhere else.‡ ”

Thus ends the eighty-sixth section in the Tirtha-yatra of the Vana Parva.

* The passage comparing Karna to a flame of fire and Arjuna to a mass of clouds is an instance of the highly ornate imagery of the Ayran bard. The diction is not at all turgid like the English rendering. Sanskrit admitting of the formation of compounds without the necessity of repeating the connecting particles is peculiarly adapted to such descriptions. The reader has not to stay even once for catching the sense, it is impossible to render the dignity and harmony of the original in any language not directly derived from the Sanskrit.

† *Alam* is explained by Nilakantha as equivalent to *Jetum paryyaptas*, i. e., "sufficient to vanquish," or, as I have rendered it, "equal" or "fully equal". The *tu* in the second line is explained by the same scholiast as "otherwise."

‡ *Vrishttikama ivamvudam*. Most of the Bengali translators have rendered it as "like men in expectation of rain drops waiting for the clouds," which is certainly a very prosaic idea. *Virshikamas* is another name for the bird called *Chataka*, which is popularly supposed to drink nothing but rain-drops with beaks upraised. Its long shrill note, with a touch of the parthetic, may be heard in summer, resembling the cry—*Fatik jal*, i. e. "a drop of clear water !"—"a drop of clear water !" The idea of the *Chataka* in expectation of the clouds is very common in Indian poetry.

SECTION LXXXVII.

(*Tirtha-yatra Parva continued.*)

Vaisampayana said,—“Beholding the Pandavas afflicted with anxiety and depressed in spirits, Dhaumya, who resembled Vrihaspati, spake thus, comforting them. ‘O bull of the Bharata race, O sinless one, listen to me as I mention certain sacred asylums and regions and *tirthas* and mountains that are approved of by Brahmanas ! O king listen to me as I speak, thyself with the daughter of Drupada and thy brothers, wilt O lord of men, be relieved from grief ! And, O son of Pandu, by hearing only of these places, thou wilt acquire merit ! And by visiting them thou wilt obtain merit a hundred times greater, O best of men ! First, O king, I will, so far as I recollect, speak of the beautiful eastern country, much regarded. O Yudhishtira by royal Rishis ! In that direction, O Bharata is a place called Naimisha which is regarded by the celestials. There, in that region are several sacred *tirthas* belonging to the gods. There also is the sacred and beautiful Gomati which is adored by celestial Rishis and there also in the sacrificial region of the gods and the sacrificial stake¹ of Surya. In that quarter also is that best of hill called Gaya, which is sacred and much regarded by royal ascetics. There on that hill, is the auspicious lake called Brahmasara which is adored by celestial Rishis. It is for this that the ancients say that one should wish for many sons, so that even one among them may visit Gaya, celebrate the horse-sacrifice, or give away a *nila*² bull, and thereby deliver ten generations of his race, up and down. There, O monarch, is a great river, and spot called Gayasira³ In Gayasira is a banian, which is called by the Brahmanas the *Eternal*⁴ banian, for the food that is offered there to the Pitris becometh eternal, O exalted one ! The great river that floweth by the place is known by the name of Phalgu, and its waters are all sacred. And, O bull among the Bharatas, there also, in that place, is the Kausiki, whose basin abounds in various fruits and roots, and where Viswamitra endued with wealth of asceticism acquired Brahmanahood. Towards that direction also is the sacred Ganga, on whose banks Bhagiratha celerated many sacrifices with profuse gifts (to Brahmanas). They say that in the country of Panchala, there is a wood called Utpala, where Viswamitra of Kusika’s race had performed sacrifices with his son, and where beholding the relics of Viswamitra’s

1 The word in the text is *Samitra*, which is stake to which beasts intended for sacrifice are tethered.

2 *Vide note ante*, p. 197.

3 *Gaya-cira* is lit, the head of Gaya. Gaya was an Asura slain by Vishnu. As a boon to the dying Asura, Vishnu granted that the spot where the Asura fell should be a holy *tirtha*.

4 *Vide note ante*, p. 196.

superhuman power, Rama, the son of Jamadagni, recited the praises of his ancestry. At Kamyaka Kusika's son had quaffed the *Soma* juice with Indra. Then abandoning the Kshatriya order, he began to say—*I am a Brahmana* !—In that quarter, O hero is the sacred confluence of Ganga and Yamuna which is celebrated over the world. Holy ; and sin-destroying that *tirtha* is much regarded by the Rishis. It is there that the soul of all things, the Grandsire, had, in olden days, performed his sacrifice, and it is for this, O chief of the Bharata race, that the place hath come to be called Prayaga.¹ In this direction, O foremost of kings, lieth the excellent asylum of Agastya, O monarch, and the forest called Tapasa, decked by many ascetics. And there also is the great *tirtha* called Hiranyavinda on the Kalanjara hills, and that best of mountains called Agastya, which is beautiful sacred, and auspicious. In that quarter O descendant of the Kuru race is the mountain called Mahendra, sacred to the illustrious Rama of the Bhṛigu race. There O son of Kunti, the Grandsire performed sacrifices of yore. There O Yudhisthira, the sacred Bhagiratha entereth a lake² and there also, O king, is that sacred river known by the name of the merit-bestowing Brahmasara, whose banks are inhabited by persons whose sins have been washed away, and whose sight alone produceth merit. In that direction also lieth the high-souled Matanga's excellent asylum, called Kedara which is sacred and auspicious and celebrated over the world. And there also is the mountain called Kundoda, which is so delightful and abounding in fruits and roots and waters and where the king of the Nishadhas (Nala) had slaked his thirst and rested for a while. In that quarter also is the delightful Deva-vana which is graced by ascetics. There also are the rivers Vahuda and Nanda on the mountain's crest. O mighty king I have described unto thee all the *tirthas* and sacred spots in the Eastern quarter ! Do thou now hear of the sacred *tirthas*, and rivers and mountains and holy spots in the other three quarters !”

Thus ends the eighty-seventh section in the Tirtha-yatra of the Vana Parva.

SECTION LXXXVIII.

(*Tirtha yatra Parva continued.* -

“Dhaumya continued—‘Listen, O Bharata, I shall now narrate to thee in detail according to my knowledge, the sacred *tirthas* of the south ! In that quarter lieth the sacred and auspicious river Godavari, full of water abounding in groves and frequented by ascetics ! In that direction

1 Lit, the place of sacrifice.

2 This lake, Nilakantha says, is called Manikarnika.

also are the rivers Vena and Bhimarathi, both capable of destroying sin and fear, and abounding in birds and deer, and graced with abodes of ascetics ! In that region also, O bull of the Bharata race, is the *tirtha* of the royal ascetic, Nriga. viz., the river Payashni, which is delightful and full of waters and visited by Brahmanas. There the illustrious Markandeya, of high ascetic merit sang the praises in verse of king Nriga's line ! We have heard respecting the sacrificing king Nriga that which really took place while he was performing a sacrifice in the excellent *tirtha* called Varaha on the Payashni. In that sacrifice Indra became intoxicated with quaffing the *Soma*, and the Brahmanas, with the gifts they received ! The waters of the Payashni, taken up (in vessel), or flowing along the ground, or conveyed by the wind, can cleanse a person from whatever sins he may commit till the day of his death. Higher than heaven itself, and pure, and created and bestowed by the trident-bearing god, there in that *urtha* is an image of Mahadeva beholding which a mortal goeth to the region of Siva. Placing on one scale Ganga and the other rivers with their waters, and on the other, the Payoshni, the latter, in my opinion, would be superior to all the *tirthas*, together, in point of merit ! Then, O foremost of the Bharata race, on the mountain called Varuna-srotasa is the sacred and auspicious wood of Mathara, abounding in fruits and roots, and containing a sacrificial stake. Then, O king, it is said that in the region on the north of the Praveni, and about the sacred asylum of Kanwa, are many woody retreats of ascetics. And, O child, in the *tirtha* called Surparaka are two sacrificial platforms of the illustrious Jamadagni, called Pashana and Punaschandra, O Bharata ! And, O son of Kunti, in that spot is the *tirtha* called Asoka abounding with woody retreats of ascetics. And, O Yudhishtira, in the country of the Pandyas are the *tirthas* named Agastya and Varuna ! And, O bull among men, there, amongst the Pandyas, is the *tirtha* called the Kumaris. Listen, O son of Kunti, I shall now describe Tamraparni ! In that asylum the gods had undergone penances impelled by the desire of obtaining salvation. In that region also is the lake of Gokarna which is celebrated over the three worlds, hath an abundance of cool waters, and is sacred, auspicious, and capable, O child, of producing great merit. That lake is extremely difficult of access to men of unpurified souls. Near to that *tirtha* is the sacred asylum of Agastya's disciple, the mountain Devasabha, which abounds in trees and grass, and fruits and roots. And there also is the Vaiduryya mountain, which is delightful abounding in gems and capable of bestowing great merit. There on that mountain is the asylum of Agastya abounding in fruits and roots and water.

"I shall now, O lord of men, describe the sacred spots, and asylums, and rivers and lakes belonging to the Surashtra country ! O Yudhishtira, the Brahmanas say that on the sea-coast is the Chamasodvedana, and

also Prabhasa,—That *tirtha* which is much regarded by the gods. There also is the *tirtha* called Pindaraka, frequented by ascetics and capable of producing great merit. In that region is a mighty hill named Ujjayanta, which conduceth to speedy success. Regarding it the celestial Rishi Narada of great intelligence hath recited an ancient *sloka*. Do thou listen to it, O Yudhisthira ! By performing austerities on the sacred hill of Ujjayanta in Surashtra, that abounds in birds and animals, a person cometh regarded in heaven. There also is Dwaravati, producing great merit, where dwelleth the slayer of Madhu, who is the Ancient one in embodied form, and eternal virtue ! Brahmanas versed in the Vedas, and persons acquainted with the philosophy of the soul say that the illustrious Krishna is eternal Virtue. Govinda is said to be the purest of all pure things, the righteous of the righteous, and the auspicious of the auspicious. In all the three worlds. He of eyes like lotus leaves is the God of gods, and is eternal. He is the pure soul and the active principle of life, is the Supreme *Brahma* and is the lord of all ! That slayer of Madhu, Hari of inconceivable soul, dwelleth there !”

Thus ends the eighty-eight section in the *Tirtha-yatra* of the Vana Parva.

SECTION LXXXIX.

(*Tirtha-yatra Parva continued.*)

“Dhaumya continued.—‘I shall describe to thee those sacred spots capable of producing merit that lie on the west, in the country of the Anarttas, ¹ O Bharata, there flows in a westward course the sacred river Narmada, graced by *Priyangu* and mango trees, and engarlanded with thickets of canes ! All the *tirthas* and sacred spots, and rivers and woods and foremost of mountains that are in the three worlds, all the gods with the Grandsire, along with the Siddhas, the Rishis and the Charanas, O best of the Kurus, always come, O Bharata, to bathe in the sacred waters of the Narmada ! And it hath been heard by us that the sacred asylum of the Muni Visravas, had stood there, and that there was born the lord of treasures, Kuvera, having men for his vehicles ! There also is that foremost of hills, the sacred and auspicious Vaiduryya peak abounding with trees that are green and which are always graced with fruits and flowers ! O lord of the earth on the top of that mountain is a sacred tank decked with full blown lotus and resorted to by the gods and the Gandarvas ! Many are the wonders, O mighty mornach, that may be seen on that sacred mountain which is like unto heaven itself and which is visited by celestial Rishis. There, O subjugator of hostile cities, is the sacred river called Viswamitra belonging to the royal sage of that name and which abounds, O king, in many sacred *tirthas* ! It was on the banks of this river, that Yayati the son of the Nahusha fell (from heaven)

1 Another reading is *Atnavishu*, in the country of the Avantis.

among the virtuous, and obtained once more the eternal regions of the righteous. Here also are the well-known lake called *Punya* the mountain called *Mainaka*, and that other mountain called *Asita* abounding in fruits and roots. And here also is the sacred asylum of *Kakshasena*, and, O *Yudhisthira*, the asylum of *Chyavana* also which is famed over every country, O son of *Pandu* ! In that spot, O exalted one, men attain to (ascetic) success without severe austerities. Here also, O mighty king, is the region called *Jamvumarga*, inhabited by birds and deer, and which constitutes the retreat of ascetics with souls under control, O thou formost of those that have subdued their senses ! Next lie the exceedingly sacred *Ketumala*, and *Medhya* ever graced with ascetics, and, O lord of earth, *Gangadwara*, and the well-known woods of *Saindhavha* which are sacred and inhabited by the regenerate ones. There also is the celebrated tank of the Grandsire, called *Pushkara*, the favorite abode of the *Vaikhanasas*,¹ and *Sidhas* and *Rishis*. Moved by the desire of obtaining its protection, the Creator sang this verse at *Pushkara*, O chief of the *Kurus* and foremost of virtuous men ! *If a person of pure soul purposes a sojourn to the Pushkaras in imagination even he becometh, purged from all his sins and rejoiceth in heaven !*

Thus ends the eighty-ninth section in the *Tirth-yatra* of the *Vana Parva*.

SECTION XC.

(*Tirtha-yatra Parva continued.*)

"*Dhaumya* continued,—'O tiger among kings, I shall now describe those *tirthas* and sacred spots that lie to the north ! Do thou, O exalted one listen to me attentively ! By hearing this narration, O hero, one acquireth a reverential frame of mind, which conduceth to much good ! In that region is the highly sacred *Saraswati* abounding in *tirthas* and with banks easy of descent. There also, O son of *Pandu*, is the ocean-going and impetuous *Yamuna*, and the *tirtha* called *Plakshavatarana*, productive of high merit and prosperity. It was there that the regenerate ones having performed the *Saraswata* sacrifice, bathed on the completion thereof. There also, O sinless one, is the well-known celestial *tirtha* called *Agnisiras*, which is productive of great merit. There king *Sahadeva* had celebrated a sacrifice measuring out the ground by a throw of the *Samya*.² It is for this reason, O *Yudhisthira*, that *Indra* sang the praises of *Sahadeva* in verse ! Those verses are still current in this world, being recited by the regenerate ones. On the *Yamuna* *Sahadeva* worshipped the sacrificial fire, with gifts in hundred thousands to *Brahmanas* ? There the illustrious king, the imperial *Bharata*, performed

¹ *Vaikhanasas* are those ascetics that have entered into pure contemplation, renouncing all acts and rites.

² See note—*ante*.

five and thirty horse-sacrifices. O child, we have heard that Swara-
 bhanga of yore used to fully gratify the desires of the regenerate ones !
 There in this region is his celebrated asylum productive of great merit !
 In that region also, O son of Pritha, is the river Saraswati, which is ever
 worshipped by the god, where, in days of yore, the Valikhilyas, O great
 king performed sacrifices ! In that region also O Yudhishtira, is the
 well-known river Drisadwati, which is productive of great merit. Then
 O chief of men, are Nagrodhakhya, and Phuchalya, and Punyaka, and
 Dalbhyaghosha, and Dalbhya, which are, O son of Kunti, the sacred
 asylums, in the world of illustrious Anandayasas of excellent vows and
 great energy, and which are celebrated over the three worlds ! Here also,
 O lord of men, the illustrious Etavarana and Avavarna versed in the
 Vedas, learned in Vedic lore, and proficient in the knowledge of Vedic
 rites, performed meritorious sacrifices, O chief of the Bharata race !
 There also is Visakhayupa to which, in days of yore, came the gods with
 Varuna and Indra, and practised ascetic austerities. And therefore is
 that spot so eminently sacred ! Here also is Palasaka, where the
 great and illustrious and highly blessed Rishi Jamadagni performed
 sacrifices ! There all the principal rivers in their embodied forms, taking
 their respective waters stood surrounding that best of sages ! And there
 also, O monarch Vibhavas (Fire) himself, beholding that high-souled
 one's initiation, sang the following sloka :—*The Rivers coming to the
 illustrious Jamadagni while sacrificing unto the gods gratified the Brahmanas
 with offerings of honey !* O Yudhishtira, the spot where Ganga rusheth
 past, cleaving the foremost of mountains which is frequented by
 Gandharvas and Yakshas and Rakshasas and Apsaras, and inhabited by
 hunters, and Kinnaras, is called Gangadwara. O king, Sanatkumara
 regardeth that spot visited by Brahmarshis, as also the tirtha Kanakhala
 (that is near to it), as sacred. There also is the mountain named Puru
 which is resorted to by great Rishis and where Pururavas was born, and
 Bhrgu practised ascetic austerities. For this it is, O king, that asylum
 hath become known as the great peak of Bhrgitunga. Near that peak is
 the sacred and extensive Vadari, that highly meritorious asylum, famed over
 the three worlds, of him, O bull of the Bharata race, who is the present,
 the past and the Future, who is called Narayana and the lord Vishnu,
 who is eternal and the best of male begins, and who is pre-eminently
 illustrious. Near Vadari, the cool current of Ganga was formerly
 warm, and the banks there were overspread with golden sands. There
 the gods and Rishis of high fortune and exceeding effulgence, approach-
 ing the divine lord Narayana, always worship him ! The entire universe
 with all its tirthas and holy spots is there where dwelleth the divine and
 eternal Narayana, the Supreme soul, for he is Merit, he is the supreme
 Brahma, he is tirtha, he is the ascetic retreat, he is the First, he is the

foremost of gods, and he is the great Lord of all creatures. He is eternal he is the great Creator, and he is the highest state of blessedness ! Learned persons versed in the scriptures attain to great happiness by knowing Him. In that spot are the celestial Rishis the Siddhas, and, indeed, all the Rishis were dwelleth the slayer of Madhu, that primeval Deity and mighty Yogin ! Let no doubt enter thy heart that that spot is the foremost of all holy spots ! these, O lord of earth, are the *tirthas* and sacred spots on earth, that I have recited, O best of men ! These all are visited by the Vasus, the Siddhas, the Adityas, the Marutas, the Aswins and the illustrious Rishis resembling the celestials themselves. By sojourning, O son of Kunti, to those places, with the Brahmanas and ascetics that are with thee and with thy blessed brothers, thou wilt be freed from anxiety !”

Thus ends the ninetyeth section in the Tirtha-jatra of the Vana Parva.

SECTION XCI.

(*Tirtha-jatra Parva continued.*)

Vaisampayna continued—“O son of the Kuru race, while Dhaumya was speaking thus, there arrived at the spot the Rishi Lomasa of great energy And the king, who was the eldest of Pandu’s sons, with his followers and those Brahmanas sat round the highly righteous one, like the celestials in heaven sitting round Sakra. And having received him duly, Yudhishtira the just inquired after the reason of his arrival, and the object also of his wanderings, Thus asked by Pandu’s son, the illustrious ascetic, well-pleased replied in sweet words delighting the Pandavas,— Travelling at will. O Kaunteya, over all the regions, I came to Sakra’s abode, and saw there the lord of the celestials ! There, saw thy heroic brother capable of wielding the bow with his left hand, seated on the same seat with Sakra. And beholding Partha on that seat I was greatly astonished, O tiger among men ! And the lord of the celestials then said unto me—*Go thou unto the sons of Pandu !* At the request, therefore, of Indra as also of the high-souled son of Pritha have I come hither with speed, desiring to see thee with thy younger brothers ! O child, I will relate what will please thee highly, O son of Pandu ! Do thou listen to it, O king with Krishna and the Rishis that are with thee ! O bull of the Bharata race, Partha hath obtained from Rudra that incomparable weapon for the acquisition of which thou hadst sent him to heaven ! That fierce weapon, known by the name of *Brahma-sira* which arose after Amrita, and which Rudra had obtained by means of ascetic austerities, hath been acquired by Arjuna together with the *Mantras* for hurling and withdrawing it, and the rites of expiation and revival, And O Yudhishtira, Arjuna of immeasurable prowess hath also acquired *Vajras* and *Dandas* and other celestial weapons from Yama and Kuvera and Varuna and Indra, ‘O son of

the Kuru race ! and he hath also thoroughly learnt music, both vocal and instrumental, and dancing and the proper recitation of the *Sama* (Veda) from Viswawasu's son ! And having thus acquired weapons and mastered the *Gandharva Veda* thy third brother Vibhatsu liveth happily (in heaven)! Listen to me, O Yudhishtira for I shall now deliver to thee the message of that foremost of celestials ! He hath commanded me saying,—“Thou wilt, no doubt, go to the world of men ! O best of Brahmanas, tell thou Yudhishtira these words of mine ! Soon will thy brother Arjuna come to thee, having acquired arms and accomplished a great deed for the celestials that is incapable of being accomplished by themselves ! Do thou meanwhile devote thyself to ascetic austerities, with thy brothers ! there is nothing superior to asceticism, and it is by asceticism that a person achieveth great results ! And O bull of the Bharata race, well do I know that Karna is endued with great ardour and energy and strength and prowess that is incapable of being baffled Well do I know that, skilled in fierce conflict, he hath not his rival in battle; that is mighty bowman, a hero deft in the use of fierce weapons and cased in the best of mail. Well do I know that that exalted son of Aditya resembleth the son of Maheswara himself !” Well do I also know the high natural prowess of the broad-shouldered Arjuna ! In battle Karna is not equal unto even a sixteenth part of Pritha's son ! And as for the fear of Karna which is in thy heart, O repressor of foes, I shall dispel when Savyasachin will have left heaven. And as regards thy purpose, O hero, to set out on a sojourn to tirthas, the great Rishi Lomasa will, without doubt, speak unto thee ! And whatever that regenerated Rishi will relate unto thee touching the merits of asceticism and tirthas, thou shouldst receive with respect and not otherwise.—!”

Thus ends the ninety-first section in the Tirtha-yatra of the Vana Parva.

SECTION XCII.

(*Tirtha-yatra Parva continued.*)

“Lomasa continued.—‘Listen now, O Yudhishtira, to what Dhananjaya hath said !—Cause my brother Yudhishtira to attend to the practice of virtue which leadeth to prosperity ! Endued with wealth of asceticism, thou art conversant with the highest morality, with ascetic austerities of every kind, with the eternal duties of kings blessed with prosperity, and the high and sanctifying merit that men obtain from tirthas ! Persuade thou the sons of Pandu to acquire the merit attaching to tirthas ! Do thou with thy whole soul persuade the king to visit the tirthas and give away kine !—This is what Arjuna said unto me ! Indeed he also said,—Let him sojourn to all the tirthas protected by thee ! Thou wilt also protect him from Rakshasas, and watch over him in inaccessible regions and rugged mountain breasts. And as Dadhichi had

protected Indra, and Angiras had protected the Sun so do thou, O best of regenerate ones protect the sons of Kunti from Rakshasas ! Along the way are many Rakshasas, huge as mountain-cliffs. But protected by thee these will not be able to approach the sons of Kunti !—Obidient to the words of Indra and at the request of Arjuna also protecting thee from dangers I shall wander with thee !—Before this O son of the Kuru race I have twice visited the *tirthas* ! With thee I shall repair to them for the third time ! O Yudhishthira Manu and other royal Rishis of meritorious deeds had undertaken journeys to *tirthas* ! Indeed, a sojourn to them is capable of dispelling all fear, O king ! They that are crooked-minded, they that have not their souls under control, they that are illiterate and perverse, do not, O Kauravya, bathe in *tirtha* ! But thou art ever of a virtuous disposition and conversant with morality and firm in thy promises ! Thou wilt surely be able to free thyself from the world ! For, O son of Pandu, thou art even as king Bhagiratha, or Gaya, or Yayati, or any one, O son of Kunti, that is like them !"

"Yudhishthira answered,—I am so overwhelmed with delight, O Brahmana, that I cannot find words to answer thee ! Who can be more fortunate than he who is remembered even by the lord of the celestials ? Who can be more fortunate than he who hath been favoured with thy company, who hath Dhananjaya for a brother, and who is thought of by Vasava himself ? As to thy words, O thy illustrious one, in respect of a sojourn to the *tirthas*, my mind had already been made up at the words of Dhaumya ! O Brahmana, I shall start, at whatever hour thou mayst be pleased to appoint, on the proposed sojourn to *tirthas*. Even this is my firm resolve !"

Vaisampayana continued.—"Lomasa then said unto Yudhishthira, who had made up his mind to start on the proposed sojourn,—'O mighty king, be thou light as regards thy retinue, for by this thou wilt be able to go more easily !"

"Yudhishthira then said.—'Let those mendicants and Brahmans and Yogis that are incapable of bearing hunger and thirst, the fatigues of travel and toil, and the severity of winter, desist ! Let those Brahmanas also desist that live on sweetmeats, and they also that desire cooked viands and food that is sucked or drunk as well as meat. And let those also remain behind that are dependent on cooks. Let those citizens that have followed me from motives of loyalty, and whom I have hitherto kept on proper stipends, repair to king Dhritarashtra ! He will give them their allowances in due time. If, however, that king refuses to grant them proper allowances, the king of the Panchalas will, for our satisfaction and welfare, give them these !"

Vaisampayana continued. "And thereupon oppressed with grief, the citizens and the principal Brahmanas and Yotis set out for Hastinapura.

And out of affection for Yudhishthira the just, the royal son of Amvika received them properly, and gratified them with proper allowances. And the royal son of Kunti, with only a small number of Brahmanas, abode for three nights at Kamyaka, cheered by Lomsasa."

Thus ends the ninety-second section in the Tirtha-yatra of the Vana Parva.

SECTION XCIII

(*Tirtha-yatra Parva continued.*)

Vaisampayana said. "Those Brahmanas then, that had been dwelling (with him) in the woods, beholding the son of Kunti about to set out (on the pious sojourn), approached him, O king, and said—Thou art about to set out, O king, on thy sojourn to the sacred *tirthas*, along with thy brothers and accomplished by the illustrious Rishi Lomasa ! O king, it behoveth thee, O son of Pandu, to take us with thee ! Without thee, we shall not be able, O son of the Kuru race, to visit them at any time ! Surrounded by dangers and difficult of access, they are infested by beasts of prey ! These *tirthas*, O lord of men, are inaccessible to persons in small parties ! Foremost of all wielders of the bow, thy brothers are ever brave ! Protected by your heroic selves, we also would sojourn to them ! Permit us to acquire, O lord of earth, through thy grace, the blessed fruit of *tirthas* ! Protected by thy energy, let us, O king, be cleansed of all our sins by visiting those *tirthas* and, purified by baths therein ! Bathing in those *tirthas*, thou also, O Bharata, wilt acquire without doubt the regions difficult of acquisition that Karttaviryya and Ashtaka, the royal sage Lomapada and the imperial and heroic Bharata only had earned ! In thy company, O king we desire to behold Prabhasa and other *tirthas*, Mahendra and other hills, Ganga and other rivers, and Plaksha and other gigantic trees ! If, O lord of men, thou hast any regard for the Brahmanas, do thou our bidding ! Thou wilt surely have prosperity from this ! O thou of mighty arms, the *tirthas* are infested by Rakshasas that ever obstruct ascetic penances. It behoveth thee to protect us from them ! Protected by Lomasa and taking us with thee, sojourn thou into all the *tirthas* spoken of by Dhaumya and the intelligent Narada as also all those that have been spoken of by the celestial Rishi Lomasa endued with great ascetic wealth, and be thou, by this, cleansed of all thy sins !

"Thus addressed respectfully by them, the king—that bull amongst the sons of Pandu—surrounded by his heroic brothers headed by Bhima, with tears of joy in his eyes, said unto all those ascetics,—'Let it be so !' with the permission then of Lomasa, as also of his priest Dhaumya, that foremost of Pandu's sons with soul under complete control, resolved, along with his brothers and Drupada's daughter of faultless features, to set out. Just at this time, the blessed Vyasa as also Parvata and Narada, all endued with high intelligence came to Kamayaka for seeing the son of

Pandu. Beholding them, king Yudhishtira worshiped them with due rites, And worshipped by the monarch thus, those blessed ones, addressing Yudhishtira, said,—‘O Yudhishtira, O Bhima, and ye twins, banish all evil thoughts from your minds ; Purify your hearts and then set out for the *tirthas* ! The Brahmanas have said that the (observance of) regulations in respect of the body are called earthly vows, while efforts to purify the heart, so that it may be free from evil thoughts, are called spiritual vows, O king, the mind that is free from all evil thoughts is highly pure ! Purifying yourselves, therefore, harbouring only friendly feelings for all, behold ye the *tirthas* ! Observing (earthly) vows in respect of your bodies and purifying your minds by spiritual vows, obtain ye the fruits as recited, of sojourns to *tirthas* !’

“Saying ‘So be it, the Pandavas with Krishna, caused those celestial and human Rishis to perform the usual propitiatory ceremonies, And those heroes, having worshipped the feet of Lomasa and Dwaipayana and Narada and the celestial Rishi Pravata, O king and accompanied by Dhumya as also the ascetics that had been residing with them in the woods, set out on the day following the full moon of *Agrahayana* in which the constellation *Pushya* was ascendant. Dressed in barks and hides, and with matted locks on head, they were all cased in impenetrable mail and armed with swords, And O Janamejaya, the heroic sons of Pandu with quivers and arrows and scimitars and other weapons, and accompanied by Indrasena and other attendants with fourteen and one cars, a number of cooks and servants of other classes, set out with faces turned towards the east !”

Thus ends the ninety-third section in the *Tirtha-yatra* of the Vana Parva.

SECTION XCIV.

(*Tirtha-yatra Parva continued.*)

“Yudhishtira said.—O best of celestial Rishis, I do not think that I am without merits ! Yet am I afflicted with so much sorrow that there never was a king like me ! I think, however, that my enemies are destitute of good qualities and even destitute of morality, Yet why, O Lomasa, do they prosper in this world ?”

‘Lomasa said.—‘Grieve not ever, O king, O son of Pritha, that sinful men should often prosper in consequence of the sins they commit ! A man may be seen to prosper by his sins, obtain good therefrom and vanquish his foes. Destruction however, overtakes him to the roots. O king, I have seen many *Daityas* and *Danavas* prosper by sin but I have also seen destruction overtake them ! O exalted one, I have seen all this in the righteous age of yore. The gods practised virtue, while the *Asuras* abandoned it. The gods visited the *tirthas*, while the *Asuras* did not visit them. And at first the sinful *Asuras* were possessed with pride.

And pride begat vanity and vanity begat wrath. And from wrath arose every kind of evil propensities, and from these latter sprang shamelessness, And in consequence of shamelessness, good behaviour disappeared from among them. And because they had become shameless and destitute of virtuous propensities and good conduct and virtuous vows, forgiveness and prosperity and morality forsook them in no time. And prosperity then, O king, sought the gods, while adversity sought the Asuras. And when the Daityas and the Danavas, deprived of sense by pride, were possessed by adversity, Kali also sought to possess them. And, O son of Kunti, over-whelmed with pride, and destitute of rites and sacrifices, and devoid of reason and feeling, and their hearts full of vanity, destruction overtook them soon ! And covered with infamy the Daityas were soon exterminated. The gods, however, who were virtuous in their practices, sojourning to the seas, the rivers, the lakes and the holy spots, cleansed themselves of all sins, O son of Pandu, by means of ascetic penances and sacrifices and gifts and blessings, and obtained prosperity and the consequence. And because the gods always performed sacrifices and holy deeds abandoning every practice that was evil, and visited the *tirthas*, as the consequence thereof they acquired great good fortune, Guided by this, O king, do thou also, with thy brothers, bathe in *tirthas*, for then thou wilt obtain prosperity once more ! Even this is the eternal road ! And, O monarch as king Nriga and Shivi and Ausinora and Bhagiratha and Vasumanas and Gaya and Puru and Pururavas, by practising ascetic penances and visiting *tirthas* and touching sacred waters and beholding illustrious ascetic, obtained fame and sanctity and merit and wealth, so wilt thou also obtain prosperity that is great ! And as Ikshwaku with his sons, friends and followers, as Muchukunda and Mandharti and king Marutta, as the gods through power of asceticism and the celestial Rishis also, had all obtained fame, so wilt thou also obtain great celebrity. The sons of Dhritarastra, on the other hand, enslaved by sinfulness and ignorance, will, without doubt, be soon exterminated like the Daityas ! "

Thus ends the ninety-fourth section in the Tirtha yatra of the VanaParva.

SECTION XCV.

(*Tirtha yatra Parva continued.*)

Vaisamyayana said,—"The heroic sons of Pandu, accompanied by their followers, proceeding from place to place, at last arrived at Naimisha. O king reaching the Gomati then, the Pandavas bathed in the sacred *tirtha* of that stream, and having performed their ablutions there, they gave away, O Bharata both kine and wealth ! And repeatedly offering oblations of water, O Bharata, to the gods the pitris, and the Bhramanas, in the *tirthas* called Kanya, Aswa, and Go and staying (as directed) in kalakoti and the Vishapraस्था hills, the Kauravas then, O king reached Vahuda

and performed their ablution in that stream. Proceeding next, O lord of earth, to the sacrificial region of the gods known by the name Prayaga, they bathed in the confluence of Ganga and Yamuna and residing there practised ascetic penances of great merit. And the Pandavas, of truthful promises, bathing in the *tirtha*, cleansed themselves of every sin. The sons of Pandu then, O king of the Bharata race, accompanied by those Brahmanas, proceeded to the *tirtha* called VEDI, sacred to the Creator and adored by the ascetics. Residing there for some time and gratifying the Brahmanas with fruits and roots of the wilderness and clarified butter, those heroes began to practise ascetic penances of great merit. They then proceeded to Mahidhara consecrated by that virtuous royal sage Gaya of unrivalled splendour. In that region is the hill called Gayasira, as well as the delightful river called Mahanadi, with fine banks graced by bushes of canes. On that celestial hill of holy peaks is a sacred *tirtha* called Brahmasara which is much adored by ascetics. There on the banks of that lake had dwelt of yore the eternal god himself of justice, and it was thither that the illustrious Rishi Agastya had repaired to behold that deity ! It is from that lake that all the rivers take their rise and there in that *tirtha*, Mahadeva the wielder of the *Pinaka*, is present for aye. Arriving at that spot, the heroic sons of Pandu practised the vow that is known by the name of the *Chaturmasya* according to all the rites and ordinances of the great sacrifice called *Rishiyajna*. It is there that that mighty tree called the Eternal banian stands. Any sacrifice performed there produces merit that is eternal. In that sacrificial platform of the gods producing eternal merit, the Pandavas began to fast with concentrated souls. And there came unto them Brahmanas by hundreds endowed with wealth of asceticism. And those Brahmanas also all performed the *Chaturmasya* sacrifice according to the rites inculcated by the Rishis. And there in that *tirtha*, those Brahmanas old in knowledge and ascetic merit and fully versed in the Vedas, that constituted the court of the illustrious sons of Pandu, talked in their presence upon various subject of sacred import. And it was in that place that the learned vow-observing, and sacred Shamatha, leading, besides, a life of celibacy, spake unto them O king, of Gaya the son of Amurttarava ! And Shamatha said, 'Gaya the son of Amurttarava was one of the foremost of royal sages. Listen to me O Bharata, as I recite his meritorious deeds ! It was here, O king that Gaya had performed many sacrifices distinguished by the enormous quantities of food (that were distributed) and the profuse gifts that were given away (unto Brahmanas). Those sacrifices, O king, were distinguished by mountains in hundreds and thousands of cooked rice, lakes of clarified butter and rivers of curds in many hundreds, and streams of richly-dressed curries in thousands. Day after day were these got ready and distributed amongst all comers,

while, over and above this, Brahmanas and others, O king received food that was clean and pure. During the conclusion also (of every sacrifice) when gifts were dedicated to the Brahmanas, the chanting of the Vedas reached the heavens, And so loud, indeed, was the sound of the Vedic *Mantras* that nothing else, O Bharata, could be heard there ! Thus sacred sounds, O king filled the earth, the points of the horizon, the sky and heaven itself ! Even these were the wonders that persons noticed on those occasions. And gratified with the excellent viands and drinks that the illustrious Gaya provided, men, O bull of the Bharata race, went about singing these verses !—In Gaya's great sacrifice, who is there today, amongst creatures, that still desireth to eat ? There are yet twenty-five mountains of food there after all have been fed ! What the royal sage Gaya of unmeasurable splendour hath achieved in his sacrifice was never achieved by men before nor will be by any in future. The gods have been so surfeited by Gaya with clarified butter that they are not able to take anything that any body else may offer. As sand grains on earth, as stars in the firmament, as drops showered by rain-charged clouds, cannot ever be counted by anybody, so can none count the gifts in Gaya's sacrifice !

"O son of the Kuru race many times did king Gaya perform sacrifices of this descriptions, here, by the side of this Brahmasara !"

Thus ends the ninety-fifth section in the Tirtha-yatra of the Vana Parva,

SECTION XCVI

(Tirtha-yatra Parva continued.)

Vaisampayana said,—“After this the royal son of Kunti who was ever distinguished for his profuse gifts unto Brahmanas, proceeded to the asylum of Agastya and took up his abode in Durjaya. It was here that that foremost of speakers, king Yudhishthira asked Lomasa as to why Agastya had slain Vatapi there. And the king also enquired after the extent of that man-destroying Daitya's prowess, and the reason also of the illustrious Agastya's wrath being excited against that Asura.

“Thus questioned, Lomasa said,—O son of Kuru race, there was in the city called Manimati, in days of yore, a Daitya named Ilwala, whose younger brother was Vatapi. One day that son of Diti addressed the Brahmana endued with ascetic merit, saying, —O holy one, grant me a son equal unto Indra !’ The Brahmana, however, did not grant the Asura a son like Indra. And at this, the Asura was inflamed with wrath against the Brahmana. And from that day, O king the Asura Ilwala became a destroyer of Brahmanas. And endued with power of illusion the angry Asura transformed his brother into a ram. And Vatapi also capable of assuming any form at will, would immediately assume the shape of a ram. And the flesh of that ram, after being properly dressed, was offered to Brahmanas as food. And after they had eaten of it, they

were slain. For whomsoever Ilwala summoned with his voice, he would come back to Ilwala even if he had gone to the abode of Yama, in re-embodied from endued with life, and show himself to Ilwala. And so having transformed the Asura Vatapi into a ram and properly cooked his flesh and feeding Brahmanas thereon, he would summon Vatapi.

And the mighty Asura Vatapi, that foe of Brahmanas, endued with great strength and power of illusion, hearing, O king, those sounds uttered with a loud voice by Ilwala, and ripping open the flanks of the Brahmana would come laughingly out, O lord of earth ! And it was thus, O monarch, that the wicked-hearted Daitya Ilwala, having fed Brahmanas, frequently took away their lives.

"Meanwhile, the illustrious Agastya beheld his deceased ancestors hanging in a pit with heads downwards. And he asked those personages thus suspended in that hole, saying, *What is the matter with you !*—Thus questioned those utterers of *Brahma* replied. —It is even for offspring ! And they also told him,—We are your ancestors ! It is even for offspring that we stay suspended in this pit ! If, O Agastya, thou canst beget us a good son, we may then be saved from this hell and thou also wilt obtain thy blessed state of those having offspring !—Endued with great energy and observant of truth and morality, Agastya replied, saying, —Ye pitris. I will accomplish your desire ! Let this anxiety of yours be dispelled ! — And the illustrious Rishi then began to think of perpetuating his race. But he saw not a wife worthy of him on whom he himself could take his birth in the form of a son. The Rishi accordingly, taking those parts that were regarded as highly beautiful, from creatures possessing them created therewith an excellent woman. And the Muni, endued with great ascetic merit, thereupon gave that girl created for himself to the king of the Vidharbhas who was then undergoing ascetic penances for obtaining offspring. And that blessed girl of sweet face (thus disposed of) then took her birth (in Vidharbha's royal line) and, beautiful as the effulgent lightning, her limbs began to grow day by day. And as soon as that lord of earth—the ruler of the Vidharbhas—saw her ushered into life, he joyfully communicated the intelligence, O Bharata, unto the Brahmanas ! and the Brahmanas thereupon, O lord of earth, blessed the girl and they bestowed upon her the name Lopamudra. And possessed of great beauty, she began, O monarch, to grow quickly, like unto a lotus in the midst of water or the effulgent flame of a fire. And when the girl grew and attained to puberty, an hundred virgins decked in ornaments and an hundred maids waited in obedience upon her blessed self. And surrounded by those hundred maids and virgins, she shone in their midst, endued as she was with bright effulgence, like Rohini in the firmament amid an inferior multitude of stars. And possessed as she was of good behaviour and excellent manners, none dared ask for her

hand even when she attained to puberty, through fear of her father the king of the Vidharbhas. And Lopamudra devoted to truth surpassing the Apsaras even in beauty, gratified her father and relatives by means of her conduct. And her father, beholding his daughter—the princes of Vidharbha—attain to puberty, began to reflect in his mind, saying,—To whom should I give this daughter of mine ?”

Thus ends the ninety-sixth section in the Tirtha-yatra of the Vana Parva.

SECTION XCVII

(*Tirtha-yatra Parva continued.*)

“Lomasa continued,—‘When Agastya thought that girl to be competent for the duties of domesticity, he approached that lord of earth—the ruler of Vidharbhas—and addressing him, said,—I solicit thee, O king, to bestow thy daughter Lopamudra on me !—Thus addressed by the Muni, the king of the Vidharbhas swooned away. And though unwilling to give the Muni his daughter, he dared not yet refuse. And that lord of earth then, approaching his queen, said,—This Rishi is endued with great energy. If angry, he may consume me with the fire of his curse. O thou of sweet face, tell me what is thy wish !—Hearing these words of the king, she uttered not a word. And beholding the king along with the queen afflicted with sorrow, Lopamudra approached them in due time and said,—O monarch, it behoveth thee not to grieve on my account. Bestow me on Agastya, and, O father, save thyself, by giving me away !—And at these words of his daughter, O monarch, the king save away Lopamudra unto the illustrious Agastya with due rites ! And obtaining her as wife, Agastya addressed Lopamudra, saying,—Cast thou away these costly robes and ornaments !—And at these words of his lord, that large-eyed damsel of things tapering as the stem of the *Rambha* cast away her handsome and costly robes of fine texture. And casting them away she dressed herself in rags and barks and deer-skins, and became her husband's equal in vows and acts. And proceeding then to Gangadwara that illustrious and best of Rishis began to practise the severest penances along with his helpful wife. And Lopamudra herself, well-pleased, began to serve her lord from the deep respect that she bore him. And the exalted Agastya also began to manifest great love for his wife.

“After a considerable time, O king, the illustrious Rishi one day beheld Lopamudra, blazing in ascetic splendour come up after the bath in her season. And pleased with the girl for her services, her purity, and self control, as also with her grace and beauty, he summoned her for marital intercourse. The girl however, joining her hands, bashfully but lovingly addressed the Rishi, saying,—The husband without doubt, weddeth the wife for offspring. But it behoveth thee, O Rishi, to show that love to me which I have for thee ! And it behoveth thee, O regene-

rate one, to approach me on a bed like to that which I had in the palace of my father ! I also desire that thou shouldst be decked in garlands of flowers and other ornaments, and that I should approach thee adorned in those celestial ornaments that I like ! Otherwise, I cannot approach thee, dressed in these rags dyed in red ! Nor O regenerate Rishi it is sinful to wear ornaments (on such an occasion) !—Hearing these words of his wife, Agastya replied,—O blessed girl, O thou of slender waist, I have not wealth like to what thy father hath, O Lopamudra !—She answered saying,—Thou who art endued with wealth of asceticism, art certainly able to bring hither within a moment, by ascetic power, everything that exists in the world of men !—Agastya said,—It is even so as thou hast said ! That, however, would waste my ascetic merit. O, bid me do that which may not lessen my ascetic merit !—Lopamudra then said,—O thou endued with wealth of asceticism, my season will not last long, I do not desire however, to approach thee otherwise. Nor do I desire to diminish thy (ascetic) merit in any way. It behoveth thee, however, to do as I desire, without injuring thy virtue !—

“Agastya then said,—O blessed girl, if this be the resolve that thou hast settled in thy heart, I will go out in quest of wealth ! Mean while, stay thou here as it pleaseth thee !—

Thus ends the ninety-seventh section in the Tirtha-yatra of the Vana Parva,

SECTION XCVIII

(*Tirthayatra Parva continued.*)

“Lomasa continued,—‘Agastya then, O son of the Kuru race, went to king Srutarvan who was regarded as richer than other kings, to beg for wealth. And that monarch, learning of the arrival of the pot-born Rishi on the frontiers of his kingdom, went out with his ministers and received the holy man with respect. And the king duly offering the *Arghya* in the first instance, submissively and with joined hands enquired then after the reason of the Rishi’s arrival. And Agastya answered saying,—O lord of earth, know that I have come to thee, desirous of wealth. Give me a portion according to thy ability and without doing injury to others.

“Lomasa continued,—‘The king, then, representing unto the Rishi the equality of his expenditure and income, said,—O learned one, take thou from my possessions the wealth thou pleasest !—Beholding, however, the equality of that monarch’s expenditure with income, the Rishi who always saw both sides with equal eyes, thought that if he took anything under the circumstances, his act would result in injury to creatures. Taking, therefore, Srutarvan with him, the Rishi went to king Vradhnaswa. The latter, hearing of their arrival on his frontiers, received them duly. And Vradhnaswa also offered them the *Arghyas* and water to wash their feet. And the monarch; with their permission, then enquired after the reason of their coming. And Agastya said,—O lord of earth,

know that we have come to thee desirous of wealth ! Give us what thou canst, without doing any injury to others !—”

“Lomasa continued,—That monarch then represented unto them the equality of his expenditure and income, and said,—Knowing this, take ye what ye desire !—The Rishi, however, who saw both sides with equal eyes, beholding the equality of that monarch’s income with expenditure, thought that if he took anything under the circumstances, his act would result in injury to all creatures, Agastya and Srutarvan, with king Vardhnaswa then went to Purukutsa’s son, Trasadasyu, of enormous wealth. The highsouled Trasadasyu, learning of their arrival on the confines of his kingdom went out, O king, and received them well, And that best of monarchs in Ikshakus line, having worshiped all of them duly, enquired after the reason of their arrival. And Agastya answered,—O lord of earth know that we have all come to thee, desirous of wealth ! Give us what you can, without injuring others !—”

“Lomasa continued,—That monarch then, represented unto them the equality of his income with expenditure, and said,—Knowing this, take ye what ye desire !—Beholding, however, the equality of that monarch’s expenditure with income the Rishi who saw both sides with equal eyes thought that if he took anything under the circumstances his act would result in injury to all creatures. Then O monarch, all those kings looking at one another, together spoke unto the Rishi, saying,—O Brahmana, there is a Danava of name Ilwala who of all persons on earth, is possessed of enormous wealth ! Let us all approach him to day and beg wealth of him !—”

“Lomasa continued,—This suggestion, O king, of begging wealth of Ilwala appeared to them to be proper, And, O monarch, all of them went together to Ilwala after this !, ..

Thus ends the ninety-eighth section in the Tirtha-yatra of the Vana Parva.

SECTION XCIX

(Tirtha-yatra Parva continued.)

“Lomasa said,—When Ilwala learnt that those kings along with the great Rishi had arrived on the confines of his domain he went out with his ministers and worshipped them duly. And that prince of Asuras received them hospitably, entertaining them, O son of the Kuru race, with well dressed meat supplied by his brother Vatapi (transformed into a ram). Then all those royal sages, beholding the mighty Asura Vatapi, who had been transformed into a ram thus cooked for them, became sad and cheerless and were nearly deprived of themselves, But that best of Rishis—Agastya—addressing those royal sages, said,—Yield ye not to grief I will eat up the great Asura !—And the mighty Rishi then sat himself down on an excellent seat, and the prince of Asura, Ilwala began to distribute the food smilingly. And Agastya ate up the whole of the

meat supplied by Vatapi (transformed into a ram). And after the dinner was over, Ilwala began to summon his brother. But thereupon a quantity of air alone came out of the illustrious Rishi's stomach, with a sound that was as loud, O child, as the roar of the clouds. And Ilwala repeatedly said,—Come out, O Vatapi !—Then that best of Munis—Agastya—bursting out in laughter, said,—How can he come out ? I have already digested that great Asura.—And beholding his brother already digested, Ilwala became sad and cheerless and joining his hands, along with his ministers, addressing the Rishi (and his companions,) said,—What for have ye come hither, and what can I do for you ? And Agastya smilingly answered Ilwala, saying,—We know thee, O Asura to be possessed of great power and also enormous wealth ! These kings are not very wealthy while my need also of wealth is great. Give us what thou canst, without injuring others.—Thus addressed, Ilwala saluted the Rishi and said.—If thou canst say what it is that I mean to give then will I give you at all—Hearing this Agastya said,—O great Asura thou hast even purposed to give unto each of these kings ten thousand kine and as many gold coins. And unto me thou hast purposed to give twice as much, as also a car of gold and a couple of horse feet as thought !—If thou enquirest now, thou wilt soon learn that you can it made of gold ! —Thereupon O son of kunti, Ilwala made enquires and learnt that the car he had intended to give away was really a golden one. And the Daitya then with a sad heart, gave away much wealth and that car, unto which were yoked two steeds called Virava and Surava. And those steeds O Bharata, took those kings and Agastya and all that wealth to the asylum of Agastya within the twinkling of an eye. And those royal sages then obtaining Agastya's permission, went away to their respective cities, And Agastya also (with that wealth) did all that his wife Lopamudra had desired. And Lopamudra then said,—O illustrious one, thou hast now accomplished all my wishes ! Beget thou a child on me that shall be possessed of great energy !—And Agastya replied unto her, saying.—O blessed and beautiful one, I have been much gratified with thy conduct ! Listen thou unto me as regards the proposal I make in respect of thy offering ! Wouldst thou have a thousand sons, or a century of sons each equal to ten, or ten sons each to an hundred or only one son who may vanquish a thousand ?—Lopamudra answered,—Let me have one son equal unto a hundred, O thou endued with wealth of asceticism ! One good and learned son is preferable to many evil ones.—'

"Lomasa continued.—"Saying—So be it,—that pious Muni thereupon knew his devout wife of equal behaviour. And after she had conceived, he retired into the forest. And after the Muni had gone away, the foetus began to grow for seven years. And after the seventh year had expired, there came out of the womb the highly learned Dridasyu, blazing, O Bharata, in his own splendour ! And that great Brahmana

and illustrious ascetic, endued with mighty energy, took his birth as the Rishis son, coming out of the womb as if repeating the Vedas with the *Upanishads* and the *Angas*. Endued with great energy while yet a child he used to carry loads of sacrificial fuel into the asylum of his father, and was thence called *Idhmavaha* (carrier of sacrificial wood). And the Muni, beholding his son possessed of such virtues, became highly glad.

And it was thus, O Bharata, that Agastya begat an excellent son in consequence of which his ancestors, O king, obtained the regions they desired. And it is from that time that this spot hath become known on the earth as the asylum of Agastya. Indeed, O king, this is the asylum graced with numerous beauties, of that Agastya who had slain Vatapi of Prahada's race. The sacred Bhagirathi, adored by gods and Gandharvas gently runneth by, like a breeze-shaken pennon in the welkin. Yonder also she floweth over craggy crests descending lower and lower, and looketh like an affrighted she-snake lying along the hilly slopes. Issuing out of the matted locks of Mahadeva, she passeth along, flooding the southern country and benefiting it like a mother, and ultimately mingleth with the ocean as if she were his favorite bride. Bathe ye as ye like in this sacred river, ye son of Pandu ! And behold there, O Yudhisthira, the *tirtha*, of Bhrigu that is celebrated over the three worlds and adored, O king, by great Rishis ! Bathing here, Rama (of Bhrigu's race) regained his might, which had been taken away from him (by Dasaratha's son). Bathing here, O son of Pandu, with thy brothers and Krishna, thou wilt certainly regained that energy of thine that hath been taken away by Duryodhana, even as Rama regained his that had been taken away by Dasaratha's son in hostile encounter."

Vaisampayana continued.—"At these words of Lomasa, Yudhisthira bathed there with his brothers and Krishna, and offered oblations of water, O Bharata, to the gods and the Pitris. And, O bull among men, after Yudhisthira had bathed in that *tirtha*, his body blazed forth in brighter effulgence, and he became invisible in respect of all foes. The son of Pandu then, O king, asked, Lomasa, saying.—O illustrious one, what for had Rama's energy and might been taken away ? And how also did he regain it ? O exalted one, I ask thee, tell me everything."

"Lomasa said,—'Listen, O king, to the history of Rama (the son of Dasaratha) and Rama of Bhrigu's line gifted with intelligence. For the destruction of Ravana, O king Vishnu, in his own body, took his birth as the son of illustrious Dasaratha. We saw in Ayodhya that son of Dasaratha after he had been born. It was then that Rama of Bhrigu's line, the son of Richika by Renuka, hearing of Rama the son of Dasaratha—of spotless deeds—went to Ayodhya, impelled by curiosity, and taking with him that celestial bow so fatal to the Kshatriyas, for ascertaining the prowess of Dasaratha's son. And Dasaratha, hearing that Rama of Bhrigu's race had arrived on the confines of his domains,

set his own son Rama to receive the hero with respect. And beholdign Dasaratha's son approach and stand before him with ready weapons, Rama of Bhrigu's line smilingly addressed him, O son of Kunti, saying,—O king, O exalted one, string, if thou canst, with all thy might, this bow which in many hands was made the instrument of destroying the Kshatriya race !¹ Thus addressed, Dasaratha's son answered—O illustrious one, it behoveth thee not to insult me thus ! Nor am I, amongst the regenerate classes, deficient in the virtues of the Kshatriya order ! The descendants of Ikshawaku in especial never boast of the prowess of their arms !—Then unto Dasaratha's son who said so, Rama of Bhrigu's line replied,—A truce to all crafty speech, O king ! Take this bow !—At this, Rama the son of Dasaratha, took in anger from the hands of Rama of Bhrigu's line that celestial bow that had dealt death to the foremost of Kshatriyas. And, O Bharata, the mighty hero smilingly stringed that bow without the least exertion, and with its twang loud as the thunder rattle, affrighted all creatures. And Rama the son of Dasaratha then, addressing Rama of Bhrigu's race, said,—Here, I have stringed this bow ! What else, O Brahmana shall I do for thee ?—Then Rama the son of Jamadagni gave unto the illustrious son of Dasaratha a celestial arrow and said.—Placing this on the bow-string, draw to thy ear, O hero !—

"Lomasa continued.—'Hearing this, Dasaratha's son blazed up in wrath said,—I have heard what thou hast said, and even pardoned thee ! O son of Bhrigu's race, thou art full of vanity ! Through the Grandshire's race thou hast obtained energy that is superior to that of the Kshatriyas ! And it is for this that thou insultest me ! Behold me now in my native form : I give thee sight ! Then Rama of Bhrigu's race beheld in the body of Dasaratha's son the Aditya with the Vasus, the Rudras, the Sadhyas with the Marutas, the Pitris, Hutasana, the stellar constellations and the planets, the Gandharvas, the Rakshasas, the Yakshas, the Rivers, the Tirthas, those eternal Rishis identified with Brahma and called the Valikhilyas, the celestial Rishis, the Seas and Mountains, the Vedas with the Upanishadas and Vashats and the sacrifices, the Samas in their living form the Science of weapons, O Bharata, and the Clouds with rain and lightning. O Yudhishthira ! And the illustrious Vishnu then shot that shaft. And at this the earth was filled with sounds of thunder, and burning meteors. O Bharata, began to flash through the welkin. And showers of dust and rain fell upon the surface of the earth. And whirlwinds and frightful sounds convulsed everything, and the earth herself began to quake. And shot by the hand of Rama, that shaft, confounding by its energy the other Rama, came back blazing into Rama's hands. And Bhargava who

1 The word in the text is *Kṛta kalam*. This is explained by Nilakantha as equivalent to "made by me the engine of death." The root *Kri*, the same commentator points out, means "to slay."

had thus been deprived of his senses, regaining consciousness and life, bowed unto Rama—that manifestation of Vishnu's power. And commanded by Vishnu, he proceeded to the mountains of Mahendra. And thenceforth that great ascetic began to dwell there, in terror and shame. And after the expiration of a year, the Pitris, beholding Rama dwelling there deprived of energy, his pride, quelled, and himself sunk in affliction said unto him,—O son, having approached Vishnu, thy behaviour towards him was not proper ! He deserveth for aye worship and respect in the three worlds ! Go, O son, to that sacred river which goeth by the name of Vadhusara ! Bathing in all the *tirthas* of that stream thou wilt regain thy energy ! There in that river is the *tirtha* called Diptoda where thy grandsire Bhrigu, O Rama, in the celestial age had practised ascetic penances of great merit !—Thus addressed by them, Rama, O son of Kunti, did what the Pitris bade him, and obtained back at this *tirtha*, O son of Pandu, the energy had lost ! Even this, O child, was what befell Rama of spotless deeds in days of yore, after he had, O king, met Vishnu (in the form of Dasaratha's son) !

Thus ends the ninety-ninth section in the Tirtha-yatra of the Vana Parva.

SECTION C.

(*Tirtha yatra Parva continued.*)

"Yudhishihira said,—'O best of regenerate ones, I desire again to hear of the achievements in detail of Agastya—that illustrious Rishi endued with great intelligence !'

"Lomasa said.—'Listen now, O king, to the excellent and wonderful and extraordinary history of Agastya, as also, O monarch, about the prowess of that Rishi of immeasurable energy ! There were in the Krita age certain tribes of fierce Danavas that were invincible in battle. And they were known by the name of Kalakeyas and were endued with terrible prowess. Placing themselves under Vritra and arming themselves with diverse weapons they pursued the celestials with Indra at their head in all directions. The gods then all resolved upon the destruction of Vritra, and went with Indra at their head to Brahma. And beholding them standing before him with joined hands, Parameshthi addressed them all and said,—Everything is known to me, ye gods, about what ye seek ! I shall indicate now the means by which ye may slay Vritra ! There is a high-souled and great Rishi known by the name of Dadhicha. Go ye all together unto him and solicit of him a boon ! With well-pleased heart, that Rishi of virtuous soul will even grant you the boon. Desirous as ye are of victory, go ye all together unto him and tell him,—*For the good of the three worlds, give us thy bones !* Renouncing his body, he will give you his bones ! With these bones of his, make ye a fierce and powerful weapon to be called *Vajra*, endued with six sides and terrible roar and capable of destroying even the most powerful enemies.

With that weapon will he of an hundred sacrifices slay Vritra. I have now told you all. See that all this is done speedily !—Thus addressed by him, the gods with the Grandsire's leave (came away), and with Narayana at their head proceeded to the asylum of Dadhicha. That asylum on the other bank of the river Saraswati and covered with diverse trees and creepers. And it resounded with the hum of bees as if they were reciting Samas. And it also echoed with the melodious notes of the male Kokila and the *Chakora*. And buffaloes and boars and deer and *Chamaras* wandered there at pleasure freed from the fear of tigers. And elephants with the juice trickling down from rent temples, plunging in the stream, sported with the she-elephants and made the entire region resound with their roars. And the place also echoed with the loud roars of lions and tigers, while at intervals might be seen those grisly monarchs of the forest lying stretched in caves and glens and beautifying them with their presence. And such was the asylum, like unto heaven itself, of Dadhicha, that the gods entered. And there they beheld Dadhicha looking like the sun himself in splendour and blazing in grace of person like the grandsire himself. And the celestials saluted the feet of the Rishi and bowed unto him and begged of him the boon that the grandsire had bade them do. Then Dadhicha, well-pleased, addressing those foremost of celestials, said,—Ye celestials, I will do what is for your benefit ! I will even renounce this body of mine myself !—And that foremost of men with soul under control, having said this, suddenly renounced his life. The gods then took the bones of the deceased Rishi as directed. And the celestials, glad at heart, went to Twashtri (the celestial Artificer) and spake to him of the means of victory. And Twashtri, hearing those words of theirs, became filled with joy, and constructed (out of those bones) with great attention and care the fierce weapons called *Vajra*. And having manufactured it, he joyfully addressed Indra, saying,—With this foremost of weapons, O exalted one, reduce that fierce foe of the gods to ashes ! And having slain the foe, rule thou happily the entire domain of heaven. O chief of the celestials, with those that follow thee.—And thus addressed by Twahstri, Purandara took the *Vajra* from his hand, joyfully and with proper respect."

Thus ends the hundredth section in the Tirtha-yatra of the Vana Parva.

SECTION C I.

(*Tirtha-yatra Parva continued.*)

"Lomasa said.—'Armed with the *Vajra* then, and supported by celestials endued with great might, Indra then approached Vritra, who was then occupying the entire earth and the heaven. And he was guarded on all sides by hugebodied Kalakeyas with upraised weapons resembling gigantic mountains with towering peaks. And the encounter that took place between the gods and the Danavas lasted for a short while and

was, O chief of the Bharata, terrific in the extreme, appalling as it did the three worlds, And loud was the clash of swords and scimitars up-raised and warded off by heroic hands in course of that fierce encounters. And heads (severed from trunks) began to roll from the firmament to the earth like fruits of the palmyra palm falling upon the ground, loosened from their stalks. And the Kalakeyas armed with iron-mounted bludgens and cases in golden mail ran against the gods, like moving mountains on conflagration. And the gods, unable to stand the shock of that impetuous and proudly advancing host, brake and fled from fear, Purandara of a thousand eyes, beholding the gods flying in fear and Vritra growing in boldness, became deeply dejected. And the foremost of gods Purandara, himself, agitated with the fear of the kalakeyas, without losing a moment sought the exalted Narayana's refuge. And the eternal Vishnu beholding Indra so depressed enhanced his might by imparting unto him a portion of his own energy. And when the celestials beheld that Sakra was thus protected by Vishnu, each of them imparted unto him his own energy. And the spotless Brahmarshis also imparted their energies unto the chief of the celestials. And favoured thus by Vishnu and all the gods and by the high-blessed Rishis also, Sakra became mightier than before. And when Vritra learnt that the chief of the celestials had been filled with might of others, he sent forth some terrific roars, And at these roars of his, the earth, the directions, the firmament, heaven, and the mountains all began to tremble. And the chief of the celestials, deeply agitated on hearing that fierce and loud roar, was filled with fear, and desiring to slay the Asura soon, hurled. O king the mighty *Vajra* ! And struck with Indra's *Vijra* the great Asura decked in gold and garlands fell headlong, like the great mountain Mandra hurled of yore from Vishnu's hands; And although the prince of Daityas was slain, yet Sakra in panic ran from the field, desiring to take shelter in a lake, thinking that the *Vajra* itself had not been hurled from his hands and regarding that Vritra himself was still alive. The celestials, however, and the great Rishis became filled with joy, and all of them began to cheerfully chaunt the praise of Indra. And mustering together, the celestials began to slay the Danavas, who were dejected at the death of their leader. And struck with panic at sight of the assembled celestial host, the afflicted Danavas fled to the depths of the sea. And having entered the fathomless deep, teeming with fishes and crocodiles, the Danavas assembled together and began to proudly conspire for the destruction of the three worlds. And some amongst them that were wise in inferences suggested courses of action, each according to his judgement. In course of time, however, the dreadful resolution arrived at by those conspiring sons of Diti, was that they should, first of all, compass the destruction of all persons possessed of knowledge and ascetic virtue.—The worlds are

all supported by asceticism, therefore, they said,—Lose no time for the destruction of asceticism. Compass ye without delay the destruction of those on earth that are possessed of ascetic virtues, that are conversant with duties and the ways of morality, and that have a knowledge of *Brahma* ; for when these are destroyed, the universe itself will be destroyed.—And all the Danavas, having arrived at this resolution for the destruction of the universe, became highly glad. And thenceforth they made the ocean—that abode of Varuna—with billows high as hills, their fort, from which to make their sallies,”

Thus ends the hundred and first section in the Tirth-yatra of the Vana Parva.

SECTION CII

(*Tirtha-yatra Parva continued*)

“Lomasa said,—‘The Kalkeyas then having recourse to that receptacle of waters, which is the abode of Varuna, began their operations for the destruction of the universe. And during the darkness of the night those angry Daityas began to devour the Munis they found in woody retreats and sacred spots. And those wicked wretches devoured in the asylum of Vasistha Brahmanas to the number of an hundred and eighty, besides nine other ascetics. And, proceeding to the asylum of Chyavana that was inhabited by many Brahmanas, they devoured a century of Brahmanas that lived upon fruits and roots alone. And they began to do all this during the darkness of the night, while they entered the depths of the sea by day. And they slew a full score of Brahmanas of subdued souls and leading a Brahmacharya mode of life and living upon air and water alone, in the retreat of Bhara-dwaja. And it was thus that those Danavas the Kalkeyas, intoxicated with prowess of arms and their lives nearly run out, gradually invaded all the asylums of the Rishis during the darkness of the night, slaughtering numerous Brahmanas. And, O best of men, although the Danavas behaved in this way towards the ascetics in woody retreats, yet men failed to discover anything of them. And every morning people saw the dead bodies of Munis emaciated with frugal diet, lying on the ground. And many of those bodies were without flesh and without blood, without marrow without entrails, and with limbs separated from one another. And here and there lay on the ground heaps of bones like masses of conch shells. And the earth was scattered over with the (sacrificial) contents of broken jars and shattered ladders for pouring libations of clarified butter and with the sacred fires kept with care by the ascetics. And the universe afflicted with the terror of the Kalkeyas, being destitute of Vedic studies and *vashats* and sacrificial festivals and religious rites, became entirely cheerless. And O king, when men began to perish in this way, the survivors, afflicted with fear, fled for their lives in all directions. And some fled to caverns and

some behind mountains-streams and springs, and some through fear of death, died without much ado. And some who were brave and mighty bowmen cheerfully went out and took great trouble in tracking the Danavas. Unable, however, to find them out, for the Asuras had sought refuge in the depths of the sea, these brave men came back to their homes gratified with the search. And, O lord of men, when the universe was being thus destroyed, and when sacrificial festivals and religious rites had been suspended, the gods became deeply afflicted. And gathering together with Indra in their midst they began, from fear, to take counsel of one another. And repairing unto the exalted and increate Narayana—that unvanquished god of Vaikuntha—the celestials sought his protection. And bowing unto the slayer of Madhu, the god addressed him, saying,—O lord, thou art the creator, the protector, and the slayer of ourselves as well as of the universe ! It is thou who hast created this universe with its mobile and immobile creatures ! O thou of eyes like lotus leaves, it was thou who in days of yore hadst for the benefit of all creatures raised from the sea the sunken earth, assuming also the form of a boar ! And, O best of male beings, assuming also the form of halfman and half-lion, thou hadst slain in days of yore that ancient Daitya of mighty prowess known by the name of Hiranyakasipu ! And that other great Asura also, Vali by name, was incapable of being slain by any one. Assuming the form of a dwarf, thou hadst exiled him from the three worlds ! O lord, it was by thee that that wicked Asura, Jambha by name, who was a mighty bowman and who always obstructed sacrifices, was slain ! Achievements like these, which cannot be counted, are thine ! O slayer of Madhu, we who have been afflicted with fear, have thee for our refuge ! It is for this, O god of gods, that we inform thee of our present troubles ! Protect the worlds, the gods, and Sakra also, from a terrible fear,—'''

Thus ends the hundred and second section in the Tirtha yatra of the Vana Parva,

SECTION CIII

(*Tirtha-yatra Parva continued.*)

The celestials said,—Through thy favor it is that all born beings of the four kinds increase. And they being created, propitiate the dwellers of heaven by offerings made to the gods and the names of departed forefathers. Thus it is that people, protected by thee and free from trouble live depending on one another, and (so) increase. Now this peril hath befallen the people,—We do not know by whom are Brahmanas being killed during the night. If the Brahmanas are destroyed, the earth itself will meet with destruction, and if the earth cometh to an end, heaven also will cease to exist. O mighty armed one, O lord of the universe ! we beseech thee (to act so) that all the worlds, protected by thee, may not come to an end, so it may please thee —

"Vishnu said,—Ye gods ! To me is known the reason of the destruction of the born beings, I shall speak of it to you ; listen with minds free from tribulation ! There exists an exceedingly fierce host, known by the name of Kalakeyas, They under the lead of Vritra, were devastating the whole universe. And when they saw that Vritra was slain by the sagacious Indra endued with a thousand eyes, they, to preserve their lives, entered into the ocean,—that abode of Varuna. And having entered the ocean, abounding in sharks and crocodiles, they at night kill the saints at this spot with the view of exterminating the people. But they cannot be slain, as they have taken shelter within the sea. Ye should, therefore, think of some expedient to dry up the ocean. Who save Agastya is capable of drying up the sea. And without drying up the ocean, these (demons) cannot be assailed by any other means—Hearing these words of Vishnu, the gods took the permission of Brahma, who livest at the best of all regions, and went to the hermitage of Agastya. Then they beheld the high-souled Agastya, the son of Veruna, of resplendent mien, and waited upon by saints, even as Brahma is waited upon by celestials. And approaching him, they addressed the son of the Mitra and Varuna at the hermitage, magnanimous, and unswerving, and looking like an embodiment of pious works piled together; and glorified him by reciting his deeds, The deities said,—Thou wert formerly the refuge of the gods when they were oppressed by Nahusha. Thorn of the world that he was, he was thrown down from his throne of heaven—from the celestial regions. Vindhya, the foremost of all mountains, suddenly began to increase his height, from a warthful competition with the sun (i. e, to rival him in altitude) But he hath ceased to increase, as he was unable to disobey thy command. And when darkness had covered the world, the born beings were harassed by death, but having obtained thee for a protector, they attained the utmost security. Whenever we are beset by perils, thy reverence is always our refuge; for this reason it is that we solicit a boon from thee; as thou ever grantest the boon solicited (of thee)—

Thus ends the hundred and third section in the Tirtha-yatra of the Vana Parva,

SECTION CIV

(Tirtha-yatra Parva continued.)

"Yudhishthira said,—'O great saint ! I am desirous of hearing in detail why it was that Vindhya, made senseless with wrath, suddenly began to increase his bulk.

Lomasa said.—The sun between his rising and setting used to revolve round that monarch of mountains—the great Meru of golden lustre. And seeing this the mountain Vindhya spake to Surya saying,—As thou every day goest round Meru and honorest him by thy circumambulations, do thou even the same by me, O maker of light !—Thus addressed, the sun re-

plied to the great mountain, saying—I do not of my own will honor this mountain by my circumambulations. By those who have built this universe hath that path been assigned to me !—Thus addressed, the mountain suddenly began to increase from wrath, desirous, O chastiser of foes ! Of obstructing the path of the sun and the Moon, And all the assembled gods came to Vindhya, the mighty king of mountains, and tried to dissuade him from his course. But he heeded not what they said. And then all the assembled gods went to the saint, living in the hermitage, engaged in the practice of austerities, and the very best of persons devoted to virtue ; and stated all that had happened to Agasty, possessed of exceeding marvellous power.

‘ “The gods said,—‘This king of hills, Vindhya, giving way to wrath, is stopping the path of the Sun and the Moon, and also the course of the stars. O foremost of Brahmanas ! O thou great in gifts ! excepting thyself, there is none who can prevent him; therefore do thou make him desist.—Hearing these words of the gods, the Brahmana came to the mountain. And he with his wife, having arrived there, came near Vindhya and spake to him, saying,—O thou best of mountains ! I wish to have a path given to me by thee, as, for some purpose, I shall have to go to the southern region. Until my return, do thou wait for me. And when I have returned, O king of mountains, thou mayst increase in bulk as much as thou pleasest—And, O slayer of foes ! having made this compact with Vindhya up to the present day Varuna’s son doth not return from the southern region. Thus have I, asked by thee, narrated to thee why Vindhya doth not increase in bulk, by reason of the power of Agastya ! Now, O king ! hear how the Kalkeyas were killed by the gods, after they had obtained their prayer from Agastya.

“Having heard the words of the gods, Agastya the son of Mitra and Varuna, said,—Wherefore are ye come ? What boon do ye solicit from me ? Thus addressed by him, the deities then spake to the saint, saying,—This deed we ask thee to achieve, viz., to drink up the great ocean. O magnanimous (saint) ! Then we shall be able to slay those enemies of the gods, known by the name of Kalakeyas, together with all their adherents !—Having heard the words of the gods, the saint said,—Let it be so,—I shall do even what ye desire, and that which will conduce to the great happiness of men—Having said this, he then proceeded to the ocean—the lord of rivers;—accompanied by sages, ripe in the practice of penances, and also by the deities, O thou who leadst an excellent life ! And men and snakes, celestial choristers and Yakshas and Kinnaras followed the magnanimous saints,—desirous of witnessing that wonderful event. Then they came up all together near to the sea, of awful roar, dancing, as it were, with its billows, bounding with the breeze, and laughing with masses of froth, and stumbling at the caves, and thronged with diverse kinds of sharks, and frequented by flocks of various birds.

And the deities accompanied by Agastya and celestial choristers and huge snakes and highly-gifted saints, approached the immense watery waste."

Thus ends the hundred and fourth section in the Tirtha-yatra of the Vana Parva.

SECTION CV.

(Tirtha-yatra Parva continued).

"Lomasa said,—That blessed saint, the son of Varuna, having reached the sea, spake, into the assembled gods and the saints gathered together, saying,—I surely am going to drink up the ocean—that abode of the god of waters. Be ye quickly ready with those preparations which it devolves upon you to make.—Having spoken these few words, the unswerving offspring of Mitra and Varuna, full of wrath, began to drink up the sea, while all the worlds stood observing (the deed). Then the gods, together with Indra, seeing how the sea was being drunk up, were struck with mighty amazement, and glorified him with laudatory words, saying—Thou art our protector, and the Providence itself for men,—and also the creator of the worlds. By thy favor the universe with its gods may possibly be saved from havoc—And the magnanimous one, glorified by the gods—while the musical instruments of celestial choristers were playing all round, and while celestial blossoms were showered upon him—rendered waterless the wide ocean. And seeing the wide ocean rendered devoid of water, the host of gods was exceedingly glad; and taking up choice weapons of celestial forgery, fell to slay the demons with courageous hearts.—And they, assailed by the magnanimous gods, of great strength, and swift of speed, and roaring loudly, were unable to withstand the onset of their fleet and valorous (foes)—those residents of the heavenly regions, O descendant of Bharata! And those demons, attacked by the gods, bellowing loudly, for a moment carried on a terrible conflict. They had been in the first instance burnt by the force of penances performed by the saints, who had matured their selves; therefore, the demons, though they tried to the utmost, were at last slaughtered by the gods. And dacked with brooches of gold, and bearing on their persons ear-rings and armlets, the demons, when slain, looked beautiful indeed, like *palasa* trees when full of blossoms. Then, O best of men! a few—the remnant of those that were killed of the Kelakeya race, having rent asunder the goddess. Earth, took refuge at the bottom of the nether regions. And the gods, when they saw that the demons were slain, with diverse speeches, glorified the mighty saint, and spake the following words,—O thou of mighty arms by thy favor men have attained a mighty blessing, and the Kalakeyas, of ruthless strength have been killed by thy power, O creator of beings! Fill the sea (now), O mighty-armed one; give up again the water drunk up by thee.—Thus addressed, the blessed and mighty saint replied,—That water in sooth hath been digested by me. Some other expedient, therefore, must be

thought of by you, if ye desire to make edeavour to fill the ocean.—Hearing this speeth of that saint of matured soul, the assembled gods were struck with both wonder and sadness, O great king ! And there-upon, having bidden adieu to each other, and bowed to the mighty saint all the born beings went their way And the gods, with Vishnu, came to Brahma, And having held consultation again, with the view of filling up the sea, they all, with joined hands, spake about replenishing it.”

Thus ends the hundred and fifth section in the Tirtha-yatra of the Vana Parva.

SECTION CVI.

(*Tirtha-yatra Parva continued*).

Lomasa said.—‘Then gathered together, Brahma, the grandfather of men, (thus) addressed,—Go ye, O gods ! whither your pleasure may lead you, or your desire conduct you It will take a long course of time for the ocean to resume its wonted state ; the occasion will be furnished by the agnates of the great king Bhagiratha.—Hearing the words of the (universal) grandfather (Brahma), all the formost gods went their way, bidding the day (when the ocean was to be filled again.)’

“Yudhishtira said.—‘What that occassion, O Saint ? And how that the agnates of (Bhagirata furnish the same) ? And how was the ocean refilled by the interference of Bhagiratha ? O Saint, who deemst thy religious practices as thy only treasure ! O thou of the priestly class ! I wish to hear all these (account) of the achievements of the king, narrated in detail by thyself.’ ”

Vaisampayana said.—“Thus addressed by the magnanimous and virtuous king, he, the chief of men of the priestly class, narrated the achievements of the high-souled (king), Sagara.”

“Lomasa said. —‘There was born in the family of the Ikshwaku tribe, a ruler of the earth named Sagara, endued with beauty, and strength. And that same (king) of a dreaded name was sonless, O descendant of Bharata ! And he carried havoc through the tribes of the Haihays and the Talajanghas ; brought under subjection the whole of the military caste ; (and so) ruled over his own kingdom. And, O most praiseworthy of the descendants of Bharata ! O chief of the Bharata race ! he had two wives proud of their beauty and of their youth.—one a princess of the Vidarbha race, and the other of the royal line of Sivi. And, O chief of kings, that same ruler of men, betook himself to the mountain Kailasa, accompanied by both his wives, and with the desire of having a son became engaged in the practice of exceedingly auster penances. And being engaged in the practice of rigid austerities, and (also) employed in the contemplation known by the name of Yoga, he obtained the sight of the magnanimous god, with three eyes—the slayer of the demon called Tripura ; the worker of blessings (for all beings) ; the (externally) existent one ; the rulling Being, the holder of the Pinaka bow ; carrying in his

hand his (well-known weapon)—the trident ; the god of three eyes ; the repository of (eternal) peace ; the ruler of all those that are fierce ; capable of assuming very many forms ; and the lord of the goddess Uma. And that same ruler of men, of mighty arms, soon as he beheld the god—that giver of boons—fell down at his feet, with both his queens, and preferred a prayer to have a son. And the god Siva, well-pleased with him, spake (thus) to that most righteous of the rulers of men, attended by his two wives, saying,—O lord of men ! considering the (astrological) moment at which thou hast preferred thy prayer to me, sixty thousand sons, O foremost of choicemen ! valorous and characterised by exceeding pride, will be born in one of thy two wives (here). But they all, O ruler of the earth ! shall perish together. In the other wife, (however), will be born a single valiant son, who will perpetuate thy race.—Having said this to him, the god Rudra (Siva) vanished from sight at that very spot, and that same king Sagara now came (back) to his own abode accompanied by his two wives, exceedingly delighted at heart (for what had happened) then. And, O most praiseworthy of the sons of Manu ! (i. e. men), there the two lotus-eyed wives of him—the princess of Vidarbha and the princess of Sivi—came (erelong) to be with child. And afterwards, on the due day, the princess of Vidarbha brought forth (something) of the shape of a gourd and the princess of Sivi gave birth to a boy as beautiful as a god. Then the ruler of the earth made up his mind to throw away the gourd,—when he heard (proceeding) from the sky a speech (uttered) in a grave and solemn voice,—O king ! do thou not be guilty of this hastily act ; thou shouldst not abandon thy sons. Take out the seeds from the gourd and let them be preserved with care in steaming vessels partly filled with clarified butter. Then thou wilt get, O scion of Bharata's race ! sixty thousand sons. O ruler of men ! the great god (Siva) hath spoken that thy sons are to be born in this manner. Let not therefore thy mind be turned away there from.—"

Thus ends the hundred and sixth Section in the Tirtha-yatra of the Vana Parva.

SECTION CVII

(*Tirtha-yatra Parva continued.*)

"Lamasa said.—'O most righteous of kings ! When he heard these words (proceeding) from the sky, he had faith therein, and did all that he was directed to do, O chief of the men of Bharata's race ! Then the ruler of men took separately each of the seeds and then placed these divisions (of the gourd) in vessels filled with clarified butter. And intent on the preservation of his sons, he provided a nurse for every (receptacle). Then after a long time there arose sixty thousand exceedingly powerful sons of that same king—gifted with unmeasured strength. They were born, O ruler of earth ! to that saint-like king, by Rudra's favour.—And

they were terrible ; and their acts were ruthless, And they were able to ascend and roam about in the sky ; and being numerous themselves, despised every body, including the gods. And they would chase even the gods, the Gandharvas, and the Rakshasas and all the born beings, being themselves valiant and addicted to fight. Then all people, harassed by the dull headed sons of Sagara, united with all the gods, went to Brahma as their refuge. And them addressed the blessed grandfather of all beings (Brahma),—Go ye your way, ye gods, together with all these men. In a not very long space of time, there will come about, O gods ! a great and exceedingly terrible destruction of Sagara's sons, caused by the deed perpetrated by them,—Thus addressed, those same gods, and men, O lord of the sons of Manu ! bade adieu to the grandfather, and went back to whence they had come. Then, O chief of Bharata's race ! after the expiry of very many days, the mighty king Sagara accepted the consecration for performing the rites of a horse-sacrific. And his horse began to roam over the world, protected by his sons. And when the horse reached the sea, waterless and frightful to behold—although the horse was guarded with very great care—it (suddenly) vanished at the very spot (it stood upon). Then, O respected sir ! Those same sons of Sagara imagined the same fine horse to have been stolen ; and returning to their father, narrated how it had been stolen out of sight. And thereupon he addressed them, saying,—Go ye and search for the horse in all the cardinal points.—Then, O great king ! by this command of their father, they began to search for the horse in all the cardinal points and throughout the whole surface of the earth. But all those sons of Sagara, all mutually united, could not find the horse, nor the person who had stolen it. And coming back then, they with joined palms (thus addressed) their father, (standing) before them,—O Protector of men ! O ruler of the earth ! O king ! by thy command, the whole of this world with its hills and its forest tracts, with its seas, and its woods, and its islands, with its revulets and rivers and caves, hath been searched through by us. But we cannot find either the horse, or the thief who had stolen the same.—And hearing the words, the same king became senseless with wrath, and then told them all, carried away by Destiny,—Go ye all, may ye never return ! Search ye again for the horse. Without that sacrificial horse, ye must never return, my boys !—”

“And those same sons of Sagara, accepted this command of their father, and once more began to search through the entire world. Now these heroes saw a rift on the surface of the earth. And having reached this pit, the sons of Sagara began to excavate it. And with spades and pickaxes they went on digging the sea, making the utmost efforts. And that same abode of Varuna (namely the ocean), being thus excavated by the united sons of Sagara and rent and cut on all sides round, was placed in a condition of the utmost distress. And the demons and snakes and Rakshasas and various

(other) animated beings began to utter distressful cries, while being killed by Sagara's sons. And hundreds and thousands of animated beings were beheld with severed heads and separated trunks and with their skins and bones and joints rents asunder and broken. Thus they went on digging the ocean, which was the abode of Varuna, and exceedingly long space of time expired in this work, but still the horse was not found. Then, O lord of earth ! towards the north-eastern region of the sea, the incensed sons of Sagara dug down as far as the lower world, and there they beheld the horse, roaming about on the surface of the ground. And they saw the magnanimous Kapila, who looked like a perfect mass of splendour. And having beheld him shining with his brightness, just as the fire shineth with its flames, they, O king ! seeing the horse, were flushed with delight. And they being incensed, sent forward by their fate, paid no heed to the presence of the magnanimous Kapila, and ran forward with a view to seize the horse, Thee, O great king ! Kapila the most righteous of saints,—he whom the great sages name as kapila Vasudeva — assumed a fiery look, and the mighty saint shot flames towards them, and thereby burnt down the dull headed sons of Sagara. And Narada, whose practice of austerities was very great, when he beheld them reduced to ashes, came to Sagara's side, and gave the information to him. And when the king learnt this terrible news which proceeded from the mouth of the saint, for nearly an hour he remained sad, and then he bethought himself of what siva had said. Then sending for Ansuman, the son of Asmanjas, and his own grandson, he, O chief of Bharata's race ! spake the following words.—Those same sixty thousand sons of unmeasured strength, having encountered Kapila's wrath, have met their death on my account. And, O my boy of stainless character ! Thy father also hath been forsaken by me, in order to the discharge of my duty (as a king), and I being desirous of doing good to my subjects.'

"Yudhishtira said,—'O saint, whose sole wealth consists in religious practices ! Tell me for what reason, Sagara the foremost of kings, abandoned his own begotten son, endued with valor—an act so difficult (for all other men).'

"Lomasa said,—A son was born to Sagara, known by the name of Asmanjas,—he who was given birth to by the princess of Sivi. And he used to seize by the throat the feeble children of the townsmen, and threw them while screaming into the river. And thereupon the townsmen, overwhelmed with terror and grief, met together, and all standing with joined palms, besought Sagara in the following way,—O great king ! Thou art our protector from the dreaded peril of attack from a hostile force. Therefore it is proper for thee to deliver us from the frightful danger proceeding from Asmanjas,—And the most righteous of the rulers of men, having heard this frightful news from his subjects, for

nearly an hour remained sad and then spake to his ministers, saying,— This day from the city let my son Asmanjas be driven forth. If ye wish to do what will be acceptable to me, let this be quickly done,—And, O protector of men ! those same ministers, thus addressed by the king, performed in a hurry exactly what the king had commanded them to do. Thus have I narrated to thee how the magnanimous Sagara banished his son, with a view to the welfare of the residents of the town. I shall now fully narrate to thee what Ansuman of the powerful bow was told by Sagara. Listen to me !

“Sagara said,—O my boy ! sore am I at heart for having abandoned thy father, on account of the death of my sons, and also on being unsuccessful in getting back the horse. Therefore, O grandson ! harassed with grief and confounded with the obstruction to any religious rites as I am, thou must bring back the horse and deliver me from hell, — Thus addressed by the magnanimous Sagara, Ansuman went with sorrow to that spot where the earth had been excavated. And by that very passage he entered into the sea, and behold the illustrious Kapila and that same horse. And having beheld that ancient saint, most righteous of his order, looking like a mass of light he bowed with his head to the ground, and informed him of the reason of his visit. Then, O great king Kapila was pleased with Ansuman, and that saint of a virtuous soul told him to ask for a favour from him. And he in the first place prayed for the horse, for the purpose of using it in the sacrifice : in the second place he prayed for the purification of his fathers. Then the mighty chief of saints, Kapila spake to him, saying I shall grant thee everything that thou desirest, O saintless (prince) ! May good luck be thine ! In thee are fixed (the virtues of) forbearance, and truth, and righteousness. By thee hath Sagara had all his desire fulfilled. Thou art (really) a son to thy father ! And by thy ability the sons of Sagara, will go to heaven (i.e. will be delivered from the consequences of their unhallowed death). And the son of thy son, with a view to purify the sons of Sagara, will obtain the favour of the great god Siva, (by means of practising great austerities), and will (thus) bring (to this world) the river that floweth in three (separate) streams, Ganga O chief of men ! May good luck be thine ! Take thou with thee the sacrificial horse. Finish, my lad ! the sacrificial rites of the magnanimous Sagara !—Thus addressed by the illustrious Kapila, Ansuman took the horse with him, and came back to the sacrificial yard of the mighty-minded Sagara. Then he fell prostrate at the feet of the high-souled Sagara, who smelt him on the head¹ and narrated all the events to him, all that had been seen and heard by him, —and likewise the destruction of Sagara's sons. He also announced that

¹ A mode of endearment that prevailed among the ancient Hindus, and corresponds to the kissing of the forehead among the people of Western Europe.

the horse had been brought back to the sacrificial yard. And when king Sagara heard of this, he no more grieved on account of his sons. And he praised and honored Ansuman, and finished those same sacrificial rites. His sacrifice finished, Sagara was greeted honorably by all the gods ; and he converted the sea, Varuna's dwelling-place, into a son of himself. And the lotus-eyed (King Sagara) having ruled his kingdom for a period of exceeding length, placed his grandson on the throne, (full of) responsibilities, and then ascended to heaven. And Ansuman likewise, O great king ! virtuous in soul, ruled over the world as far as the edge of the sea, following the foot-prints of his father's father. His son was named Dilipa, versed in virtue. Upon him placing the duties of his sovereign post, Ansuman like-wise departed this life. And then when Dilipa heard what an awful fate had overtaken his forefathers, he was sorely grieved, and thought of the means of raising them. And the ruler of men made every great efforts towards the descent of Ganga (to the mortal world). But although trying to the utmost of his power, he could not bring about what he so much wished. And a son was born to him, known by the name of Bhagiratha, beautiful, and devoted to a virtuous life, and truthful, and free from feelings of malice. And Dilipa appointed him as king, and betook himself to the forest life. And, O best of all the scions of Bharata's race ! That same king (Dilipa), addicted himself to a successful course of austerities, and at the end of (sufficient) period, from the forest departed to heaven.

Thus ends the hundred and seventh section in the Tirtha-yatra of the Vana Parva.

SECTION CVIII

(*Tirtha-yatra Parva continued.*)

" Lomasa said—"That same king, of a powerful bow, standing at the head of the surrounding, (i. e. the occupant of an imperial throne), of a powerful car, (i. e. possessing every great fighting power) became the delight of the eyes and the soul of all the world. And he of the powerful arm came to learn how his forefathers had met an awful end from Kapila of mighty soul, and how they had been unable to attain the region of gods. And he with a sorrowful heart made over his kingly duties to his minister, and, O lord of men ! for practising austerities, went to the side of the snowy Mountain (the Himalayas). And, O most praiseworthy of men, desirous of extinguishing his sins by leading austere life, (and thereby) obtaining the favour of the (goddess) Ganga, he visited that foremost of mountains—Himalaya. And he beheld it adorned with peaks of diverse forms full of mineral earth ; besprinkled on all sides with drops from clouds which were resting themselves upon the breeze ; beautified with rivers and groves and rocky spurs, looking like (so many) palaces

(in a city) ; attended upon by lions and tigers that had concealed themselves in its caves and pits ; and also inhabited by birds of checkered forms, which were uttering diverse sounds, such as the Bhringarajas, and ganders, and Datyuhās, and water-cocks, and peacocks and birds with an hundred feathers, and Jivanjivakas, and black birds, and Chakorās of eyes furnished with black corners, and the birds that love their young. And he saw the mountain abounding in lotus plants growing in delightful reservoirs of water. And the cranes rendered it charming with their sounds ; and the Kinnaras and the celestial nymphs were seated on its stony slabs. And the elephants occupying the cardinal points had everywhere robbed its trees with the end of their tusks ; and the demi-gods of the Vydyadhara class frequented the hill. And it was full of various gems, and was also infested by snakes bearing terrible poison and of glowing tongues. And the mountain at places looked like (massive gold, and elsewhere it resembled a silvery (pile), and at some places it was like a (sable) heap of collyrium. Such was the snowy hill where the king now found himself. And that most praiseworthy of men at that spot betook himself to an awfully austere course of life. And for one thousand years his subsistence was nothing but water, fruits and roots. When, however, a thousand years according to the calculation of gods had elapsed, then the great river Ganga having assumed a material form, manifested to him her (divine) self.

'Ganga said,—O great king ! what dost thou desire of me ? And what must I bestow on thee ? Tell me the same, O most praiseworthy of men ! I shall do as thou mayst ask me.—Thus addressed, the king then made his reply to Ganga, the daughter of the snowy Hill, saying,—O grantress of boons ! O great river ! my father's fathers, while searching for the horse, were sent by Kapila to the abode of the god of death. And those same sixty thousand sons of Sagara of mighty soul, having met with the majestic Kapila, perished, (to a soul) in an instant of time. Having thus perished, there hath been no place for them in the region of heaven. O great river ! So long as thou dost not besprinkle those same bodies with thy water, there is no salvation for these same Sagara's sons. O blessed goddess ! carry thou my forefathers, Sagara's sons, to the region of heaven. O great river ! on their account am I beseeching thee forsooth.—'

"Lomasa said,—'Ganga, the goddess saluted by the world, having heard these words of the king, was well pleased, and spake to Bhagiratha the following words,—O great king ! I am prepared to do what thou dost ask me ; there is no doubt therein. But when I shall descend from the sky to the earth, the force of my fall will be difficult to sustain. O protector of men ! In the three worlds there exists none who is able to sustain the same, excepting Siva, the most praiseworthy of gods, the great Lord

with the throat of sable blue. O (prince) of a powerful arm ! Obtain the favor, by practising austerities, of that same Siva—giver of boons. That same god will sustain my descent upon his head. Thy desire he will fulfil—the desire namely to be of service to thy fathers—O king ! then the great king Bhagiratha having heard the same, went to the Kailasa hill, and betaking himself to a severe course of penances, at the expiration of a certain length of time obtained the favour of that worker of blessings, (Siva). And, O protector of men ! that same best of men, in order that his forefathers might have a place in heaven secured to them, received from that very Siva the fulfilment of his wish, namely the wish that the descending Ganga might be sustained."

Thus ends the hundred and eighth section in the Tirthayatra of the Vana Parva.

SECTION CIX

(*Tirtha-yatra Parva continued.*)

"Lomasa said,—'The blessed God having heard what Bhagiratha had said, and with a view to do what was agreeable to the residents of heaven, replied to the king, saying—So let it be. O most righteous of the protectors of men, O (prince) of a powerful arm ? For thy sake I shall sustain the river of the gods, when she will take her descent from the sky,—she who is pure and blessed and divine.—O (king) of a mighty arm ! saying this, he came to the snowy mountain, surrounded by his attendants, of awful mien, and with uplifted weapons of diverse forms. And standing there, he said to Bhagiratha, the most praiseworthy of men—O (prince) of a powerful arm ! do thou pray to the river, the daughter of the king of mountains. I shall sustain that most praiseworthy of rivers, when she falls down from the third region of the world (heaven).—Having heard these words uttered by Siva, the king became devout (in heart), made obeisance and directed his thoughts towards Ganga. Then the delightful (river), of pure water in being so thought of by the king, and seeing that the great lord (Siva was standing (to receive her fall), came down all of a sudden from the sky. And seeing that she had taken her leap from the sky, the gods, together with the mighty saints, the Gandharvas, the snakes, and the Yakshas, assembled there as spectators. Then came down from the sky Ganga, the daughter of the snowy mountain. And her whirlpools were raging, and she was teeming with fishes and sharks. And she sustained, O king ! Siva—her who was like a girdle to the sky and looked like a wreath of pearls placed on the wide forehead of Siva. O king ! she directing her course towards the sea, separated herself, into three streams ; and her water was bestrewn with piles of froth, which looked like so many rows of (white) ganders. And crooked and tortuous in the movement of her body, at places ; and, at others stumbling as it were ; and covered with

form as with a robe ; she went forward like a woman drunk. And elsewhere, by virtue of the roar of her waters, she uttered loud sounds. Thus assuming very many different aspects, when she fell from the sky, and reached the surface of the earth, she said to Bhagiratha,—O great king ! show me the path that I shall have to take. O lord of the earth ! for thy sake have I descended to the earth.—Having heard these words, king Bhagiratha directed his course towards the spot where lay those bodies of mighty Sagara's sons, in order that, O most praise-worthy of men ! the holy water might flood (the same). Having achieved the task of sustaining Ganga. Siva, saluted by men, went to Kailasa the most praiseworthy of mountains, accompanied by the celestials. And the protector of men (Bhagiratha) accompanied by Ganga reached the sea ; and the sea, the abode of Varuna, was quickly filled. And the king adopted Ganga as a daughter of himself, and at that spot offered libations of water to the names of his forefathers ; thus was his heart's wish fulfilled. Thus asked by thee, I have narrated the whole story how Ganga, running in three streams, was brought down to the earth for filling the sea ; how the mighty saint had drunk up the sea for a particular reason, and how, O lord ! Vatapi, the slayer of Brahmanas, was destroyed by Agastya.

Thus ends the hundred and nineth section in the thirtha-yatra of the Vana Parva.

SECTION CX

(Tirtha-yatra Parva continued)

Vaisampayana said.—O chief of the Bharata race ! then the son of Kunti went at a slow pace to the two rivers Nanda and Aparananda, which had the virtue of destroying the dread of sin. And the protector of men having reached the healthy hill Hemakuta, beheld there very many strange and inconceivable sights. There the utterance of words caused the gathering of clouds, and thousand volleys of stones. And people at its sight, were struck sad, and were unable to ascend the hill.¹ There the winds blew for aye, and the heavens always poured down rains ; and likewise the sounds of the recitation of the sacred writ were heard, yet no body was seen. In the evening and in the morning would be seen the blessed fire that carries offerings to the gods and there flies would bite and interrupt the practice of austerities. And there a sadness would overtake the soul, and people would become sick. The son of Pandu, having observed very many strange circumstances of this character again addressed his questions to Lomasa with reference to these wonderful things.

"Lomasa said.—O slayer of foes ! O king ! I am going to tell thee as we heard it before ; do thou attend to the same with intent mind. In

1. The text is very obscure at this place.

this peak of Rishava, there was once a saint known by that name. And his life had lasted for many hundred years. And he was devoted to penances and was greatly reasonfui. And he, forsooth, for having been spoken to by others, from wrath addressed the hill thus,—Whoever should utter any words here, thou must throw stones at him, and thou must call up the winds to prevent him from making any noise.—This was what the saint spake. And so at this place, soon as a man utters any words, he is forbidden by a roaring cloud. O king ! thus these deeds were performed by that great saint, and from wrath he also forbade other acts. O king ! tradition says that when the gods of yore had come to the Nanda, suddenly came over (there) a number of men to look at the celestials. Those same gods at whose head stood Indra did not, however like to be seen ; and so they rendered this spot inaccessible, by raising obstructions in the form of hills. And from that day forward, O Kunti's son ! men could not cast their eyes at any time on what looked like a hill,¹ for less could they ascened the same. This big mountain is incapable of being seen by one who hath not led an austere life, nor can such a one ascend it. Therefore, O son of Kunti ! keep thou thy tongue under control. Here at that time all those gods performed the best sacrificial rites, O Bharata's son ! even up to this day these marks thereof may be seen. This grass here hath the form of the sacred *kusa* grass : the ground here seemeth to be overspread with the sacred grass ; and O lord of men ! many of these trees here look like the spots for tying the sacrificial beasts. O Bharata's Son ! still the Gods and saints have residence here ; and their sacred fire is observed in the morning and in the evening. Here if one bathes, his sin is forthwith destroyed, O Kunti's son ! O most praiseworthy of the race of Kuru ! do thou, therefore, perform thy ablutions, together with thy younger brothers. Then after having washed thyself in the Nanda thou wilt repair to the river Kausiki,—the spot where the most excellent and severest form of penances was practised by Viswamitra. —Then the king with his attendants, having washed his body there, proceeded to the river Kausiki, which was pure and delightful and pleasant with cool water.

'Lomasa said,—"This is the pure divine river by name Kausiki, O chief of Bharata's race ! and this is the delightful hermitage of Viswamitra, conspicuous here. And this is hermitage, with a holy name, belonging to Kasyapa of mighty soul ; whose son was Rishyasringa, devoted to penances, and of passions under control. He by force of his penances caused Indra to rain ; and that god, the slayer of the demons Vala and Vritra, dreading him, poured down ran during a drought. That powerful

1 The text here is very obscure.

and mighty son of Kasyapa was born of a hind. He worked a great marvel in the territory of Lomapada. And when the crops had been restored king Lomapada gave his daughter Santa in marriage to him ; as the sun gave in marriage his daughter Savitri.'

"Yudhishtira said,—How was the son of Kasyapa, Rishyasringa, born of a hind ? And now was he endowed with holiness, being the issue of a reprehensible sexual connexion ? And for what reason was Indra, the slayer of the demons Vala and Vritra, afraid of that same sagacious boy, and poured down rain during a period of drought ? And how beautiful was that princess Santa, pure in life, she who allured the heart of him when he had turned himself into a stag ? And since the royal saint Lomapada is said to have been of a virtuous disposition, why was it that in his territory, Indra, the chastiser of the demon Paka, had withheld rain ? O holy saint ! all this in detail, exactly as it happened, thou wilt be pleased to narrate to me for I am desirous of hearing the deeds of Rishyasringa's life.'

"Lomosa said, —'Hear how Rishyasringa, of dreaded name, was born as a son to Vibhandaka, who was a saint of the Brahmana caste who had cultured his soul by means of religious austerities, whose seed never failed in causing generation, and who was learned and bright like the Lord of beings. And the father was highly honored, and the son was possessed of a mighty spirit, and, though a boy, was respected by aged men. And that son of Kasyapa, Vibhandaka, having proceeded to a big lake, devoted himself to the practice of penances. And that same saint, comparable to a god, laboured for a long period. And once while he was washing his mouth in the waters, he beheld the celestial nymph Urvasi—whereupon came out his seminal fluid. And, O king ! a hind at that time lapped it up along with the water that she was drinking, being athirst ; and from his cause she became with child. That same hind had really been a daughter of the gods, and had been told of yore by the holy Brahma, the creator of the worlds,—Thou shalt be a hind ; and when in that form, thou shalt give birth to a saint thou shalt then be freed.—As Destiny would have it, and as the word of the creator would not be untrue, in that same hind was born his (Vibhandaka's) son a mighty saint. —And Rishyasringa, devoted to penances, always passed his days in the forest. O king ! there was a horn on the head of that magnanimous saint and for this reason did he come to be known at the time by the name of Rishyasringa. And excepting his father, not a man had ever before been seen by him ; therefore his mind, O protector of men ! was entirely devoted to the duties of a continent life. At this very period there was a ruler of the land of Anga known by the name of Lomapada who was a friend of Dasaratha. We have heard that he from love of pleasure had been guilty of a falsehood towards a Brahman. And that same ruler of

the world had at the time been shunned by all persons of the priestly class. And he was without a ministering priest (to assist him in his religious rites). And the god of a thousand eyes (Indra) suddenly abstained from giving rain in his territory ;—so that his people began to suffer and O lord of the earth ! he questioned a number Brahmanas, devoted to penances, of cultivated minds, and possessed of capabilities with reference to the matter of rain being granted by the lord of gods saying —How may the heavens grant us the rain ? Think of an expedient (for this purpose).—And those same cultured men, being thus questioned, gave expression to their respective views. And one among them—the best of saints—spake to that same king, saying—O lord of kings ! the Brahmanas are angry with thee, Do same act (therefore) for appeasing them. O ruler of the earth ! send for Rishyasringa, the son of a saint, resident of the forest knowing nothing of the female sex, and always taking a delight in simplicity, O king ! if he, great in the practice of penances, should show himself in thy territory, forthwith rain would be granted by the heavens, herein I have no doubt at all.—And, O king ! having heard these words Lomapada made atonement for his sins. And he went away ; and when the Brahmanas had been appeased, returned again and seeing the king returned, the people were again glad at heart. Then the king of Anga convened a meeting of his ministers, proficient in giving counsel. And he took great pains in order to settle some plan for securing a visit from Rishyasringa. And, O unswerving (prince) ! with those ministers, who were versed in branches of knowledge, and exceedingly proficient in worldly matters, and had a thorough training in practical affairs, he at last settled a plan (for gaining his object). And then he sent for a number of courtesans,—women of the town, clever in everything. And when they came that same ruler of the earth spake to them, saying—Ye lovely women ! Ye must find some means to allure, and obtain the confidence of the son of the saint—Rishyasringa, whom ye must bring over to my territory.—And those same women, on the one hand afraid of the anger of the king and on the other, dreading a curse from the saint, became sad and confounded, and declared the business to be beyond their power. One, however, among them—a hoary woman, thus spake to the king,—O great king ! him whose wealth solely consists in penances, I shall try to bring over here. Thou wilt, however, have to procure for me certain things, in connection with the plan. In that case, I may be able to bring over the son of the saint—Rishyasringa.—Thereupon the king gave an order that all that she might ask for should be procured. And he also gave a good deal of wealth and jewels of various kinds. And then, O Lord of the earth, she took with herself a number of women endowed with beauty and youth, and went to the forest without delay."

Thus ends the hundred and tenth section in the Tirthyatra of the Vana Parva

SECTION CXI.

(Tirtha-yatra Parva Continued)

"Lomasa said.—'O descendant of Bharata ! she in order to compass the object of the king, prepared a floating hermitage, both because the king had ordered so, and also because it exactly accorded with her plan. And the floating hermitage, containing artificial trees adorned with various flowers and fruits, and surrounded by diverse shrubs and creeping plants and capable of furnishing choice and delicious fruits, was exceedingly delightful, and nice, and pleasing, and looked as if it had been created by magic. Then she moored the vessel at no great distance from the hermitage of Kasyapa's son, and sent emissaries to survey the place where that same saint habitually went about. And then she saw an opportunity ; and having conceived a plan in her mind, sent forward her daughter a courtesan by trade and of smart sense. And that clever woman went to the vicinity of the religious man and arriving at the hermitage beheld the son of the saint.

"The courtesan said,—I hope, O saint ! that it is all well with the religious devotees. And I hope that thou hast a plentiful store of fruits and roots and that thou takest delight in this hermitage. Verily I come here now to pay thee a visit. I hope the practice of austerities among the saints is on the increase. I hope that thy father's spirit hath not slakened and that he is well pleased with thee. O Rishyasringa of the priestly cast ! I hope thou prosecutest the studies proper for thee.—

Rishyasringa said—Thou art shining with lustre, as if thou wert a (mass) of light. And deem thee worthy of obeisance. Verily I shall give thee water for washing thy feet and such fruits and roots also as may be liked by thee for, this is what my religion hath prescribed to me. Be thou pleased to take at thy pleasure thy seat on a mat made of the sacred grass, covered over with a black deer-skin and made pleasant and comfortable to sit upon. And where is thy hermitage ? O Brahmana ! thou resemblest a god in thy mein. What is the name of this particular religious vow, which thou seemst to be observing now ?—

"The coutezan said,—O son of Kasyapa ! on the other side of yonder hill, which covers the space of three Yojanas, is my hermitage—a delightful place. There, not to receive obeisance is the rule of my faith ; nor do I touch water for washing my feet. I am not worthy of obeisance from persons like thee ; but I must make obeisance to them O Brahmana ! this is the religious observance to be practised by me, namely, that thou must be clasped in my arms.

"Rishyasringa said,—Let me give thee ripe fruits, such as gallnuts, myrobalans Karushas Ingudas from sandy tracts and Indian figs. May it please thee to take a delight in them !—

"Lomasa said.—She however threw aside all those edible things and then gave him unsuitable things for food. And these were exceedingly nice and beautiful to see and were very much acceptable to Rishyasringa. And she gave him garlands of an exceedingly fragrant scent and beautiful and shining garments to wear and first-rate drinks; and then played and laughed and enjoyed herself. And she at his sight played with a ball and while thus employed, looked like a creeping plant broken in two. And she touched his body with her own and repeatedly clasped Rishyasringa in her arms. Then she bent and brake the flowery twigs from trees, such as the Sala, the Asoka and the Tilaka. And overpowered with intoxication, assuming a bashful look, she went on tempting the great saint's son. And when she saw that the heart of Rishyasringa had been touched, she repeatedly pressed his body with her own and casting glances, slowly went away under the pretext that she was going to make offerings on the fire. On her departure, Rishyasringa became overpowered with love and lost his sense. His mind turned constantly to her and felt itself vacant. And he began to sigh and seemed to be in great distress. At that moment appeared Vibhandaka, Kasyapa's son,—he whose eyes were tawny like those of a lion, whose body was covered with hair down to the tip of the nails, who was devoted to studies proper for his caste, and whose life was pure and passed in religious meditation. He came up and saw that his son was seated alone, pensive and sad his mind upset and sighing again and again with upturned eyes. And Vibhandaka spake to his distressed son, saying,—My boy ! why is it that thou art not hewing the logs for fuel. I hope thou hast performed the ceremony of burat offering today. I hope thou hast polished the sacrificial ladles and spoons and brought the calf to the milch cow whose milk furnisheth materials for making offerings on the fire. Verily thou art not in thy wonted state, O son ! Thou seemst to be pensive, and to have lost thy sense. Why art thou so sad today ? Let me ask thee, who hath been to this place today—?"

Thus ends the hundred and eleventh section in the Tirtha-yatra of the Vana Parva.

SECTION CXII.

(Tirtha-yatra Parva Continued)

"Rishyasringa said,—Here came to-day a religious student with a mass of hair on his head. And he was neither short nor tall And he was of a spirited look and a golden complexion, and endued with eyes large as lotuses ; and he was shining and graceful as a god. And rich

was his beauty blazing like the Sun ; and he was exceedingly fair with eyes graceful and black. And his twisted hair was blueblack and neat and long and of a fragrant scent and tied up with strings of gold. A beautiful ornament was shining on his neck which looked like lightning in the sky. And under the throat he had two balls of flesh without a single hair upon them and of an exceedingly beautiful form. And his waist was slender to a degree and his navel, meat ; and smooth also was the region about his ribs. Then again there shone a golden string from under his cloth, just like this waist-string of mine. And there was something on his feet of a wonderful shape which give forth a jingling sound. Upon his wrists likewise was tied a pair of ornaments that made a similar sound and looked just like this rosary here. And when he walked his ornaments uttered a jingling sound like those uttered by delighted ganders upon a sheet of water. And he had on his person garments of a wonderful make ; these clothes of mine are by no means beautiful like those. And his face was wonderful to behold ; and his voice was calculated to gladden the heart ; and his speech was pleasant like the song of the male blackbird. And while listening to the same I felt touched to my inmost soul. And as a forest in the midst of the vernal season, assumes a grace only when it is swept over by the breeze, so, O father ! he of an excellent and pure smell looks beautiful when fanned by the air. And his massy hair is neatly tied up and remains adhering to the head and forehead evenly sundered in two. And his two eyes seemed to be covered with wonderful Chakravaka birds of an exceedingly beautiful form. And he carried upon his right palm a wonderful globular fruit, which reaches the ground and again and again leaps up to the sky in a strange way. And he beats it and turns himself round and whirls like a tree moved by the breeze. And when I looked at him, O father ! he seemed to be a son of the celestials, and my joy was extreme, and my pleasure unbounded. And he clasped my body, took hold of my matted hair, and bent down my mouth, and, mingling his mouth with my own, uttered a sound that was exceedingly pleasant. And he doth not care for water for washing his feet, nor for those fruits offered by me ; and he told me that such was the religious observance practised by him. And he gave unto me a number of fruits. Those fruits were tasted unto me : these here are not equal to them in taste. They have not got any rind nor any stone within them, like these. And he of a noble form gave me to drink water of an exceedingly fine flavor ; and having drunk it, I experienced great pleasure ; and the ground seemed to be moving under my feet. And these are the garlands beautiful and fragrant and twined with silken threads that belong to him, And he, bright with fervent piety, having scattered these garlands here, went back to his own hermitage. His departure hath saddened my heart ; and my frame seems

to be in a burning sensation ! And my desire is to go to him as soon as I can, and to have him every day walk about here. O father, let me this very moment go to him. Pray, what is that religious observance which is being practised by him. As he of a noble piety is practising penances, so I am desirous to live the same life with him. My heart is yearning after similar observances. My soul will be in torment if I see him not.—

Thus ends the hundred and twelfth section in the Tirtha-yatra of the Vana Parva.

SECTION CXIII

(*Tirtha-yatra Parva continued.*)

“Vidhandaka said,—Those are, O son ! Rakshasas. They walk about in that wonderfully beautiful form. Their strength is unrivalled and their beauty great. And they always meditate obstruction to the practice of penances. And O my boy, they assume lovely forms and try to allure by diverse means. And those fierce beings hurled the saints, the dwellers of the woods, from blessed regions (won by their pious deeds). And the saint who hath control over his soul, and who is desirous of obtaining the regions where go the righteous, ought to have nothing to do with them. And their acts are vile and their delight is in causing obstruction to those who practice penance ; (therefore) a pious man should never look at them. And O son ! those were drinks unworthy to be drunk, being as they were spirituous liquors consumed by unrighteous men. And these garlands also, bright and fragrant and of various hues, are not intended for saints.—Having thus forbidden his son by saying that those were wicked demons, Vibhandaka went in quest of her. And when by three days search he was unable to trace where she was he then came back to his own hermitage. In the meanwhile, when the son of Kasyapa had gone out to gather fruits, then that very courtesan had come again to tempt Rishyasringa in the manner described above. And as soon as Rishyasringa had her in sight he was glad and hurriedly rushing towards him said,—Let us go to thy hermitage before the return of my father.—Then, O king ! those same courtezans by contrivances made the only son of Kasyapa enter their bark, and unmoored the vessel. And by various means they went on delighting him and at length came to the side of Anga's king. And having then that floating vessel of an exceedingly white tent, from the water, and having placed it within sight of the hermitage he similarly prepared a beautiful forest known by the name of the *Floating hermitage*. The king, however, kept that only son of Vibhandaka within that part of the palace destined for the females when of a sudden he beheld that rain was poured by the heavens and that the world began to be flooded with water. And Lomapada, the desire of his heart fulfilled, bestowed his daughter Santa on Rishyasringa in marriage. And with a view to appease the wrath of his father he

ordered kine to be placed, and fields to be ploughed, by the road that Vibhandaka was to take, in order to come to his son. And the king also placed plentiful cattle and stout cowherds, and gave the latter the following order :—

“ ‘When the great saint Vibhandaka should enquire of you about his son, ye must join your palms and say to him that these cattle, and these ploughed fields belong to his son and that ye are his slaves, and that ye are ready to obey him in all that he might bid.—Now the saint, whose wrath was fierce, came to his hermitage, having gathered fruits and roots and searched for his son. But not finding him he became exceedingly wroth. And he was tortured with anger and suspected it to be the doing of the king. And therefore, he directed his course towards the city of Champa having made up his mind to burn the king, his city, and his whole territory. And on the way he was fatigued and hungry, when he reached those same settlements of cowherds, rich with cattle. And he was honoured in a suitable way by those cowherds and there spent the night in a manner befitting a king. And having received very great hospitality from them, he asked them, saying,—To whom O cowherds do ye belong ?—Then they all came up to him and said, —All this wealth hath been provided for thy son.—At different places he was thus honored by that best of men, and saw his son who looked like the god Indra in heaven. And he also beheld there his daughter-in-law, Santa, looking like lightning issuing from a (cloud). And having seen the hamlets and the cowpens provided for his son and having also beheld Santa his great resentment was appeased. And O king of men ! Vibhandaka expressed great satisfaction with the very ruler of the earth. And the great saint, whose power rivalled that of the sun and the god of fire, placed there his son, and thus spake—Soon as a son is born to thee, and having performed all that is agreeable to the king, to the forest must thou come without fail.—And Rishyasringa did exactly as his father had said, and went back to the place where his father was. And, O king of men ! Santa obediently waited upon him as in the firmament the star Rohini waits upon the Moon, or as he fortunate Arundhati waits upon Vasistha, or as Lopamudra waits upon Agastya. And as Damayanti was an obedient wife to Nala, or as sachi is to the god who holdeth the thunderbolt in his hand or as Indrasena, Narayana's daughter, was always obedient to Mudgala, so did Santa wait affectionately upon Rishyasringa, when he lived in the wood. This is the holy hermitage which belonged to him. Beautifying the great lake here, it bears holy fame. Here perform thy ablutions and have thy desire fulfilled. And having purified thyself, direct thy course towards other holy spots.

Thus ends the hundred and thirteenth section in the Titha-yatra of the Vana Parva.

